TREATISES

OF

- 1. The Liberty of Prophesying.
- 2. Episcopacie.
- 3. The History of the Life & Death of the ever blessed Fesus Christ.
- 4. An Apologie for Authorized and Set-forms of Lyturgie.

A SERMON Preached at Oxon. on the Anniversary of the 5. of November.

IN TWO VOLUMES.

By JER: TAYLOR, D. D. Chaplaine in Ordinarie to His late Majestie.

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Printed for R. ROYSTON, at the Angel in Ivie-lane. 1650.

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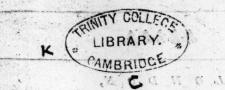
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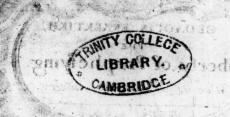
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DISCOURSE

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The Liberty of Prophelying.

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THE UNREASONABLENES of prescribing to other mens Faith, and the Iniquity of persecuting differing opinions.

By IER: TAYLOR, D. D. Chaplaine in Ordinarie to His Majestie.



LONDON

Printed for R. ROYSTON, at the Angel in Ivic-lane. 1647.



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To the Right Honourable CHRISTOPHER LORD HATTON, Baron HATTON of Kirby; Comptroler of His Majestics Houshold, and one of His Majestics most Honourable Privice Councell.

My Lord,

N this great Storm which hath dasht the Vessell of the Church all in pieces, I have been east upon the Coast of Wates, and in a little Boat thought to have enjoyed that rest and quiet-

nesse, which in Bngland in a greater I could not hope for Here I cast Anchor, and thinking to ride safely, the Storm followed me with so impetuous violence, that it broke a Cable, and I lost my Anchor And here again I was exposed to the mercy of the Sea, and the gentlenesse of an Element that could neither distinguish things nor persons. And but that he who stilleth the raging of the Sea, and the madnesse of his waves, and the madnesse of his people,

people, had provided a Plank for me, I had been lost to all the opportunities of content or study. But I know not whether I have been more prefer. yed by the courtefies of my friends, or the gentlenosse and mercies of a noble Bnemy: 'Or & Baiscape maperyor & F my wood prhar Spaniar suits, and asles sap mupas seeondforto marter thing sid & velor & eperana it sid to Lux G. And now fince I have come ashoar, I have been gathering a few sticks to warm me, a few books to entertain my thoughts, and divert them from the perpetuall Meditation of my private Troubles, and the publike Dyscrafy, but those which I could obtain were so few and so impertinent, and unusefull to any great purposes, that I began to be sad upon a new stock, and full of apprehension that I should live unprofitably, and die obscurely, and be forgotten, and my bones thrown into some common charnell house; without any name or note to distinguish me from those who only served their Generation by filling the number of Citizens, and who could pretend to no thanks or reward from the Publike, beyond a jus trium liberorum. While I was troubled with these thoughts, and busie to find out an opportunity of doing some good in my small proportion, fill the cares of the publike did fo intervene, that it was as impossible to separate my design from relating to the present, as to exempt my selfe from the participation of the common calamity; still halfe my thoughts was (in despite of all my diversions and arts of avocation) fixt upon and mingled with the present concernments: so that besides them I could

not goe. Now because the great Question is concerning Religion, and in that also my Scene lies, I refolved here to fix my confiderations, especially when I observed the wayes of promoting the severall opinions which now are busie, to be such, as besides that they were most troublesome to me, and such as I could by no meanes be friends withall, they were also such as to my understanding, did the most apparently differve their ends whose design in advancing their own opinions was pretended for Religion: For as contrary as cruelty is to mercy, as tyranny to charity, fo is warre and bloodshed to the meeknesse and gentlenesse of Christian Religion : And however that there are some exterminating spirits who think God to delight in humane facrifices, as if that Oracle_Kal uspana's adn aj mi wast remmis pora, had come from the Father of Spirits, yet if they were capable of coole and tame Homilies, or would hear men of other opinions give a quiet account without invincible resolutions never to alter their perswasions, I am very much perswaded it would not be very hard to dispute such men into mercies and compliances, and Tolerations mutuall, fuch I say, who are zealous for Jesus Christ; then whose Doctrine never was any thing more mercifull and humane, whose lessons were softer then Nard, or the juice of the Candian Olive: Upon the first apprehension, I design'd a Discourse to this purpose, with as much greedinesse as if I had thought it possible with my Arguments to have perswaded the rough and hard handed Souldiers to have disbanded presently: For

I had often thought of the Prophecy that in the Gofeel our fwords should be turned into plowsbares, and our Speares into pruning books . I knew that no tittle fooken by Gods Spirit could return unperform'd and ineffectuall, and I was certain, that fuch was the excellency of Christ's Doctrine, that if men would obey ir . Christians should never warre one against lano ther; in the mean time I considered not, that it was prædictio confilm mon eventus, till I faw what men were now doing, and ever had done fince the heats and primitive fervours did coole and the love of interefts fweld higher then the love of Christianity; bur then on the other side. I began to fear that whatever I could fay would be as ineffectuall, as it could be reasonable : For if those excellent words which our bleffed Mafter spake, could not charm the tumult of our fpirits. I had little reason to hope that one of the meanest and most ignorant of his servants could advance the end of that which he cals his great, and his old; and his new Commandement, fo well as the excellency of his own Spirit and discourses could. And yet fince he who knew every event of things, and the successe and efficacy of every Doctrine; and that very much of it to most men, and all of iteto some men would be ineffectuall, yet was pleased to confign our duty that it might bee a direction to them that would, and a conviction and a Testimony against them that would not obey, I thought it might not misbecome my duty and endevours to plead for peace and charity, and forgivenesse and permissions mutuall, although I had reason to believe that

that fuch is the iniquity of men, and they so indispofed to receive fuch impresses, that I had as good plow the Sands, or till the Aire, as perswade such Doctrines, which destroy mens interests, and serve no end but the great end of a happy eternity, and what is in order to it. But because the events of things are in Gods disposition, and I knew them not, and because if I had known my good purpofes would be totally ineffectuall as to others, yet my own designation and purposes would be of advantage to my felfe, who might from Gods mercy exped the retribution which he is pleased to promise to all pious intendments; I refolved to encounter with all Objections, and to doe fomething to which I should be determined by the consideration of the present distemperatures and necessities, by my own thoughts, by the Questions and Scruples, the Sects and names, the interests and animolities which at this day, and for some years past have exercised and disquieted Christendome.

Thus farre I discourst my selfe into imployment, and having come thus farre, I knew not how to get farther, for I had heard of a great experience, how difficult it was to make Brick without Straw, and here I had even seenemy design blasted in the bud, and I despaired in the Calends of doing what I purposed in the Ides before: For I had no Books of my own here, nor any in the voisinage, and but that I remembred the result of some of those excellent Discourses, I had heard your Lordship make when I was so happy as in private to gather up what your

temperance and modesty, forbids to be publick, I had come in prelia inermis, and like enough might have far'd accordingly. I had this only advantage besides; that I have chosen a Subject, in which, sif my own reason does not abuse me, I needed no other books or aides, then what a man carries with him on horse-back, I meane the common principles of Christianity, and those attended which men use in the transactions of the ordinary occurrences of civil society; and upon the strength of them and some other collaterall assistances I have run through it utcunque, and the sum of the sollowing Discourses, is nothing but the sense of these words of Scripture:

I Cor. 13.

Rom, 14.

That fince we know in part, and propbefy in part, and that now we see through a glasse darkly, wee should not destife or contemn persons not so knowing as our felves, but bim that is weak in the faith we should receive, but not to doubtfull disputations: Therefore certainly to charity, and not to vexations, not to those which are the idle effects of impertinent wranglings. And provided they keep close to the foundation, which is Faith and Obedience, let them build upon this foundation matter more or leffe precious, yet if the foundation be intire, they shall be faved with or without loffe. And fince we professe our selves servants of so meek a Master, and Disciples of so charitable an Institute, Let us malk worthy of the pocation wherewith we are called with all lowlinesse and mecknesse, wish long suffering, forbearing one another in love; for this is the best endeapouring

Ephel.4.2,3

deapouring to keep the unity of the Spirit, when it is fast tyed in the bond of peace. And although it be a duty of Christianity, that we all speak the 1 Cor. 1.10. Same thing, that there be no divisions among us, but that we be perfectly joyned together in the same mind, and in the same judgement, yet this unity is to bee estimated according to the unity of faith, in things necessary, in matters of Creed, and Articles fundamentall, for as for other things, it is more to be wished then to be hoped for; there are some doubtfull Disputations, and in such the Scribe, the Rom. 14. Wife, the Disputer of this world, are most commonly very farre from certainty, and many times from truth: There are diversity of perswasions in matters adiaphorous, as meats and drinks, and boly dayes, &c. and both parties, the affirmative and the negative, affirm and deny with innocence enough, for the observer and be that observes not, intend both to God; and God is our common Master, we all fellow servants, and not the judge of each other, in matters of conscience or doubtfull Disputation: And every man that bath faith must have it to himselfe before God, but no man must either in such matters judge bis brother or set bim at nought; but let us follow after the things which make for peace, and things wherewith one may edifie another: And the way to doe that is not by knowledge, but by charity, for knowledge puffeth up, but I Cor. 8.1. charity edifieth; and fince there is not in every man Verlit. the same knowledge, but the conscience of some are weak; as my liberty must not be judged of another I Cor. 10:29! mans meak conscience, so must not I please my selfe so

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much in my right opinion, but I must also take order that his weak confesence be not offended or deforfed, for no man mun feek bis own but every man anothers wealth: And akhoogh we must contend earnefly for the faith, yet above all things we must put on charity which is the bond of perfectineffe. And there-Obristian warfare, the sword of the Spirit, and the shield of Fairb, and preparation of the Gospel of peace instead of shooes, and a believe of salvation, but not with other armer; for a Church-man must not be midule, a friker, for the weapons of our warfare are not carnall but forituall, and the persons that use them ought to be gentle, and easy to be intreated, and we must give an account of our faith to them that ask us with meeknesse and bumility, for so is the will of God, that with well doing so may put to silence the ignorance of feelish men. These and thousands more to the same purpose are the Doctrines of Christianity, whose sense and intendiment I have prosecuted in the following Discourse, being very much displeased that so many opinions and new dostrines are commenced among us, but more troubled that every man that hath an opinion thinks his own and other mens salvation is concern'd in its maintenance, but most of all that men should be perfequted and afflicted for difagreeing in fuch opinions which they cannot with sufficient grounds obtrude upon others neces farily, because they cannot propound them infallibly, and because they have no warrant from Scripture fo to doe: For if I shall the other men to believe

Colof3.14.

my opinion, because I think I have a place of Scripture, which feems to warrant it to my understanding, why may he not ferve up another dish to me in the fame dreffe, and exact the fame task of me to believe the contradictory: And then fince all the Hereticks in the world have offered to prove their Articles by the same meanes by which true believers propound theirs, it is necessary that some separation either of Doctrine or of persons be clearly made, that all pretences may not be admitted, nor any just Allegations be rejected; and yet that in some other Questions" whether they be truly or fallly pretended if not evidently or demonstratively, there may be considerations had to the persons of men and to the Laws of charity more then to the triumphing in any opinion or doctrine not simply necessary. Now because fome doctrines are clearly not necessary, and some are absolutely necessary, why may not the first separation be made upon this difference, and Articles necessary be only urgid as necessary, and the rest left to men indifferently, as they were by the Scripture indeterminately. And it were well if men would as much confider themselves as the Doctrines, and think that they may as well be deceived by their own weaknesse, as perfuaded by the Arguments of a Doctrine which other men, as wife, call inevident. For it is a hard / case that we shall think all Papists and Anabaptists and Sacramentaries to be fooles and wicked perfons, certainly among all these Schrichere are very many wife men and good men, as well as erring; and although some zeales are so hot, and their eyes so inflamed manner

inflamed with their ardors, that they doe not think their Adversaries look like other men, yet certainly we find by the refults of their discourses, and the transactions of their affaires of civill fociety, that they are men that speak and make syllogismes, and use reason, and read Scripture, and although they do no more understand all of it, then we doe, yet they endeavour to understand as much as concerns them, even all that they can, even all that concerns repentence from dead works, and faith in our Lord Jesus Christ: And therefore me thinks this also should be another confideration diffinguishing the persons. for if the persons be Christians in their lives, and Christians in their profession, if they acknowledge the Eternall Sonne of God for their Master and their Lord and live in all relations as becomes persons making such professions why then should I have fuch persons whom God loves, and who love God, who are partakers of Ghrift, and Chrift hath a title to them who dwell in Christ, and Christian them, because their understandings have not been broughtup like mine, have not had the fame Mafters, they have not met with the same books, nor the same company or have not the fame interest, or are not fo wife, on elle are wildr. Than is, for some reason or other which I neither doe understand, nor ought to blame) have not the same opinions that I have, and do not determine their Schoole Questions to the fense of four, certainly among all thefe Sannami son Do Zum

But now I know before hand, that those men who will endure none but their own Sect, will make all bemefini

manner of attemps against these purposes of charity and compliance, and fay I or doe I what I can. will tell all their Proselytes that I preach indifferency of Religion, that I say it is no matter how we believe, nor what they professe: But that they may comply with all Sects, and doe violence to their own consciences, that they may be say'd in all Religions, and so make way for a collubies of Herefies, and by consequence destroy all Religion. Nay, they will fay worse then all this, and but that I am not used to their phrases and formes of de-· clamation, I am perswaded I might represent fine Tragedies before hand. And this will be such an objection, that although I am most consident I shall make apparent to be as false and scandalous as the Objectors themselves are zealous and impatient, yet befides that, I believe the Objection will come where my answers will not come, or not be understood; I am also confident that in defiance and incuriousnesse of all that I shall say, some men will persist pertinaciously in the accusation, and deny my conclusion in despite of mee : well, but however I will try. A custon on do have

And first I answer, that whatsoever is against the soundation of Faith, or contrary to good life and the lawes of obedience, or destructive to humans society, and the publick and just interests of bodies politick, is out of the limits of my Question, and does not presend to complyance or toleration: So that I allow no indifferency, nor any countenance to those Religious whose principles destroy Govern-

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that teach ill life; nor doe I think that any thing will now excuse from beliefe of a fundamental Article, except supidity or southnesse and natural inhability. This alone is sufficient answer to this

vanity, but I have much more to fay. Hatton 1924

Secondly, The intendment of my Discourse is, that permissions should be in Questions speculative, indeterminable, curious, and unnecessary, and that men would not make more necessities then God made, which indeed are not many. The fault I find and seek to remedy is, that men are so dogmaticall-and seek to remedy is, that men are so dogmaticall-and resolute in their opinions; and impatient of others differences in whose things wherein is no sufficient meanes of union and determination; but that men should set opinions and problemes seep their own forms send not be obtained as axiomes, not questions in the vast collection of the systeme of Divinity, be adopted into the samily of Faith: And I think I have reason to desire this, and the last of the same series of the same of the same series of the same of the same

Thirdly, the is hard to fays that he who would not have them put to death, or punished corporally for such things, for which no humane. Authority is sufficient either for cognifance or determination, or composed for inflictions, that he persuades to an indifferency is which he referred to another of indicatory, which is competent; sufficient, infallible; jost, and highly severe. No man or company of men can judge or punish our thoughts, or severe purposes which shey some manner and years will be unequality for they the who owns this Doctrine preaches it

lawfull to men to think or purpose what they will. And so it is in matters of doubtfull disputation (such as are the distinguishing Articles of most of the Sects of Christendome:) So it is in matters intellectuall (which are not cognoscible by a secular power) in matters spirituall (which are to be disserned by spirituall Authority, which cannot make corporall institutions) and in Questions indeterminate, (which are doubtfully propounded or obscurely, and therefore may be in utranque partem disputed or believed;) for God alone must be Judge of these matters, who alone is Master of our souls, and hath a dominion over humane understanding, and he that sayes this, does not say that indifferency is perswaded, because God alone is Judge of erring persons.

Fourthly, No part of this Discourse teaches or encourages variety of Seas, and contradiction in opinions, but supposes them already in being, and therefore fince there are, and ever were, and ever will be variety of opinions, because there is variety of humane underflandings, and uncertainty in things, no man should be too forward in determining all Quesions, nor fo forward in prescribing to others, nor invade that liberty which God hath left to us intire by propounding many things obscurely, and by exempring our fouls and understandings from all power externally compulfory: So that the restraint is laid upon mens tyranny, but no license given to mens . opinions, they are not confidered in any of the Conclusions, but in the premises only as an Argument to exhort to charity. So that if I perswade a licente

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of discrediting any thing which God hath commanded us to believe, and allow a liberty where God hath not allowed it, let it be shewn, and let the Objection presse as hard as it can; but to say that men are too forward in condemning where God hath declared no sentence nor prescribed any rule; is to disswade from tyranny, not to encourage licentiousnesse, is to take away a license of judging, not to give a license of dogmatizing what every one please; or as may best serve his turn. And for the other part of the Objection;

Fifthly, This Discourse is so farre from giving leave to men to professe any thing though they believe the contrary, that it takes order that no man shall bee put to it, for I earnestly contend that another mans opinion shall be no rule to mine, and that my opinion shall be no state and prejudice to my selfey that men use one another so charitably and so gently, that no errour or violence tempt men to hypocrify, this very thing being one of the Arguments I use to perswade petmissions, less compulsions introduce hypocrify, and make sincerity troublesome and unsafe.

Sixthly, If men would not call all opinions by the name of Religion, and superstructures by the name of fundamental Articles, and all fancies by the glorious appellative of Faith, this objection would have no pretence or footing, so that it is the disease of the men, not any cause that is ministred by such precepts of charity that makes them perpetually clamorous: And it would be hard to say that

that such Physitians are incurious of their Patients, and neglectfull of their health, who speak against the unreasonablenesse of such Empericks that would cut off a mans head if they see but a Wart upon his cheek, or a dimple upon his chin, or any lines in his face to distinguish him from another man; the case is altogether the same, and we may as well decree a Wart to be mortall as a various opinion in reasinguish non necessaria to be capitall and damnable.

For I consider, that there are but sew Doctrines of Christianity, that were ordered to be preached to all the world, to every fingle person, and made a necessary Article of his explicite beliefe: Other Doctrines which are all of them not simply necessary, are either such as are not clearly revealed, or fuch as are: If they be clearely revealed, and that I know fo too, or may, but for my own fault, I am not to be excused, but for this I am to be left to Gods judgement, unlesse my fault be externally such as to be cognoscible and punishable in humane judicatory : But then, if it be not so revealed but that wife men and good men differ in their opinions, it is a clear case, it is not inter dogmata ner ceffaria fimpliciter, and then it is certain I may therefore fafely disbelieve it, because I may be fafely ignorant of it : For if I may with innocence be ignorant, then to know it or believe it, is not fimply obligatory; ignorance is absolutely inconfifent with fuch an obligation, because it is destructive and J

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and a plaine negative to its performance, and if I doe my honest endeavour to understand it, and yet doe not attain it, it is certain that is not obligatory to me fo much as by accident; for no obligation can presse the person of a man if it be imposfible, no man is bound to doe more then his best, no man is bound to have an excellent understanding, or to be infallible, or to be wifer then he can, for these are things that are not in his choyce, and therefore not a matter of a Law, nor subject to reward and punishment; so that where ignorance of the Article is not a fm, there disbelieving it in the right sense; or believing it in the wrong, is not breach of any duty, effentially or accidentally neceffary, neither in the thing it felfe, nor to the perfon, that is, he is neither bound to the Article. not to any endeavours or antecedent acts of volition and choyce, and that man who may fafely bee ignorant of the proposition, is not tyed at all to fearch it out, and if not at all to fearch it, then certainly not to find it: All the obligation we are capable of, is not to be malicious or voluntarily criminall in any kind, and then if by accident we find our a truth, we are obliged to believe it; and fo will every wife or good man doe; indeed he cannot doe otherwise : Bue if he disbelieves an Article without malice, or defign, or involuntarily, or unknowingly, it is contradiction to fay it is a finne to him who mighe totally have been ignorant of it; for that he believes it in the wrong fenfe, it is his ignorance, ignorance, and it is impossible that where hee hath heartily endeavoured to finde out a truth, that this endeavour should make him guilty of a sinne, which would never have been laid to his charge, if he had taken no paines at all: His ignorance in this case is not a fault at all; possibly it might, if there had been no endeavour to have cur'd it.

So that there is wholly a mistake in this proposition : For true it is, there are some propositions, which if a man never heare of, they will not be required of him; and they who cannot read might safely be ignorant, that Melchizedeek was King of Salem; but he who reads it in the Scripture, may not fafely contradict it although before that knowledge did arrive to him, he might safely have been ignorant of it: But this although it be true, is not pertinent to our Question; For in sensu diviso this is true, that which at one time a man may be ignorant of, at some other time he may not disbelieve : But in sensu conjuncto it is false; For at what time, and in what circumstance foever it is no sinne to be ignorant, at that time and in that conjuncture, it is no finne to disbelieve; and fuch is the nature of all Questions disputable, which are therefore not required of us to bee believed in any one particular fense, because the nature of the thing is such as not to be necessary to be known at all simply and ateds. absolutely,

absolutely, and such is the ambiguity and cloud of its face and representment as not to be neceffary fo much as by accident, and therefore not to the particular sence of any one

person.

And yet such is the iniquity of men, that they suck in opinions as wild Affes doe the wind. without distinguishing the wholesome from the corrupted ayre, and then live upon it at a venture, and when all their confidence is built upon zeale and mistake, yet therefore because they are zealous and mistaken, they are impatient of contradiction congi se iglicit bear non

But belides that against this I have laid prejudice enough from the dictates of holy Scriptute it is observable that this with its appendans degrees, I meane refraint of Prophelying, impoing upon other mens understanding, being maffers of their confeiences, and lording it over their Faith came in with the retinue and traine of Antichrift, that is, they came as other abufes and corruptions of the Church did, by reason of the iniquity of times, and the cooling of the first hears of Christianity, and the enercase of inscrett o and the abarements of Christian fimplicity when the Churches fortune grew better, and her Sonnes grow worfe, and fome of her Esthers worft of ally For in the first three hundred wears there was no fign of perfecuting any man for his opinion, though at that time ablolufely. there

there were very horrid opinions commenced, and fuch which were exemplary and parallel enough to determine this Question; for they then were affaulced by new Secas which defroyed the common principles of nature, of Christia. nity, of innocence and publike fociety; and they who used all the meanes Christian and Spirituall for their disimprovement and conviction, thought not of using corporall force, otherwise then by blaming fuch proceedings : And therefore I doe not only urge their not doing it as an Argument of the unlawfulnesse of such proceeding, but their defying it and fpeaking against fuch practifes, as unreasonable and destructive of Christianity: For fo Tertulian is expresse, Hu. Ad Scapular, mani juris & naturalis potestatis, unicuque quod puraveris colere, fed nec religionis eff cogere religionem , que fuscipi debet sponte non vi : The same is the Doctrine of S. Cyprian, Lactantius, S. Hilara Minutius Felix, Sulpitius Seperus, Si Chryfostome, S. Hierom, S. Austin, Damascen, Theophylast, Socrates, Scholastions, and S.Bernard, as they are feverally referr'd to and urg'd upon occasion in the following Discourse.

To which I adde, that all wife Princes till they were overborn with faction or follicited by peevish persons, gave Toleration to differing Seas, whose opinions did not disturb the publike interest : But at first, there were fome hereticall persons that were also impatient of an

Adversary

Adversary, and they were the men who at first entreated the Emperours to persecute the Catholicks; but till source hundred yeares after Christ, no Catholick persons, or very sew, did provoke the secular arme, or implore its aide against the Hereticks, save only that Arrius behaved himselfe so seditionsly and tumultuarily, that the Nicene Fathers procured a temporary Decree for his relegation, but it was soon taken off and God lest to be his Judge, who indeed did it to some purpose, when he was trusted with it and the matter wholly lest to him.

But as the Ages grew worse, so men grew more cruell and unchristian, and in the Greek Church Atticus, and Nestorius of Constantinople, Theodosius of Synada, and some sew others who had forgotten the mercies of their great Master, and their own duty, grew implacable and surious and impatient of contradiction. It was a bold and an arrogant speech which Nestorius made in his Sermon before Theodosius the younger, Da mibi, O Imperator, terram ab bevertious repurgatam, & ego tibi vicisim coulum dabo: Disperde mecum beretieos, & ego tecum disperdam Persas: Ie was as groundlesse and unwarrantable, as it was bloody and inhumane.

And we see the contrary events prove truer, then this groundlesse and unlearned promise; for Theadassus, and Valentinian were prosperous Princes.

Princes, and have to all Ages a precious me. mory, and the reputation of a great piety; but they were fo farre from doing what Nestorius had fuggefled; that they restrained him from his violence and immanity, and Theodosius did highly commend the good Bishop Proclus for his sweetnesse of deportment towards erring persons, far above the cruelty of his Predecessor Atticus: And the experience which Christendom hath had in this last Age is Argument enough, that Toleration of differing opinions is fo farre from diffurbing the publick peace, or destroying the interest of Princes and Gommon-Wealths, that it does advantage to the publick, it secures peace, because there is not so much as the pretence of Religion left to fuch persons to contend for it, being already indulged to them. When France fought against the Huguenoss; the spilling of her own blood was ergument enough of the imprudence of that way of promoting Religion; but fince the hath given permission to them, the world is witnesse how prosperous she hath been ever since: But the great instance is in the differing temper, Government and successe which Margaret of Parma, and the Duke of Alva had : The clemency of the first had almost extinguished the flame; but when the was removed, D'Alva succeeded and managed the matter of Religion with fire and fword the made the flame fo greats that .. that his Religion and his Prince too hath both been almost quite turned out of the Countrey. Pelli è medio s'apientiam, quoties vi res agitur, said Emaius; and therefore the best of men, and the most glorlous of Princes were alwayes ready to give Toleration, but never to make executions for matters disputable: Eusebius in his second Book of the life of Constantine reports these words of the Emperour, Paren cum side-libus it qui errant, pasis & quietis fruitionem gaudentes accipiant: Ipsa siquidem communicationis & societatis resteutio ad restam etiam veritatis viam pendu cere potess. Nemo cui quam molessus sit, quisque quod animo destinat boc etiam faciat.

And indeed there is great reason for Princes to give Toldration to dilagreeing perfons, whole opinions by faire meanes cannot be altered for if the persons be confident, they will ferve God according to their perswasions; and if they be publikely prohibited, they will privately convene and then all those inconvenie ences and mischiefes which are Arguments againflahe permission of Conventicles are Arguments for the publick permissions of differing Religions, because the denying of the publick worthip will certainly produce private Conventicles, against which all wife Princes and Common-Wealths have upon great reafont made Bdids and fevere San tions, Quicquid enim agitur absente

absente rege, in caput ejus plerunque redundat, fay the Politicks : For the face of a man is as the face of a Lion, and scatters all base machinations which breath not but in the dark : It is a proverbiall faying, quod nimia familiaritas servorum ef conspiratio adversus Dominum, and they who for their fecurity runne into grots and cellars, and retirements, think that they being upon the defensive, those Princes and those L'awes that drive them to it are their Enemies, and therefore they cannot be secure, unlesse the power of the one, and the obligation of the other be leffened and rescinded; 'and then the being refrained and made miserable, endeares the discontented persons mutually, and makes more hearty and dangerous Confederations. King lames of bleffed memory, in his Letters to the States of the United Provinces, dated 6 March. 1613. Thus wrote . . . Magis autem è re fore & fogiantur authoritate publica, ita utprobibeatis Ministres vestros ne eas disputationes in suggossum aut ad plebem ferant, ac districte imperetie ut pacem colant se invicem Tolerando in iffa apinionum as fententsarum diserepantia: Hoque jufins videmur vobis boc ipfum Suadere debere quod neutram comperimus adeo deviam ut non posint & cum fidei Christiane peritate, & cum animarum salute consflere, &c. The like Councell in the divisions of Germany, at the first Reformation was thought reasoreasonable by the Emperour Ferdinand, and his excellent Sonne Maximilian, For they had obferved that violence did exasperate, was unbleffed, unfucceffefull and unreasonable, and therefore they made Decrees of Toleration, and appointed tempers and expedients to be drawn up by discreet persons; and George Cassander was delign'd to this great work, and did fomething towards it : And Emanuel Philibert, D.of-Savoy repenting of his warre undertaken for Religion against the Pedemontans, promised them Toleration, and was as good as his word: As much is done by the Nobility of Polonia. So that the best Princes and the best Bishops gave Toleration and Impunities ; but it is known that the first Persecutions of disagreeing perfons were by the Arrians, by the Circumcellians and Donatifis, and from them, they of the Church took examples, who in small numbers did sometime perswade it, sometime practise it. And among the Greeks it became a publick and authorized practife, till the Question of Images grew hor and high; for then the Worshippers of Images having taken their example from the Emprese Irene, who put her Sonnes eyes out for making an Edia against Images, began to be as cruellas they were deceived, especially being encouraged by the Popes of Rome, who then blew the coales to fome purpofe. O.

And that I may upon this occasion give ac-

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count of this affaire in the Church of Rome, it is remarkable that till the time of luftmian . the Emperour , A. D. 525. the Catholicks and Novations had Churches indifferently permitted even in Rome it selfe, but the Bishops of Rome whose interest was much concerned in it. spoke much against it, and laboured the eradication of the Novatians, and at last when they got power into their hands they ferved them accordingly, but it is observed by Socrates that when the first Persecution was made against them at Rome by Pope Innocent I, at the fame inflant the Gother invaded Italy, and became Lords of all, it being just in God to bring a Persecution upon them for true beliefe, who with an incompetent Authority and insufficient grounds doe perfecute an errour leffe materiall, in persons agreeing with them in the profession of the same common faith. And I have beard it observ'd as a bleffing upon S. Austin (who was fo mercifull to erring perfons as the greatest part of his life in all fenfes, even when he had twice chang'd his mind, yet to Tolerace them, and never to endure they fhould be given over to the fecular power to be kild) that the very night the Vandals fet down before his City of Hippo to beliege it, he dyed and wome to God, being (as a reward of his mercifult Doctrine) taken from the miferies to come, and ver that very thing was also a particular presented

cular iffue of the Divine Providence upon that City, who not long before had altered their profession into truth by force, and now were falling into their power, who afterward by a greater force turned them to be Arrians.

But in the Church of Rome, the Popes were the first Preachers of force and violence in matters of opinion, and that so zealously, that Pope Vigilius suffered himselfe to be imprisoned and handled roughly by the Emperour Infinian, rather then he would confent to the restitution and peace of certain disagreeing persons, but as yet is came not fo farre as death. The first that preached that Doctrine was Dominick. the Founder of the Begging Orders of Friers, the Friers Preachers; in memory of which the Inquifition is intrusted only to the Friers of his Order; and if there be any force in dreams, or truth in Legends (as there is not much in either) this very thing might be fignified by his Mothers dreame, who the night before Dominick was borm dream'd the was brought to Bod of a huge Dog with a fire-brand in his mouth : Sure enough, however his disciples expound the dreame, it was a berter fign that he should prove a rabid, furious Incendiary, then any thing elfe, whatever he might be in the other parts of his life, in this Doctrine he was not much better, as appears in his deportment toward the Albigenses, against whom hee so preached releasing

preached, adeo quidem ut centum bæreticorum millia ab octo millibus Catholicorum fusa & interfecta fuisse perbibeantur, faith one of him: and of those who were taken, 180 were burnt to death, because they would not abjure their Doctrine: This was the first example of putting erting persons to death, that I find in the Roman Church; For about 170 years before, B.Brune Be-Berengarius fell into opinion concerning the rengarianes bleffed Sacrament which they cald Herefy, and expulit, non recanted, and relapsed, and recanted againe, morti aut supplicis corpoand fell again two or three times, faith Gerson ralibus tradiwriting against Romant of the Rose, and yet he dit. died ficed morte his own naturall death, and with hope of Heaven, and yet Hildebrand was once his judge, which shewes that at that time Rome was not come to fo great heights of bloodfled. In England, although the Pope had as great power here as any where, yet there were no Executions for matter of opinion known till the time of Henry the Fourth, who (because he Usurped the Crown) was willing by all means to endeare the Clergy by destroying their Enemies, that so he might be sure of them to all his purposes. And indeed, it may become them well enough, who are wifer in their generations then the children of light, it may possibly ferve the pollicies of evill persons, but never the pure and chaste designs of Christianity, which admirs no blood but Christs, and the imitating

blood of Martyrs, but knowes nothing how to ferve her ends, by perfecuting any of her erring children.

By this time I hope it will not be thought reasonable to say, he that teaches mercy to erring persons, teaches indifferency in Religion, unlesse so many Pathers, and so many Chutches, and the best of Emperours, and all the world (till they were abused by Tyranny, Popery, and Faction) did teach indifferency, for I have shewn that Christianity does not punish corporally, persons erring spiritually, but indeed Popery does; The Denatists, and Circumsellians, and driving, and the Pacini, they of old did: In the middle Ages, the Patrons of Images did, and the Papites at this day doe, and have done ever since they were taught it by their S. Dominick.

Seventhly, And yet after all this, I have something shore to exempt my selfe from the clamour of this Objection: For let all errours be as much and as zealously suppressed as may be, (the Doctine of the following Discourse contradicts not that) but let it be done by such meanes as are proper instruments of their suppression, by Preaching and Disputation (for that neither of them breed disturbance) by charity and sweetnesse, by holinesse of life, assiduity of exhortation, by the word of God and prayer.

For these wayes are most naturall, most prudent,

most

most peaceable, and esseauall. Only let not men be hasty in calling every dislik'd opinion by the name of Heresy, and when they have resolved, that they will call it so, let them use the erring person like a brother, not beat him like a dog, or convince him with a gibbet, or vex him out of his understanding and perswassions.

And now if men will still say, I perswade to indifferency, there is no help for me, for I have given reasons against it, I must beare it as well as I can, I am not yet without remedy as they are, for patience will help me, and reason will not cure them, let them take their course, and the take mine:

Only I will take leave to confider this (and they would doe well to doe so too) that unlesse Faith be kept within its own latitude, and not cald out to patrocinate every lesse necessary opinion, and the interest of every Sect, or peevish person; and if damnation be pronounced against Christians believing the Creed, and living good lives, because they are deceived, or are said to be deceived in some opinions lesse necessary, there is no way in the world to satisfie unlearned persons in the choice of their Religion, or to appeale the unquietnesse of a serupulous conscience: For suppose an honest Citizen whose imployment and parts will not enable him to judge the disputes and arguings

of great Clerks, fees factions commenced and managed with much bitternesse by persons who might on either hand be fit enough to guide him; when if he follows either, he is disquieted and pronounced damned by the other (who also if he be the most unreasonable in his opinion will perhaps be more furious in his fentence) what shall this man doe', where shall he rest the sole of his faot? Upon the Doctrine of the Church where he lives? Well! but that he heares declaimed against perpetually, and other Churches claime highly and pretend fairely for truth, and condemne his Church: If I tell him that he must live a good life, and believe the Creed, and not trouble himselfe with their disputes, or interesting himselfe in Sects and Factions, I speak reason: Because no law of God ties him to believe more then what is of effentiall necessity, and whatsoever he shall come to know to be reveal'd by God: Now if hebelieves his Creed, he believes all that is necessary. to all, or of it selfe, and if he doe his morall endeayour beside, he can doe no more toward finding out all the reft, and then he is fecured; but then if this will secure him, why doe men presse further and pretend every opinion as neceffary, and that in fo high degree that if they all faid true, or any two indeed of them, in 500 Secs which are in the world (and for ought I know there may be 5000) it is 500 to one

but that every man is damn'd, for every Sect damnes all but it felfe, and that is damn'd of 4994 and it is excellent fortune then if that cfeape; and there is the fame reason in every one of them, that is, it is extreme unreasona. blenesse in all of them to pronounce damnation against such persons against whom clearely and dogmatically holy Scripture hath not; In odiosis quod minimum est sequimur, in favoribus quod est maximum, faith the Law, and therefore we should say any thing, or make any excuse that is in any degree reasonable, rather then condemn all the world to Hell, especially if we confider thefe two things, that we our felves are as apt to be deceived as any are, and that they who are deceived, when they used their morall industry that they might not be deceived, if they perish for this, they perish for what they could not help.

But however, if the best fecurity in the world be not in neglecting all Sects, and subdivisions of men, and fixing our selves on points necessary and plain, and on honest and pious endeavours, according to our severall capacities and opportunities for all the rest, if I say all this be not through the mercies of God, the best security to all unlearned persons, and learned too, where shall we six, where shall we either have peace or security? If you bid me follow your Doctrine, you must tell me why, and persons than the peace of security in the best security in the peace of security?

haps when you have I am not able to judge, or if I be as able as other people are, yet when I have judged, I may be deceived too, and so may you, or any man else you bid me follow, so that I

am no whit the nearer truth or peace.

And then if we look abroad, and confider how shere is fearce any Church, but is highly charg'd by many Adversaries in many things, possibly we may fee a reason to charge every one of them in fome things; And what shall we do then ? The Church of Rome hath fpors enough, and all the world is inquisitive enough to find our more, and to represent thefe to her greatest disadvantage. The Greek Church denies the procoffion of the holy Ghoth from the Son : If that be falle Doctrine, the is highly too blame, if it be not, then all the Western Churches are too blame for faying the contrary : And there is no Church that is in prosperity, but alters her Doctrine every Age, either by bringing in new Doctrines, or by contradicting ber old, which showes that none are fatisfied with themselves, or with their own confessions : And fince all Churches believe themselves sallible, that only excepted which all other Churches fav is most of all deceived, it were frange if in fo many Arnioles which make up their feverall bodies of Confessions, they had, not millaken every, one of them in formething or others The Lamberan Churches maineaine Consubstanciacion , rhe Zuinglians ecen

Zunglians are Sacramentaries, the Calvinists are fierce in the matters of absolute Predetermination, and all these reject Episcopacy, which the Primitive Church would have made no doubt to have called Heresy: The Socinians professe a portentous number of strange opinions; they deny the holy Trinity, and the satisfaction of our blessed Saviour: The Anabaptists laugh at Pado-baptism; The Ethiopian Churches are Nessorian: where then shall we six our considence, or joyn Communion? to pitch upon any one of these is to throw the dice, if salvation be to be had only in one of them, and that every errour that by chance hath made a Sect, and is dissinguished by a name, be damnable.

If this confideration does not deceive me, we have no other help in the midst of these distractions, and distunctions, but all of us to be united in that common terme, which as it does constitute the Church in its being such, so it is the medium of the Communion of Saints, and that is the Creed of the Apostles, and in all other things an honest endeayour to find out * what truths we can, and a charitable and mutuall permission to others that disagree from us and our opinions. I am sure this may satisfie us, for it will secure us, but I know not any thing else

* Clem. Alex.
fitomat. 1. ait
Philosophiam
liberam effe
præstantissimam, quæ feil.
versatur in
perspicaeiter
seligendis dog-

matis omnium Sectarum. Polamo Alexandrinus sie primus philosopharus est, ut ait Lactius in Procenio, unde cognominatus est, endezauer , scil. tà aperarra es end.

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that will, and no man can be reasonably perfwaded, or fatisfied in any thing elfe, unleffe he throwes himselse upon chance, or absolute predestination, or his own confidence, in every one of which it is two to one at least but

he may miscarry.

Thus farre I thought I had reason on my fide, and I suppose I have made it good upon its proper grounds, in the pages following. But then if the result be, that men must be permitted in their opinions, and that Christians must not Perfecute Christians; I have also as much reason to reprove all those oblique Arts which are not direct Perfecutions of mens persons, but they are indirect proceedings, ungentle and unchristian, fervants of faction and interest. provocations to zeal and animofities, and de-Aructive of learning and ingenuity. And thefe are suppressing all the monuments of their Adverfaries, forcing them to recent, and burning their Books

For it is a strange industry, and an importune diligence that was used by our fore-fathers; of all those Hereses which gave them battle and imployment, we have absolutely no Record or Monument, but what themselves who were Admam, qua felli verfaries have transmitted to us, and we know that Adversaries, especially such who observ'd all opportunities to discredit both the persons and doctrines of the Enemy, are not alwayes the That best

best records or witnesses of fuch transactions. We fee it now in this very Age, in the prefent distemperatures, that parties are no good Regifters of the actions of the adverse fide : And if we cannot be confident of the truth of a story now, now I fay that it is possible for any man, and likely that the interessed adversary will discover the imposture, it is farre more unlikely, that after Ages should know any other truth, but fuch as ferves the ends of the representers: . I am fore such things were never taught us by Christ and his Apostles, and if we were fure that our, selves spoke truth, or that truth were able to justifie her selfe, it were better if to preserve a Doctrine wee did not destroy a Commandement, and out of zeale pretending to Christian Religion, loose the glories and rewards of ingenuity and Christian simplicity.

Of the same consideration is mending of Authors, not to their own mind but to ours, that is, to mend them so as to spoile them; forbidding the publication of Books, in which there is nothing impious, or against the publick interest, leaving out clauses in Translations, disgracing mens persons, charging disavowed Doctrins upon men, and the persons of the men with the consequents of their Doctrine, which they deny either to be true or to be consequent, sale reporting of Disputations and Conferences, busning Books by the hand of the hang-man,

and all such Arts, which shew that we either difrust God for the maintenance of his truth, or that we distrust the cause, or distrust our selves and our abilities : I will fay no more of thefe; but only concerning the last, I shall transcribe a passage out of Tacitus in the life of lulius Agricola, who gives this account of it Veniam non petiffem nif incurfaturus tam fæva & infefta virtusibus tempora. Legimus dum Aruleno Rufico Patus Thrases, Herennio Senecioni Priscus Helpidine laudate effent, capitale fuissey neque in ipfos modo authores, fed in libros quoque corum Savitum delegato Triumviris ministerio ut monumenta clarifimorum ingeniorum in comitio ac foro urerentur, feile ille igne vocem populi Rom. & libertatem Sonatus & confeientiam generis bumani aboleri arbitrabantur, expulsis insuper sapientie professoribus, atque omni bona arte in exilium atta, ne quid uf quam bonestum occurreret. It is but an illiterate Policy to think that fuch in direct and uningenuous proceedings can amongst wife and free-men diffrace the Authors, and difrepute their Discourses; And I have seen that the price hath been trebled upon a forbidden or a condemn'd Book nand fome men in policy have got a prohibition that their impression might be the more certainly vendible; and the Author himselfe thought confiderables and is year year

The bell may is to leave reicks and devices, and to fall upon that way which the best Ages

of the Church did use : With the strength of Argument; and Allegations of Scripture, and modesty of deportment, and meeknesse, and charity to the persons of men, they converted misbelievers, stopped the mouthes of Adversaries, asserted truth, and discountenanced errour; and those other stratagems and Arts of support and maintenance to Doctrines, were the issues of hereticall braines; the old Catholicks had nothing to secure themselves but the in piace of truth and plaine dealing.

Fidem minutis dissecant ambagibus

Ut quisque lingua est nequior.

Solvunt ligant que quassionum vincula

Per syllogismos plettiles.

Va captiosis Sycopbantarum strophis,

Va versipelli astutia.

Infesta discertantibus:

Infesta discertantibus:

Ideire o mundi stulta deligit Deus

Ut concidant Sophistica.

And to my understanding, it is a plain Art and design of the Devill, to make us so in love with our own opinions, as to call them Faith and Religion, that we may be proud in our understanding; and besides, that by our zeale in our opinions, we grow coole in our piety and practicall duties, he also by this earnest contention

Prudent spotheof hym in Infidel.

does directly destroy good life, by engagement of Zealots to do any thing rather then be overcome, and loofe their beloved propositions: But I would faine know why is not any vitious habit as bad or worfe then a falle opinion? Why are we so zealous against those we call Hereticks, and yet great friends with drunkards, fornicators, and fwearers, and intemperate and idle persons? Is it because we are commanded by the Apostle to reject a Heretick after two admonitions, and not to bid fuch a one God speed? It is a good reason why we should be zealous against such persons, provided we mistake them not. For those of whom these Apo. files fpeak, are fuch as deny Christio be come in the fielh, such as deny an Arcicle of Creed; and in fuch odious things, it is not fafe nor charitable to extend the gravamen and punishment beyond the inflances the Apoffles make of their exact parallels. But then also, it would be remembred that the Apostles speak as fiercely against communion with fornicators, and all diforders practicall, as against communion with Hereticks. If any man shat is called a brother be a Fornicator or Coverous, or an Idolater, or a Railer, or a Drunkard, or sa Batortioner, with fuch a one no not to cate I am certain that a Drunkard is as contrary to God, and lives as contrary to the Lawer of Christianity as a Heretick; and I am also fure that I know what drunkennesse is , but

I am not fure that such an opinion is Herefy, neither would other men be fo fure as they think for if they did consider it aright, and observe the infinite deceptions, and causes of deceptions in wife men, and in most things, and in all doubtfull Questions, and that they did not mistake confidence for certainty.

But indeed, I could not but smile at those jolly Fryers, two Franciscans offered themselves to the fire to prove Savanorola to be a Heretick, but a certaine lacobine offered himselfe to Commin. 1,8, the fire to prove that Savanarola had true Re- ".19. velations, and was no Heretick; in the meane time Sapanorola preacht, but made no fuch confident offer, nor durst he venture at that new kind of fire Ordeal; and put case all four had past through the fire, and dyed in the flames, what would that have proved? Had he been a Heretick or no Heretick, the more or the leffe, for the confidence of these Zealous Ideots? If we mark it, a great many Arguments whereon many Sees rely, are no better probation then this comes to. Confidence is the first, and the second, and the third part of a very great many of their propositions.

But now if men would a little turn the Tables, and be as zealous for a good life, and all the firidest precepts of Christianity (which is a Religion the most holy, the most reasonable, and the most consummate that eyer was taught

to man) as they are for fuch propositions in which neither the life, nor the ornament of Christianity is concerned, we should find, that as a confequent of this piety, men would be as carefull as they could, to find out all truths, and the sense of all revelations which may concern their duty; and where men were miferable and could not, yet others that lived good lives too would also be so charitable, as not to adde affliction to this mifery; and both of them are parts of good life, to be compassionate, and to help to beare one anothers burdens, not to defroy the weak, but to entertain him meekly, that's a precept of charity, and to endeavour to find out the whole will of God, that also is a part of the obedience, the choyce and the excellency of Faith, and hee lives not a good life, that does not doe both thefe. I sais blues

But men think they have more reason to bee zealous against Heresy then against a vice in manners, because Heresy is infectious and dangerous, and the principle of much evill: Indeed if by a Heresy we mean that which is against an Article of Creed, and breaks part of the Covenant made between God and man by the mediation of Jesus Christ, I grant it to be a very grievous crime, a calling Gods veracity into question, and a destruction also of good life, because upon the Articles of Creed, obedience is built, and it lives or dies, as the effect does by its proper cause:

cause; for Faith is the morall cause of obedience: But then Herefy, that is, fuch as this, is alfo a vice, and the person criminall, and so the fin is to be effeem'd in its degrees of malignity, and let men be as zealous against it as they can, and imploy the whole arfenall of the spirituall armour against it, such as this, is worse then adultery or murther, in as much as the foule is more noble then the body, and a false doctrine is of greater diffemination and extent then a fingle act of violence or impurity. Adultery or murder is a duell, but Herefy (truly and indeed fuch) is an unlawfull warre, it flayes thousands: The looking of Faith is like digging down a foundation; all the superstructures of hope, and patience, and charity fall with it: And besides this Herely of all crimes is the most inexcusable and of least temptation; for true faith is most commonly kept with the least trouble of any grace in the world; and Herefy of it selfe hath not only no pleasure in it, but is a very punishment; because faith as it opposes hereticall or false opinions, and distinguishes from charity, confifts in meare acts of believing, which because they are of true propositions, are naturall and proportionable to the understanding, and more honourable then false. But then concerning those things which men now adayes call Herely, they cannot be so formidable as they are represented and if we consider that drunkennesse is certainly

certainly a damnable in, and that there are more Drunkards then Hereticks, and that drunkennesses is parent of a thousand vices, it may better bee faid of this vice then of most of those opinions which we call Herefies, it is infectious and dangerous, and the principle of much evill, and therefore as ifit an object for a pious zeale to concell against, as is any of those opinions which grouble mens cafe or reputation, for that is the greatest of their malignity, mellib totterg to al

But if we confider that Seds are made and opinions are called Herefies upon interest, and the grounds of emolument, we shall see that a good life would cure much of this mischiefe. For first, the Church of Rome which is the great di Carrix of dogmaticall resolutions, and the deolaser of Herefy, and calls Heretick more then all the world befides, hath made that the fule of Herely, which is the confervatory of interest, and the ends of men. For to recede from the Doctrine of the Church, with them makes He. rely, that is, to difrepute their Authority and not to obey them, not to be their fubjects, not to give them the Empire of our conscience, is the great white praylard to make transfer

5 So that with whem . Herefy is to be reficeme ed clearely by humane ends, not by Divine Rules; that is formall Herefy which does materially differve them, and it would make a fospicious man a little inquistive into their white the wild

part.

particular Doctrins, and when hee finds that Indulgences, and Jubilies, and Purgatories, and Maffes, and Offices for the dead, are very profrable: that the Doctrine of primacy, of infallibility of superiority over Councels, of indired power in temporals, are great instruments of fecular honour, would be apt enough to think that if the Church of Rome would learn to lay her honour at the feet of the Crucifix, and despise the world, and preferre lerusalem before Rome, and Heaven above the Lateran, that thefe opinions would not have in them any native Brength to Support them, against the perpetuall affaults of their Adverfaries, that speak so much reason and Scripture against them. I have instanced in the Roman Religion, but I wish it may be confidered also how farre mens Doctrines in other Sects servemens temporall ends, so farre that it would not bee unreasonable or unneceffary to attempt to cure some of their distemperatuses or mifperfwafions by the falutary preeepes of fanctity and holy life : Sure enough, if it did not more concern their reputation and their lasting interest to be counted true believers tather then good livers, they would rather endeavour to live well, then to bee accounted of a right opinion in things beside the Creed.

For my own particular I cannot but expect, that God in his Justice should enlarge the bounds of the Turkish Empire, or some other way punish

nish Christians by reason of their pertinacious disputing about things unnecessary, undeterminable, and unprofitable, and for their hating and perfecuting their brethren which should be as dear to them as their own lives, for not confenting to one anothers follies, and fenfeleffe vanities: How many volumnes have been writ about Angels, about immaculate conception. about originall fin , when that all that is folid reason or clear Revelation, in all these three Articles, may be reasonably enough comprized in fourty lines! And in these trifles and impertinencies, men are curioully bufie while they negled those glorious precepts of Christianity and boly life, which are the glories of our Religion. and would enable us to a happy eternity

My Lord, Thus farre my thoughts have carried me, and then I thought I had reason to goe further, and to examine the proper grounds upon which these perswasions might rely and stand firme, in case any body should contest against them. For possibly men may be angry at me and my design; for I doe all them great displeasure, who think no end is then well ferved, when their interest is disserved; and but that I have writ so untowardly and heavily, that I am not worth a consutation, possibly some or other might be writing against me. But then I must tell them I am prepared of an answer best sore hand. For I think I have spoken reason in my

Book,

Book, and examined it with all the feverity I have, and if after all this I be deceived, this confirms me in my first opinion, and becomes a new Argument to me, that I have spoken reason; for it surnishes me with a new instance, that it is necessary, there should bee a mutuall complyance and Toleration, because even then when a man thinks he hath most reason to bee considert, her may easily bee deceived.

For I am fure, I have no other design but the profecution and advantage of truth, and I may truly: use the words of Gregory Nazianzen, Non studemus paci in detrimentum vera doctrina, ... ut facili tatu & mansuetudinis famam colligamus : But I have writ this because I thought it was necessary and feasonable, and charitable, and agreeable to the great precepts and defign of Christianity, consonant to the practise of the Apostles, and of the best Ages of the Church, most agreeable to Scripture and reason, to revelation and the nature of the thing; and it is fuch a Doctrine, that if there bevariety in humane affaires, if the event of things be not fettled in a durable confistence, but is changeable, every one of us all may have need of it: I shall only therefore defire that they who will reade it may come to the reading it with as much fimplicity of purposes and unmixed desires of truth, as I'did to the writing it, and that no man trouble himselfe with me or my discourse, that thinks before hand that his opinion cannot be reasonably altered. If he thinks me to be mistaken before he tries, let

him alfo think that hee may be mistaken too, and that he who judges before he heares, is mistaken though he gives a right sentences of the way

Aristopih, in Pluto.

o me, that I have what is we will it will to Was good sounfell: But as a vanture, I shall leave this fentence of Solomon to his confideration A mife man feareth, and departeth from epill, but a foole rages band is confident, This willow her him is frigorified. is a trick of boyes and bold young fellowes, fayes Arifotie; but they who either know themselves, or things, or perfons, mondian in it in a si at mixa. Peradventure year peradveneure no, is very often the wifest determination of a Question: For there are west & deadling (as the Apolite notes) foolish and unlearned Questions, and it were better to flop the current of fuch fopperies by filence, then by disputing them convey them to Posserity. And many things there are of more profit which yet are of no more certainty, and therefore boldnesse of affertion (except it be in matters of Faith and clearest Revelation) is an Argument of the vanity of the man, never of the truth of the propofition; for to fuch matters the faying of Xenophanes in Varro, is pertinent and applicable, Heminio eff. has apinari, Dei foire , God only knowes them, and we conjecture. this is guitten of the or emos vam

city of parpole with with wife organ althum

And although I be as defirous to know what I should, and what I should not, as any of my Brethren the Sons of Adam; yet I find that the more I search, the further I am from being satisfied, and make but

3 Tim. 2.

few discoveries slave of my own ignorance, and therefore I am defirous to follow the example of a very wife Personage, libius Agricola, of whom Tacitus gave this teltimony ? Remuit que (quod est difficillimum) ex feientie modum or that I may take my precedent from within the pale of the Church, it was the faying of S. Auftin, Mallem quidem corum que à me questoisti babere scientiam quam ignorantium, fed quia id nondum potui, magis eligo cautam igno. rantiam confiteri , quam falfam scientiam profiteri; And these words doe very much expresse my sense. But if there be any man fo confident as Luiber fometimes was a who faid that hee could expound all Scripture, or to vaine as Eckius who in his Chryfopaffus ventur'd upon the highest and most mysterious Question of Predestination, ut in ed juveniles posit salores exercere; fuch persons as these, or any that is furious in his opinion, will fcorn me and my Discourse; but I shall not bee much mov'd at it, only I shall wish that I had as much knowledge as they think me to want, and they as much as they believe themselves to have. In the : meane time, Modesty were better for us both, and indeed for all men: For when men indeed are knowing, amongst other things they are able to separate certainties from uncertainties; If they be not knowing, it is pity that their ignorance should bee triumphant, or discompose the publike peace, or private confidence.

And now (my Lord) that I have inscrib'd this Book to your Lordship, although it be a design of doing

doing honour to my felfe, that I have marke it with fo honourd and beloved a Name, might poffibly need as much excuse as it does pardon, but that your Lordship knowes your own, for out of your Mines I have digg d the Minerall , only I have flampt it with my own image, as you may perceive by the deformities which are in it. But your great Name in letters will adde fo much value to it, as to make it obtaine its pardon amongst all them that know how to value you, and all your relatives and dependants by the proportion of relation. For others I shall be incurious, because the number of them that honour you is the fame with them that honour Learning and Piety, and they are the best Theatre and the best judges; amongst which the world must needs take notice of my ambition, to be afcelbed by my publike pretence to be what I am in all beartinesse of Devotion, and for all the reason of the nd my Dikourfer but I that not be bliow

row'd at its only I mall with that I had no much howledge as the broad brushold with and they as the use they befreve themselves to have! In the

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OPHESYL

He infinite variety of Opinions in matters of Religion, as they have troubled Christendome. with interests, factions, and partialities; for have they caused great divisions of the heart, and variety of thoughts and defignes amongst pious and prudent men. For they all feeing the inconveniences which the difunion of perswasions and Opinions have produced directly or accidentally, have thought themselves obliged to stop this inundation of mischieses, and bave made attempts accordingly. But it hath hapned to most of them as to a mistaken Physician, who gives excellent phyfick but mit applies it, and fo miffes of his cure; fo have these men, their attempts have therefore been ineffectuall; for they put their help to a wrong part, or they have endeavoured to care the symptomes, and have let the difease alone till it feemid incurable ... Some have endeayoured to re-unite thefe. fractions

fractions by propounding such a Guide which they were all bound to follow; hoping that the Unity of a Guide, would have perfwaded unity of mindes; but who this Guide should be at last became fuch a Question, that it was made part of the fire that was to be quenched; fo farre was it from extinguishing any part of the flame. Other thought of a Rule, and this must be the meanes of Union, or nothing could doe it. But supposing all she World had been agreed of this Rule, yet the interpretation of it was so full of variety, that this also became part of the disease, for which the cure was pretended. All men resolved upon this, that though they yet had not hit upon the right, yet some way must be thought upon to reconcile differences in Opinion, thinking fo long as this variety should last, Christ's Kingdome was not advanced, and the work of the Gospel went on but flowly: Few men in the mean time confidered, that fo long as men had fuch variety of principles, fuch severall constitutions. educations, rempers, and differenpers, hopes, interests, and weakneffes, degrees of light, and degrees of understanding, it was impossible all (hould be of one minde. And what is impossible to be done, if not necessary it should be done And therefore, although variety of Opinions was impossible to be cured (and they who attempted it, did like him who claps his shoulder to the ground to ftop an earth-quake) yet the inconveniences arising from to might possibly be cured, nor by uniting their be-Nefes: thes wested be dispained of, but by enring that which can'd sistle michiefes, and accidentall inconveniences of their difserecings. For although these inconveniences which every man fees and feeles were confequent to this diversity of pertivations. yet it was but accidentally and by chance, in as much as wee for that in many things, and they of great concernment, men alow to themselves and to each other a liberty of difagreeing, and no hare mekher! And certainely if diversity of Opinions, were of it felfe the cause of milchiefes it would be so ever, that is, regularly and univerfally (but that we fee it is not :) For there are disputes in Christendome concerning marrers of greater concernment then most of those Opinions that diffinguish Sects, and make factions; and yet because men are permitted to differ in those great matters, facts eville are not consequent to fuch

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fuch differences, as are to the muchanicable managing of finaller and more inconfiderable Questions. It is of greater confequence to believe right in the Question of the validity or invalidity of a death-bed repentance, then to believe aright in the Queltion of Purentory; and the confequences of the Doctrine of Predesermination, are of deeper and more materiall confideration then the products of the beliefe of the lawfulneffe or unlawfulneffe of private Moffes and yet thefe great concernments where a liberry of Propherying in these Questions hath been permitted. hach made so diffinet Communion, no feets of Christians, and the others have and fo have these too in those places where they have peremptorily been determind on either fide. Since then if men are quiet and charicable in some dis-agreeings, that then and there the inconvenience seafes, if they were to in all others where lawfully they might (and they may in most;) Christendome should be no longer rent in pieces, but would be redintestated in a new Pentecost, and although the Spirit of God did reft upon us in divided tongues, yet so long as those tongues were of fise not to kindle ftrife, but to warme our affections, inflame our charities, we should finde that this variety of Opinions in feverall persons would be look't upon as an argument only of diversity of operations, while the Spirit is the same; and that another man believes not fo well as I, is onely an argument that I have a herter and a clearer illumination than he, that I have a better gift than he, received a special grace and favour and excell him in this, and am perhaps excelled by him in many more. And if we all impartially endeavour to finde a truth, fince this endeavour and fearch only is in our power, that wee shall finde it being ab extra, a gift and an affiltance extrinfecall, I can see no region why this pious endeavour to finde our mint half not be of more force to unite us in the bonds of charity, therebis milery in misling it shall be to diffunite us. So that fince a union of pertivation is impossible to be affain'd, if we would attempt the cure by such remedies as are apt to enkindle and encrease charity, I am confident wee might fee a bleffed peace would bee the reward and crown of Inch engions, and it an unity originally - But merrare now adayes and indeed alwayes have been, finee

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the expiration of the first blesfed Ages of Christianity of in love with their own Fancies and Opinions, as to think Faith and all Christendome is concernd in their support and maintenance, and whoever is not so fond and does not dandle them like themfelves, it growes up to a quarrell, which because it is in materia cheologie is made a gnarrell in Religion and God is entitled to it; and then if you are once thougho an enemy to Godb it is our duty to perfectiven even modeath, we vice God good fervice in it; when if we should examine the marrer rightly, the Que. fion is either in materia non reveluta, or minus evidenti; or non necessaria, either it is not revealed, or not forclearely; but that wife and honest men may be of different minds or elfe it is not, of the foundation of faith, but semme inpersitradure; or alla of meero speculation, or perhaps when all comes to all, it is a falle Opitions or a matter of humand interest; that we have for zealously contended for ; for to one of these heads most of the Disputes of Christendome may be reducid; for that I believe the prelent fractions (on the most) are from the fame canse which Sa Paul observed in the Corinthian Schilines mbenthere are directions among you, are ye not knowall bilt is now the differing Opinions that is the cause of the present rubsures, but want of charity ; it is not the variety of understandings , but the difunion of wills and affections; it is not the feverall principles but the leverall ends that cause our miseries : our Opinions commence, and are upheld according as our turns are ferrid and our interests are preferv'd, and there is no oure for us, but Pierwand Charity. A boly life will make our belief holy; if we confult not humanity and its imperfections in the chovee of our Religion, but fearch for truth without designes, save only of acquiring heaven and then be as caroful to preferve Charity, as we were to get a point of Faith. I am much perswaded we should finde out more truths by this meanes a or however f which is the maine of all) we shall be secured though we misserthem ; and then we are well enough we are only agreement of wow by

For if it be evinced that one heaven shall hold men of several Opinions, if the unity of Faith be non-destroyed by that which men call differing Religions, and if an unity of Charity batthe duty of us all even towards persons that are not persons

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ded of every proposition we believe, then I would faine know to what purpose are all those stirres, and great noyses in Chriflendome; those names of faction, the severall Names of Churches not diffinguish'd by the division of Kingdomes, ut Ecclefia fequator Imperium, which was the Primitive * Rule and * Optat. 16. 3. Canon, but diffinguish'd by Names of Sees and men; these are all become inframents of hatred, thence come Schifmes and parting of Communions, and then perfecutions, and then warres and Rebellion, and then the diffolutions of all Friendships and Societies. All these mischiefes proceed not from this, that all men are not of one minde, for that is neither necessary nor possible, but that every Opinion is made an Article of Faith, every Article is a ground of a quarrell, every quarrell makes a faction, every faction is zealous; and all zeale pretends for God; and whatfoever is for God cannot be too much; we by this time are come to that passe, we think we love not God except we hate our Brother, and we have not the vertue of Religion, un. lesse we persecute all Religions but our own; for luke-warmnesse is so odious to God and Man, that we proceeding furiously apon these mistakes, by supposing we preserve the body, we destroy the soule of Religion, or by being zealous for faith, or which is all one, for that which we mistake for faith, we are cold in charity, and so loose the reward of both.

All these errors and mischieses must be discovered and cured;

and that's the purpose of this Discourse.

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BRIDITY

SECTION I.

Of the nature of Faith, and that its duty is compleased in believing the Articles of the Apostles Creed.

and or the notion Cores And re-Iff then it is of great concernment to know the nature and Number 1. Tintegrity of faith : For there begins our first and great mistake; for Faith although it be of great excellency, yet when it is taken for a habit intellectuall, it hath so little roome and so marrow a capacity, that it cannot lodge thousands of those Opimions which pretend to be of her Family.

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IVumb.z.

For although it be necessary for us to believe whatsoever we know to be revealed of God, and so every man does that believes there is a God: yet it is not necessary, concerning many things, to know that God hath revealed them, that is, we may be ignorant of, or doubt concerning the propositions, and indifferently maintaine either part, when the Question is not concerning Gods veracity; but whether God hath said so or no: That which is of the foundation of Paith, that only is necessary; and the knowing or not knowing of that, the believing or dischelieving it, is that only which in genere credendorum, is in immediate and necessary order to salvation or damanation.

Numb. 2.

Now all the reason and demonstration of the world convinces ns, that this foundation of Faith, or the great adequate objest of the Faith that faves us, is that great my Rerioninelle of Christianity which Christ caught with so much diffeence, for the credibility of which he wrought to many miracles; for the rellimony of which the Apostles endured perfecutions: that which was a folly to the Gentiles, and a feandall to the Yewes. this is that which is the object of a Christians Faith . All other things are implicitely in the beliefe of the Articles of Gods veracity, and are not necessary in respect of the Constitution of faith to be drawn out, but may there lie in the bowels of the great Articles without danger to any thing or any perion, unleffe iome other accident or circumstance makes them he cellary Now the great object which I speak of, is Jesus Christ crucified: Con-Anni enim apud vos nibil scire prater Josum Christum & hunc crucifixum; fo faid S. Paul to the Church of Corinth: This is the Article upon the Confession of which Christ built his Church eve. only upon S. Peters Creed, which was no more but this fimple enunciation , We believe and are fere that their art Christ, the Sonne of the living God: And to this falvation particularly is promised, as in the case of Mariba's Greed. lob 14.47. To this the Stripture gives the greatest Testimony, and so all them that confeste it; For every fries that confestes b that lefee Christis come in the fight it of God . And who ever confession the tofan Christ withe Some of God, Bod dwellet in bim, and be in God : The believing this Attende is the end of writing

M:t. 16. 16.

1 Ton.4.2,15.

writing the foure Gofpels : For all thefe things are written, that Ioh.20, 31. re might believe, that Tofus is the Christ the Sonne of God, and then that this is sufficient followes, and that believing, viz. this Article (for this was only instanced in) yee might have life through bis name: This is that great Article which in genere credendorum, is sufficient disposition to prepare a Catechumen to Baptilm, as appeares in the cale of the Ethiopian Eunuch, whose Creed was only this, I believe that lefus Christ is the Sonne of God, and upon this Confession (saith the story) they both went into the water, and the Ethiop was washed and became

as white as fnow.

In these particular instances, there is no variety of Articles, Numb.4. fave only that in the annexes of the feverall expressions, such things are expressed, as besides that Christ is come, they tell from whence, and to what purpole: And what loever is expreffed, or is to these purposes implyed, is made articulate and explicate, in the short and admirable mysterious Creed of S. Rent. Rom so. 8 . This is the word of faith which we preach, thursef then halt confesse with thy mouth the Lord Iesus, and fall believe in thine heart, that God bath raifed him from the dead, thou halt bee faved . This is the great and intire complesion of a Christian's faith, and fince salvation is promised to the beliefe of this Greed, either a snare is laid for us, with a purpose to deceive us, or else nothing is of prime and originall pecellity to be believed, but this, Tofus Christ our Redeemer; and all that which is the necessary parts, meanes, or maine actions of working this redemption for us, and the honour for him is in the bowels and fold of the great Article, and claims an explicite belief by the same reason that binds us to the belief of its first complexion, without which neither the thing could be acted, nor the proposition understood.

For the act of believing propositions, is not for it selfe, Numb.5. bue in order to certaine ends; as Sermons are to good life and obedience; for (excepting that it acknowledges Gods veracity, and so is a direct act of Religion) believing a revealed proposition, hash no excellency in it selfe, but in order to that end for which we are instructed in such revelations, Now Gods great purpose being to bring us to him by Jesus Christ, Christ

Christ is our medium to God, obedience is the medium to Christ, and Faith the medium to obedience, and therefore is to have its estimate in proportion to its proper end, and those things are necessary, which necessarily promote the end, witheut which obedience cannot be encouraged or prudently enjoyn'd : So that those Articles are necessary, that is, those are fundamentall points, upon which we build our obedience; and as the influence of the Article is to the perswasion or engagement of obedience, fo they have their degrees of necessity. Now all that Christ, when he preach'd, taught us to believe, and all that the Apostles in their Sermons propound, all aime at this, that wee should acknowledge Christ for our Law-Giver and our Saviour; so that nothing can be necessary by a prime necessity to be believ'd explicitely, but such things which are therefore parts of the great Article, because they either encourage our services, or oblige them, such as declare Christs greatnesse in himselfe, or his goodnesse to us: So that although we must neither deny non doubt of any thing, which we know our great Mafter hath taught ilse yet falvation is in speciall and by name annexed to the beliefe of those Articles only, which have in them the indearements of our fervices, or the support of our considence, or the satisfaction of our hopes, fuch as are : Jesus Christ the Some of the living God. the Crucifixion and Refurrection of Jefus, forgiveneffe of finnes by his blood. Refurrection of the dead, and life eternall, because these propositions qualifie Christ for our Saviour and our Law-Giver, the one to engage our fervices, the other to endeare them; for so much is necessary as will make us so be his fervants, and his Disciples; and what can be required more? This only. Salvation is promited to the explicite belief of these Articles, and therefore those only are necessary, and those are infficient; but thus; to us in the formality of Christians, which is a formality super-added to a former capacity, we before we are Christians are reasonable creatures, and capable of a bleffed eternity, and there is a Creed which is the Gentiles Creed which is to supposed in the Christian Greed, as it is supposed in a Chriffian to be a man , and that is , oporter accedentem ad Deum credere Denni effe, & effe reminieratorem quarentium enmi If

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If any man will urge farther, that whatfoever is deducible from these Articles by necessary consequence is necessary to he believed explicitely : I Answer. It is true, if he sees the deduction and coherence of the parts; but it is not certain that every man shall be able to deduce whatsoever is either immediately, or certainly deducible from these premises; and then fince falvation is promif'd to the explicite belief of thele, I fee not how any man can justifie the making the way to heaven narrower then Jefus Christ hath made it, it being already so

narrow, that there are few that finde it.

In the pursuance of this great truth, the Apostles or the ho- Numb. 7. ly men, their Contemporaries and Disciples, composed a Greed, to a Apol. contr. be a Rule of Faith to all Christians, as appears in Ironam, a Ter. G.nt.c. 47. de tullian, S. Cyprian, S. Austin, & Ruffines, and divers cothers; veland. virg. which Creed unlesse it had contain'd all the intire object of b Faith, and the foundation of Religion, it cannot be imagin'd to Symbol. what purpose it should serve; and that it was so esteem'd by the whole Church of God in all Ages, appears in this; that tempore, cap.2. fince Faith is a necessary pre-disposition to Baptism in all per- apud Cyptian. fons capable of themse of reason, all Catechamens in the Latine Church comming to Baptism, were interrogated concerning of Omnes ortheir Faith, and gave latisfaction in the recitation of this Creed, thedoxi Pa-And in the East they professed exactly the same Faith, something differing in words, but of the same matter, reason, defign, and confequence; and to they did at Hiernfilem, fo at Aquileia: This was that open a audjunt miss, nomep unpuffer in dia is Le radonini ni am tonini enuncia nal elera rebror nairique de-Eaulyn. Thele Articles were Ta' of aylor anogonor x 7 4.1 exeious Sia Sidaros de rais aplais Oes exemplais Sisayuala. L. 5. God de S. Trinit & fid. Cath. Cum retta. Now fince the Apo-Ales and Apostolicall men and Churches in these their Symbols, did recite particular Articles to a considerable number, and were fo minute in their recitation, as to descend to circumitances, it is more then probable that they omitted nothing of necessity; and that these Articles are not generall principles, in the holome of which many more Articles equally necessary to be believed explicitely and more particular, are infolded; but that it is as minute an explication of those prima credibilia

c Serm. s. de

tres affirmant Symbolum ab ipfis Apoltolis conditum. Sext. Senensis, lib 2. bibl. 5. vide Genebr. 1.3. de Namb 2

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I before reckoned as in necessary to falvation;

And therefore Toronthian calls the Creed vegulan fidel, on A falod & forma ejus manente in fine ordine , poffit in Sorigenra tralbari & inquist fi quid videtur vel ambiguitato pendero vel obsenziate obumbrari. Cordii signacolum & nostra militia Sacramentante, S. Ambroff calls it lib. 3 do volandis virgin. Compre-house fides nostre arty perfectio, by S. Austin Seren 1 14. Confessio, empoficio, soguke fides, generally by the Ancients: The profeffrom of this Creed, was the exposition of that laying of S. Peter, sucedhorses analis impairmed els Oeds, The antiver of a good conscience smeards God. For of the recitation and profession of this Creed in Baptifin, it is that Tortullien de refur! cornie fayes, Animes non tectore, fed responsione fanotene. And of this was the proper of History, lib. 12. de Tring. Conferen bane consciencie men vocem ut quod in regenerationis men Symbolo bapeixatus in Butro, Filio, Spir. S. profeffue flom femper obtineam. And according to the Rule and Reafon of this Difference (that is may appear that the Creed hath in it all Articles prime of per fo, primely and universally necessary) the Creed is just fach an lication of that Paich which the Apollies preached we the Greed which S. Pant regices, as containes in it all these things which entitle Christ to us in the capacities of our Law-Giver and our Saviour, fuch as enable him to the great work of redespecion, according to the productions concerning him, and fush as engage and encourage our fervices. For, taking our the Article of Chailes defent into Hell (which was not in the old Creed, as appeares in some of the Copies I before referd to. in Terrallian, Ruffings, and Dement, and indeed was omitted in all the Confessions of the Eastern Churches, in the Church of Rome, and in the Wicene Creed, which by adoption came to be the Creed of the Catholike Church) all other Articles are fuch as directly conflicted the parts and work of our redemption, fuch as charty derive the honous to Christ, and enable him with the capacities of our Savience and Lord. The rest engage que fervices by propoficion of fuch Articles which are cather promise then propositions; and the whole Greed, take it in angrof the old Forms, isbut an Analyfis of that which S. Pant cale the word of latvation, whereby we (half be fired) the that we confesse

confesse Jesus to be Lord, and that God raised him from the dead by the first whereof he became our Law-Giver and our Guardian ; by the fecond he was our Saviour : the other things are but parts and maine actions of those two. Now what reafon there is in the world that can inwrap any thing elle within the foundation, that is, in the whole body of Articles fimply and infeperably accessary, or in the prime original necessary of Faith, I cannot possibly imagine. These doe the work, and therefore nothing can upon the true grounds of reason enlarge the necessity to the inclosure of other Articles.

Now if more were necessary than the Articles of the Creed, Numb. 9 I demand why was it made the * Characteristick note of a Christian from a Heretick, or a Jew, or an Infidell? or to what * Vide Indoes purpose was it composed? Or if this was intended as fufficient, de Ecclesoffe. did the Apostles or those Churches which they founded, know any thing else to be necessary? If they did not, then either nothing more is necessary (I speak of matters of meer beliefe) or they did not know all the will of the Lord, and fo were Venant Fer. in unfit Dispensers of the mysteries of the Kingdom; or if they did know more was necessary; and yet would nor insert it, they did an act of publike notice, and confign'd it to all Ages of the Church to no purpole, unlesse to beguile credulous people by making them believe their faith was fufficient, having tryed it by that touch flone Apoftolicall, when there was no fuch

But if this was fufficient to bring men to beaven then, why Namb. 100 not now? If the Apolles admitted all to their Communion that believed this Creed, why shall wee exclude any that preserve the famointire? why is not our faith of these Articles of as much efficacy for bringing us to heaven, as it was in the Churches Apostolically who had guides more infallible that might without errous have taught them superstructures enough, if they had been necessary : and so they did; But that they did not infert them into the Creed, when they might have done it with as much sertainty, as these Articles, makes it clear to my understanding, that other things were not necessary, but these were; that whatever profit and advantages might come from other Asticles, yet these were fufficient, and however certain perfors

li'. I, cap. 20. Suidan. Turnebum. lib. s. c. 30. adverf. Exeg. Symb. Feuardent. in Iren.lib. I.C.2.

perform might accidentally be obliged to believe much more, yet this was the one and onely foundation of Faith upon which all perform were to build their hopes of heaven; this was therefore necessary to be raught to all, because of necessary to be believed by all: So that although other persons might commit a delinquency in genere morant, if they did not know or did not believe much more, because they were obliged to further disquisitions in order to other ends, yet more of these who held the Greed intire; could perish for want of necessary faith, though possibly he might for supine negligence or affected ignorance, or some other fault which had influence upon his opinions, and his understanding, he having a new supervening obligation accident to know and believe more.

Numb. 11.

Versente Portina

Eveg. Symb., Feutrobut, in

winer cileson

Numb. 10.

Neither are weoblig'd to make these Articles more particular and minute then the Creed. For fince the Apolities and indeed our bleffed Lord himselfe promised heaven to them who believed him to be the Christ that was to come into the world, and that he who believes in him, should be partaker of the refurrection and tife eternall, he will be as good as his word a ver berause this Arricle was very generall, and a complexion rather then a fingle proposition; the Apostles and others our Fathers in Christ did make it more explicite, and though they have faid no more then what lay entire and ready form'd in the bosome of the great Apricle, yearthey made their extracts, to great purpole, and absolute sufficiency, and therefore there needs no mere deductions or remoter confequences from the first great Article, than the Creed of the Apostles. For although whatfoever is certainly deduced from any of these Articles made already to explicite, is as certainly true, and as much to be believed as the Article it felfe, because ex veris possione nil nis vera fequi ; yet because it is not certain that our deductions from them are certain, and what one calls evident, is to obscure to another, that he believes it falle; it is the best and only fafe source to reft in that explication the Apostles have made, because if any of these Apostolical deductions were not demonfrable evidently to follow from that great Article to which falvation is promised, yet the authority of them who compiled the Symboli, the plaine description of the Articles from the worde

words of Scriptures, the evidence of reason demonstrating these to be the whole foundation, are fufficient upon great grounds of reason to ascertaine us; but if we goe tarther, besides the eafinetle of being deceived, we relying upon our own discourses, (which though they may be true and then binde us to follow them, but yet no more then when they only feem trueft,) yet they cannot make the thing certaine to another, much leffe necessary in it selfe. And since God would not binde us upon paine of finne and punishment, to make deductions our selves, much leffe would he binde us to follow another man's Logick as an Article of our Faith; I say much lesse another mans; for our own integrity (for we will certainly be true to our felves: and doe our own businesse heartily) is as fit and proper to be imployed as another mans ability. He cannot secure me that his ability is absolute and the greatest, but I can be more certaine that my own purpoles and fidelity to my felfe is fuch. And fince it is necessary to rest somewhere, lest we should run to an infinity it is best to rest there where the Apostles and the Churches Apostolicall rested; when not only they who are able to judge, but others who are not, are equally ascertained of the certainty and of the sufficiency of that explication.

This I fay, not that I believe it unlawfull or unfafe for the Numb. 12,-Church or any of the Antifittes religionis, or any wife man to extend his own Creed to any thing may certainely follow from any one of the Articles; but I fay, that no fuch deduction is fir to be prest on others as an Article of Faith; and that every deduction which is so made, unlesse it be such a thing as is at first evident to all, is but sufficient to make a humane Faith, nor can it amount to a divine, much leffe can be obligatory to binde a person of a differing perswasion to subscribe under paine of looking his Faith, or being a Heretick. For it is a demonstration, that nothing can be necessary to be believed under pline of damnation, but fuch propositions of which it is certaine that God hath spoken and raught them to us, and of which it is certaine that this is their sense and purpose : For if the sense be uncertain, we can no more be obliged to believe it in. a certain fense, then we are to believe it at all, if it were not certaine that God delivered it. But if it be onely certaine that

God.

God spake it and not certaine to what sense, our Faith of it is to be as indeterminate as its fense, and it can be no other in the nature of the thing, por is it confonant to Gods justice to believe of him that he can or will require more. And this is of the nature of those propositions which Arifotle calls sienes to which without any further probation all wife men will give affent at its first publication, And therfore deductions inevident, from the evident and plain letter of Faith are as great recessions from the obligation, as they are from the simplicity, and certainty of the Article. And this I also affirm, although the Church of any one denomination, or represented in a Councell, shall make the deduction or declaration. For unlesse Christ had promised his Spirit to protect every particular Church from all errors lesse materiall, unlesse he had promifed an absolute universall infallibility etiam in minutioribus, unlesse super-structures be of the same necessity with the foundation, and that Gods Spirit doth not only preferve his Church in the being of a Church, but in a certainty of not faying any thing that is leffe certain; and that whether they will or no too; we may be bound to peace and obedience, to filence. and to charity, but have not a new Article of Faith made: and a new proposition though consequent (as 'tis said) from an Article of Faith becomes not therefore a part of the Faith, nor of absolute necessity, Quid unquam alind Ecclesia Concilierum decretic enifa eft, nifi ut quod autea simpliciter credebatur, boc idem postea diligentius crederetur, faid Vincentius Livinenfis; whatfoever was of necessary beliefe before is so still, and bath a new degree added by reason of a new light or a clear explication; but no profitions can be adopted into the foundation. The Church hath power to intend our Paith, but not to extend it; to make our beliefe more evident, but not more large and comprehen-For Christ and his Apostles concealed nothing that was necessary to the integrity of Christian Faith, of salvation of our fouls; Christ declared all the will of his Pather, and the Apolities were Stewards and Dispensers of the same Mysteries. and were faithfull in all the house, and therefore conceald nothing, but taught the whole Doctrine of Christ; so they faid themselves. And indeed if they did not teach all the Doorine of Faith, an Angel or a man might have taught as other things then

Contra hæref.

then what they taught, without deferving an Anathema, but not without deferving a bleffing for making up that Faith intire which the Apostles lest imperfect. Now if they taught all the whole body of Faith, either the Church in the following Ages loft part of the Faith (and then where was their infallibility, and the effect of those glorious promises to which she pretends and hath certain Title? for the may as well introduce a falshood as loose a truth, it being as much promised to her that the Ho. ly Ghoft shall lead her into all truth, as that she shall be preferved from all errors as appears, Ich. 16.13.) Or if the retained all the Faith which Christ and his Apostles consign'd and taught, then no Age can by declaring any point, make that be an Article of Faith which was not fo in all Ages of Christianity be. fore such declaration. And indeed if the * Church by decla. ring an Article can make that to be necessary, which before was not necessary, I doe not see how it can stand with the charity of the Church so to doe (especially after so long experience shee hath had that all men will not believe every fuch decision or explication) for by for doing the makes the narrow way to heaven ritas eft Canarrower, and chalks out one path more to the Devill then he had before, and yet the way was broad enough when it was at the narrowest. For before, differing persons might be saved in diverfity of perfwafions, and now after this declaration if they cannot, there is no other alteration made, but that some shall be damned who before even in the fame dispositions and beliefe should have been beatified persons. For therefore it is well for the Fathers of the Primitive Church that their errors were not discovered, for if they had been contested (for that would have been cald discovery enough) vel errores emendassent, vel ab Ec- Bellar de laicie clefia ejecti fuiffent. But it is better as it was, they went to hea- 1.3.c.20. S.ad ven by that good fortune, whereas otherwise they might have primam confirmationem, gone to the Devill. And yet there were some errors, particularly that of S. Cyprian that was discovered, and he went to heaven, 'tis thought; possibly they might so too for all this pretence. But suppose it true, yet whether that declaration of an Article of which with fafety we either might have doubted or beene ignorant, does more good, then the damning of shole many foules occasionally, but yet certainely and toreknowingly

Vide Iacob Almain, in 3. Sent. d. 25. Q. Vnic. Dub. 3 Patet ergo, quod nulla vetholica cx approbatione, Ecclesia vel Papa, Gabr. Biel, in 3.Sint. Diff. 25. q. Unic. art.3. Dub.3. ad

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knowingly does hurt, I leave it to all wife and good men to determine. And yet besides this it cannot enter into my thoughts. that it can possibly consist with Gods goodnesse, to put it into the power of man so palpably and openly to alter the paths and in-lets to heaven, and to streighten his mercies, unlesse he had furnished these men with an infallible judgement and an infallible prudence, and a never failing charity, that they should never doe it but with great necessity, and with great truth, and without ends and humane defignes, of which I think no Arguments can make us certaine, what the Primitive Church hath done in this case: I shall afterwards consider and give an account of it, but for the p elent, there is no infecurity in ending there where the Apostles ended, in building where they built, in resting where they left us , unleffe the fame infallibility which they had, had still continued which I think I shall hereafter make evident it did not: And therefore those extensions of Creed which were made in the first Ages of the Church, although for the matter they were most true; yet because it was not certain that they should be so, and they might have been otherwise, therefore they could not be in the same order of Faith, nor in the same degrees of necessity to be believ'd with the Articles Apostolicall: and therefore whether they did well or no in laying the same weight upon them, or whether they did lay the same weight or no, we will afterwards confider.

Numb. 13.

But to return. I consider that a foundation of Faith cannot alter, unlesse a new building be to be made, the foundation is the same still; and this foundation is no other but that which Christ and his Apostles said, which Doctrine is like himselfe, yesterday and to day, and the same for ever: So that the Articles of necessary beliefe to all (which are the only foundation) they cannot be severall in severall Ages, and to severall persons. Nay, the sentence & declaration of the Church, cannot lay this soundation, or make any thing of the soundation, because the Church cannot lay her own soundation; we must suppose her to be a building, and that she relies upon the soundation, which is therefore supposed to be said before, because she is built upon it, or (to make it more explicate) because a cloud may arise from the Allegory of building and soundation, it is plainly thus; The Church being

being a company of men obliged to the duties of Faith and obedience, the duty and obligation being of the faculties of will and understanding to adhere to such an object, must pre-suppose the object made ready for them; for as the object is before the act in order of nature, and therefore not to be produc'd or encreased by the faculty (which is receptive, cannot be adive upon its proper object:) So the object of the Churches Fairh is in order of nature before the Church or before the act and habite of Faith, and therefore cannot be enlarged by the Church, any more then the act of the visive faculty can adde visibility to the object. So that if we have found out what foundation Christ and his Apostles did lay, that is what body and fysteme of Articles simply necessary they taught and requir'd of us to believe, we need not, we cannot goe any further for foundation, we cannot enlarge that systeme or collection. Now then, although all that they faid is true, and nothing of it to be doubted or dif-believed, yet as all that they faid, is neither written nor delivered (because all was not necessary) so we know that of those things which are written, fome things are as farre off from the foundation as those things which were omitted, and therefore although now accidentally they must be beliv'd by all that know them, yet it is not necessary all should know them; and that all should know them in the same sense and interpretation, is neither probable nor obligatory; but therefore fince these things are to be diffinguilhed by some differences of necessary and not necessary, whether or no is not the declaration of Christs and his Apostles affixing falvation to the beliefe of fome great comprehensive Articles, and the act of the Apostles rendring them as expli-. cite as they thought convenient, and configning that Creed made so explicite, as a tessera of a Christian, as a comprehension of the Articles of his beliefe, as a sufficient disposition and an expresse of the Faith of a Catechumen in order to Baptism : whether or no I say, all this be not sufficient probation that these only are of absolute necessity, that this is sufficient for meer beliefe in order to heaven, and that therefore who foever believes these Articles heartily and explicitely, Olds were is ours, as S. John's expression is, God dwelleth in him, I leave it to be confider'd

Lib.de veland. Virg.

consider'd and judg'd of from the premises: Only this, if the old Doctors had been made Judges in these Questions, they would have passed their affirmative; for to instance in one for all, of this it was said by Tertullian, Regula quidem sides una omnino est sold immobilis & irreformabilis & c. Hac lege sides manente catera jam disciplina & conversationis admittunt novitatem correctionis, operame scil. & prossiciente usig, in sinem gratia Dei. This Symbol is the one sufficient immoveable unalterable and unchangeable rule of Faith, that admits no increment or decrement; but if the integrity and unity of this be preserv'd, in all other things men may take a liberty of enlarging their knowledges and prophesyings, according as they are assisted by the grace of God.

SECT. II.

Of Heresy and the nature of it, and that it is to be accounted according to the strict capacity of Christian Paith, and not in Opinions speculative, nor ever to pious persons.

Name 1

And thus I have represented a short draught of the Object of Faith, and its soundation; the next consideration in order to our maine design, is to consider what was and what ought to be the judgement of the Apostles concerning Herefy: For although there are more kinds of vices, than there are of vertues; yet the number of them is to be taken by accounting the transgressions of their vertues, and by the limits of Faith; we may also reckon the Analogy and proportions of Heresy, that as we have seen who was called faithfull by the Apostolicall men, wee may also perceive who were listed by them in the Catalogue of Hereticks, that we in our judgements may proceed accordingly.

And first the word Heresy is used in Scripture indifferently, in a good sense for a Sect or Division of Opinion, and men following it, or sometimes in a bad sense, for a falle Opinion figurally condemned; but these kinde of people were then cald

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Anti-christs and false Prophets more frequently then Hereticks, and then there were many of them in the world. But it is observeable that no Heresies are noted fignanter in Scripture, but luch as are great errors practicall in matera pietatis, fuch whose doctrines taught impiety, or fuch who denyed the comming of Christ directly or by consequence, not remote or wiredrawn. but prime and immediate : And therefore in the Code de S. Trinitate & fide Catholica, herely is called dossis soga, xi aliquir @

Sidaoxaxia, a wicked Opinion and an ungodly doctrine.

The first falle doctrine we finde condemned by the Apostles Number 3. was the opinion of Simon Magus, who thought the Holy Ghost was to be bought with money; he thought very dishonourably to the bleffed Spirit; but yet his followers are rather noted of a vice, neither resting in the understanding; nor derived from it, but wholy practicall; Tis simony, not herefy, though in Simon it was a false opinion proceeding from a low account of God, and promoted by his own ends of pride and covetousnesse: The great herely that troubled them was the doctrine of the necessity of keeping the Law of Moses, the necessity of Circumcision; against which doctrine they were therfore zealous, because it was a direct overthrow to the very end and excellency of Christs comming. And this was an opinion most perinaciously and obstinately maintain'd by the Jewes, and had made a Sect among the Galathians, and this was indeed wholy in opinion; and against it the Apostles opposed two Articles of the Creed, which ferv'd at feverall times according as the Jewes chang'd their opinion, and left some degrees of their error, I believe in Jesus Christ, and I believe the holy Catholike Church; For they therefore presi'd the necessity of Moses Law, because they were unwilling to forgoe the glorious appellative of being Gods own peculiar people; and that felvation was of the Jewes, and that the rest of the world were capable of that grace; no otherwise but by adoption into their Religion, and becomming Profelytes: But this was so ill a dostrine, as that it overthrew the great benefits of Christ's comming; for if they were circumcis'd, Christ profited them nothing, meaning this, that Christ will not be a Saviour to them who doe not acknowledge him for their Law-Giver; and they neither confesse him their Law-Giver nor

their Saviour, that look to be justified by the Law of Mofes, and observation of legall rites; so that this doctrine was a direst enemy to the foundation, and therefore the Apostles were so zealous against it. Now then that other opinion, which the Apoltles met at Jerusalem to resolve, was but a piece of that opinion; for the Iewes and Profelytes were drawn off from their lees and sediment, by degrees, step by step. At first, they would not endure any should be saved but themselves, and their Projelytes. Being wrought off from this height by Miracles. and preaching of the Apollies, they admitted the Gentiles to a possibility of falvation, but yet so as to hope for it by Moses Law. From which foolery, when they were with much adoe diffwa. ded, and told that falvation was by Faith in Christ, not by works of the Law, yet they resolved to plow with an Oxe and an Affe ftill, and joyne Mofes with Christ; not as shadow and substance, but in an equal confederation, Christ should fave the Gentiles if he was helpt by Moses but alone Chriflianity could not doe it. Against this the Apostles affembled at Terufalem, and made a decision of the Queltion, tying fome of the Gentiles (fuch only who were blended by the Iewes in communi patria) to observation of such Rites which the Tewes had derived by tradition from Noah, intending by this to latisfie the lewes as farre as might be with a reasonable compliance and condefeention; the other Gentiles who were unmixt, in the meane while, remaining free as appeares in the liberty S. Paul gave the Church of Corinth of eating Idoll Sacrifices (expresly against the Decree at Jerusalem) so it were without And yet for all this care and curious discretion, fcandall. a little of the leaven still remain'd : All this they thought did so concern the Gentiles, that it was totally impertinent to the Tewes; fill they had a diffination to fatisfie the letter of the Apostles Decree, and yet to persist in their old opinion; and this so continued that fifteene Christian Bishops in succession were circumcifed, even untill the destruction of Jerusalem, un. der Adrian, as Eusebins reports.

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Numb. 4

First, By the way let me observe, that never any matter of Question in the Christian Church was determined with greater solennity, or more full authority of the Church then this Que-

Rion concerning Circumcifion: No leffe than the whole Colledge of the Apostles, and Elders at Jerusalem; and that with a Decree of the highest fanction, Vifum est spiritui fandlo & Secondly, Either the case of the Hebrewes in particular was omitted, and no determination concerning them, whether it were necessary or lawfull for them to be circumcised, or else it was involved in the Decree, and intended to oblige the lewes. If it was omitted fince the Question was de re necessaria (for dice volis, I Paul say unto you, if ye be circumcifed, Christ shall profit you nothing) it is very remarkable how the Apostles to gaine the Iewes, and to comply with their violent prejudice in behalfe of Moses Law, did for a time Tolerate their dissent etiam in re alioquin nocessaria, which I doubt not but was intended as a precedent for the Church to imitate for ever after: But if it was not omitted, either all the multitude of the Iewes (which S. James then Ad. 21, 20. their Bishop expressed by wo Cai unplades; Thou feest how many myriads of Jewes that believe and yet are zelots for the Law; and Eufebius speaking of Justus sayes, he was one ex infinit a mul- L. 2.32. Ecclef. titudine corum qui ex circumcisione in Jesum credebant,) I say all these did perish, and their believing in Christ serv'd them to no other ends, but in the infinity of their torments to up. braid them with hypocrific and herefie; or if they were favid, it is apparent how mercifull God was and pitifull to humane infirmities, that in a point of fo great concernment did pity their weaknesse, and pardon their errors, and love their good minde, fince their prejudice was little lesse than insuperable, and had faire probabilities; at least, it was such as might abuse a wife and good man (and so it did many) they did bono ar im? errare. And if I mistake not, this consideration S. Paul I, Timil. urg'd as a reason why God forgave him who was a Persecutor of the Saints, because he did it ignorantly in unbelief; that is, he was not convinc'd in his understanding, of the truth of the way which he perfecuted, he in the meane while remain. ing in that incredulity not out of malice or ill ends, but the mistakes of humanity and a pious zeale, therefore God had mercy on him: And so it was in this great Question of circumcision, here only was the difference, the invincibility of S. Paul's

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S. Paul's error, and the honesty of his heart caused God so to pardon him as to bring him to the knowledge of Christ, which God therefore did because it was necessary, necessuate medii; no salvation was consistent with the actuall remanency of that error; but in the Question of Circumcision, although they by consequence did overthrow the end of Christ's comming: yet because it was such a consequence, which they being hindred by a prejudice not impious did not perceive, God tolerated them in their error till time and a continuall dropping of the lessons and dictates Apostolicall did weare it out, and then the doctrine put on it's apparell, and became cloathed with nenessity; they in the meane time so kept to the foundation, that is, Iesus Christ crucified and risen againe, that although this did make a violent concussion of it, yet they held fast with their heart, what they ignorantly destroyed with their tongue, (which Saul before his conversion did not) that God upon other Titles, then an actuall dereliction of their error did bring them to falvation.

Numb.5.

And in the descent of so many years, I finde not any one Anathema past by the Apostles or their Successors upon any of the Bishops of Jerusalem, or the Believers of the Circumcision, and yet it was a point as clearly determined, and of as great necessity as any of those Questions that at this day yex and crucisie Christendome.

Namb.6.

Besides this Question, and that of the Resurrection, commenced in the Church of Corinth, and promoted with some variety of sense by Hymenaus and Philetus in Asia, who said that the Resurrection was past already, I doe not remember any other heresy named in Scripture, but such as were errours of impiety, seductiones in materia practica, such as was particularly, forbidding to marry, and the heresy of the Nicolaitans, a doctrine that taught the necessity of lust and frequent fornication.

Numb.7.

But in all the Animadversions against errours made by the Apostles in the New Testament, no pious person was condemn'd, no man that did invincibly erre, or bona mente; but something that was amisse in genere morum, was that which the Apostles did redargue. And it is very considerable, that even they

they of the Circumcision who in so great numbers did heartily believe in Christ, and yet most violently retaine Circumcision. and without Question went to Heaven in great numbers; yet of the number of these very men, they came deeply under censure. when to their errour they added impiety: So long as it flood with charity and without humane ends and secular interests, so long it was either innocent or conniv'd at; but when they grew coverous, and for filthy lucres fake taught the fame doctrine which others did in the simplicity of their hearts, then they turn'd Hereticks, then they were term'd Seducers: and Trus was commanded to look to them, and to filence them : For there are many that are intractable and vaine bablers. Seducers of minds, especially they of the Circumcision, who seduce whole houses, teaching things that they ought not, for filthy lucres Cake. These indeed were not to be indur'd, but to be filenced. by the conviction of found doctrine, and to be rebuked share-

ly, and avoided.

For herefy is not an errour of the understanding, but an er- Numb. 8, .. rour of the will. And this is clearly infinuated in Scripture, in the stile whereof Faith and a good life are made one duty, and vice is called opposite to Faith, and heresy opposed to holinesse and fanctity. So in S. Paul, For (faith he) the end of I Tim. I. the Commandement is charity out of a pure heart, and a good conscrence, and faith unfained; a quibus quod aberrarunt quidam, from which charity, and purity, and goodnesse, and fincerity, because some have wandred, deflexerunt ad vaniloquium. And immediately after, he reckons the oppositions to faith and found doctrine, and inflances only in vices that flaine the lives of Christians, the unjust, the uncleane, the uncharitable, the lyer, the " Quid igitur perjur'd perfon, & si quis alius qui sana doctrina adversatur; these credulitas vel are the enemies of the true doctrine. And therefore S. Peter fides? opinor having given in charge, to adde to our vertue, patience, tem- fideliter homiperance, charity, and the like; gives this for a reason, for if nem Christo these things be in you and abound, yee shall be fruitfull in the fidelem Deo knowledge of our Lord Jesus Christ. So that knowledge and este, hoc est, faith is inter pracepta morum, is part of a good life : * And fideliter Dei Saint Paul cals Faith or the forme of found words, xal mandata fersvorger de Januaria, the doctrine that is according to god- an. linesse

T'Lordi, Al 28 cstar w 29 provide; That's our Keligion, or Faith, the whole manner of ferving God, C. de fumna Trinit, & fide Cathol,

linesse, I Tim.6.3. + And veritati credere, and in injustitia sibi complacere, are by the same Apostle opposed, and intimate, that piery and faith is all one thing; faith must be vinte x augues intire and holy too, or it is not right. It was the herely of the Gnosticks, that it was no matter how men liv'd, so they did but believe aright: Which wicked doctrine Tatianna a learned Christian did so detest, that he fell into a quite contrary, Non est curandum quid quisque credat, id tantum curandum est quod quisque faciat; And thence came the Sest Encratites: Both these heresies sprang from the too nice distinguishing the faith from the piety and good life of a Christian: They are both but one duty. However, they may be distinguished, if we fpeak like Philosophers; they cannot be diffinguished, when we speak like Christians. For to believe what God hath commanded, is in order to a good life; and to live well is the produ & of that believing, and as proper emanation from it, as from its proper principle, and as heat is from the fire. And therefore, in Scripture, they are used promiscuously in sense, and in expression, as not only being subjected in the same person, but also in the same faculty; faith is as truly seated in the will as in the understanding, and a good life as meerly derives from the un. derstanding as the will. Both of them are matters of choyce and of election, neither of them an effect naturall and invincible or necessary antecedently (necessaria ut fiant, non necessario fatta.) And indeed if we remember that S. Paul reckons herefy amongst the works of the flesh, and ranks it with all manner of practicall impieties, we shall easily perceive that if a man mingles not a vice with his opinion, if he be innocent in his life, though deceiv'd is his doctrine, his errour is his misery. not his crime; it makes him an argument of weaknesse and an object of pity, but not a person sealed up to ruine and reprobation.

For as the nature of faith is, so is the nature of heresy, contraries having the same proportion and commensuration. Now faith, if it be taken for an act of the understanding meerly, is so faire from being that excellent grace that justifies us, that it is not good at all, in any kinde but in genere nature, and makes the understanding better in it selfe, or pleasing to God, just as

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Numb. 9.

frength doth the arme, or beauty the face, or health the body: these are naturall perfections indeed, and so knowledge and a true beliefe is to the understanding. But this makes us not at all more acceptable to God; for then the unlearned were certainly in a damnable condition, and all good Scholars should be faved (whereas I am afraid too much of the contrary is true.) But unleffe Faith be made morall by the mixtures of choyce. and charity, it is nothing but a naturall perfection, not a grace or a vertue; and this is demonstrably proved in this, that by the confession of all men of all interests and perswasions; in matters of meer belief, invincible ignorance is our excuse if we be deceived, which could not be, but that neither to believe aright is commendable, nor to believe amisse is reprovable: but where both one and the other is voluntary and chosen antecedently or consequently, by prime election or ex post facto, and so comes to be consider'd in morality, 'and is part of a good life or a bad life respectively. Just so it is in heresy, if it be a design of ambition, and making of a Sect (so Erasmus expounds S. Paul aigennov ar Sportor, fectarum "authorem) if it be for filthy lucres fake as it was in fome, that were of the circumcifion, if it be of pride and love of preheminence, as it was in Die multitudine. trephes & ordered giver, or out of pevifinesse and indociblenesse Chrys. of disposition, or of a contentious spirit; that is, that their feet are not shod with the preparation of the Gospel of peace; in all these cases the errour is just so damnable, as is its principle, but therefore damnable not of it felfe, but by reason of its adherencie. And if any shall say any otherwise, it is to say that some men shall be damned when they cannot help it, perish without their own fault, and be miferable for ever, because of their unhappinesse to be deceived through their own fimplicity and naturall or accidentall, but inculpable infirmity.

For it cannot fland with the goodnesse of God, who does Numb. 10. fo know our infirmities, that he pardons many things in which our wills indeed have the least share (but some they have) but are overborn with the violence of an impetuous temptation: I fay, it is inconfiftent with his goodnesse to condemn those who erre where the error hath nothing of the will in it, who therefore cannot repent of their errour, because they believe

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if true, who therefore cannot make compensation because they know not that they are tyed to dereliation of it. And although all Herericks are in this condition, that is, they believe their errous to be true; yet there is a vast difference between them who believe to out of simplicity, and them who are given over to believe a lie, as a punishment or an effect of some other wickednesse or impiety. For all have a concomitant affent to the truth of what they believe; and no man can at the same time believe what he does not believe, but this affent of the understanding in Hereticks is caused not by force of Argument, but the Argument is made forcible by fomething that is amisse in his will; and although a Hererick may peradventure have a fronger Argument for his errour then some true Believer for his right perswasion; yet it is not considerable how strong his Argument is (because in a weak understanding, a small morive will produce a great perswasion, like gentle physick in a weak body) but that which here is confiderable; is, what it is that made his Argument forcible. If his invincible and harmleffe prejudice, if his weaknesse, if his education, if his militaking piety, if any thing that hath no venome, nor a fting in it, there the heartinesse of his perswasion is no fin, but his mifery and his exense: but if any thing that is evill in genere morum did incline his understanding, if his opinion did commence upon pride, or is nourifhed by coverous. nefle, or continues through flupid garelesneffe, or increases by pertinacy, or is confirmed by obstinacy, then the innocency of the errour is disbanded, his milery is changed into a crime, and begins its own punishment. But by the way I must observe, that when I reckond obstinacy amongst those things which make a falle opinion criminal, it is to be understood with some discretion and diffinction. For there is an obstinacy of will which is indeed highly guilty of mildemeanour, and when the Schoole makes pertinacy or oblinacy to be the formality of herely, they say not true at all, unlesse it be meant the obstinacy, of the will and choyce; and if they doe, they speak imperfectly and inarcificially this being but one of the causes that makes errour become herely; the adequate and perfect formality of herefy is what foever makes the erroup voluntary and vitious,

tions, as is cleare in Scripture, reckoning coveroussesse, and pride, and luft, and whatfoever is vicious to be its causes: (and in habits, or morall changes and productions, whatever alters the effence of a habite, or gives it a new formality, is not to be reckoned the efficient but the forme) but there is also an obstinacy (you may call it) but indeed, is nothing but a resolution and confirmation of understanding which is not in a mans power honeftly to alter, and it is not all the commands of humanity. that can be Argoment sufficient to make a man leave believing that for which he thinks he hath reason, and for which he hath fuch Arguments as heartily convince him. Now the perfifling in an opinion finally, and against all the confidence and imperioushelle of humane commands, that makes not this eriminal obstinacy, if the erring person have so much humility of will as to submit to whatever God sayes, and that no vice in his will hinders him from believing it. So that we must carefully diffinguish continuance in opinion from oblinacy, confidence of understanding from previounesse of affection, a not being convinced from a resolution never to be convinc'd, upon humane ends and vitious principles : Semins quofdam quod Lib.2. Ep.R. r. semel imbiberent nolle déponere, nec propositum faum facile mutare, sed salvo inter collegas pacis & concordia vincalo quadam propria que apud le semel fint usurpata retinere : Qua in re nec nos vim cuiquam facimus, aut legem damus, faith S. Cyprian. And he himselfe was such a one; for hee persisted in his opinion of rebaptization untill death, and yet his obstinacy was not called criminall, or his errour turned to herely. But to return,

In this fenfe, it is that a Heretick is doloner dapfile , felfe con- Namb. 115 demn'd, not by an immediate expresse sentence of understanding, but by his own act or fault brought into condemnation. As it is in the Canon Law, Notorins percuffor Clerici is ipfo jure excommunicate, not per fententiam latam ab bomine, but à jure. No man hath paffed fentence pro tribanali, but Law hath decreed it pro edicto: So it is in the case of a Heretick. The understanding which is judge, condemns him not by an expresse featence; for he erres with as much simplicity in the result, as he had malice in the principle : But there is fementia lata à jure, his will which is his law, that hath condemn'd him. And this

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is gathered from that faying of S. Paul, 2 Tim. 3.13. But evill men and soducers shall wan worse and worse, deceiving and being deceived : First, they are evill men; malice and peevishnesse is in their wills; then they turn Hereticks and seduce others, and while they grow worse and worse, the errour is master of their understanding, they are deceived themselves, given over to believe a lie, faith the Apostle : They first play the knave , and then play the foole; they first sell themselves to the purchase of vaine glory or ill ends, and then they become poffeffed with a lying spirit, and believe those things heartily, which if they were honest, they should with Gods Grace discover and disclaime. So that now we see that bona fides in falso articulo, a hearty perswasion in a false article does not alwayes make the errour to be effected involuntary; but then only when it is as innocent in the principle as it is confident in the prefeat perswasion. And such persons who by their ill lives and vitious actions, or manifest designes (for by their fruits yee shall know them) give testimony of such criminall indispositions, so as competent judges by humane and prudent estimate may so judge them, then they are to be declared Hereticks. and avoided. And if this were not true, it were vaine that the Apostle commands us to avoid an Heretick: For no externall act can passe upon a man for a crime that is not cognoscible.

Numb. 13:

Now every man that erres, though in a matter of consequence, so long as the soundation is intire, cannot be suspected justly guilty of a crime to give his error a formality of herefy; for we see many a good man miserably deceived (as we shall make it appears afterwards) and he that is the best amongst men, certainely hath so much humility to think he may be easily deceived, and twenty to one but he is in some thing or other; yet if his error he not voluntary, and part of an ill life, then because he lives a good life, he is a good man, and therefore no Heretick. No man is a Heretick against his will. And if it be presented that every man that is deceived, is therefore proud, because he does not submit his understanding to the authority of God or Man respectively, and so his errour becomes a herefy: To this I answer, That there is no Christian man

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but will submit his understanding to God, and believes whatfoever he hath faid; but alwayes provided, he knowes that God hath faid so, else he must doe his duty by a readinesse to obey when he shall know it. But for obedience or humility of the understanding towards men, that is a thing of another consideration, and it must first be made evident that his understanding must be submitted to men; and who those men are, must also be certaine, before it will be adjudg'd a sinne not to submit. But if I mistake not Christs saying [call no man master upon earth] is so great a prejudice against this pretence, as I doubt it will goe neere wholy to make it invalid. So that as the worthipping of Angels is a humility indeed, but it is voluntary and a will-worship to an ill sence, not to be excused by the excellency of humility, nor the vertue of Religion: so is the relying upon the judgement of man, an humility too, but fuch as comes not under that viraxon viscus, that obedience of Faith which is the duty of every Christian; but intrenches upon that duty which we owe to Christ as an acknowledgement that he is our great Matter, and the Prince of the Catholike Church. But whether it be or be not, if that be the Question whether the disagreeing person be to be determined by the dictates of men, I am fure the dictates of men must not determine him in that Question, but it must be settled by some higher principle: So that if of that Question the difagreeing person does opine, or believe, or erre bona fide, he is not therefore to be judg'd a Heretick, because he submits not his understanding, because till it bee sufficiently made certaine to him that hee is bound to submit; he may innocently and piously disagree, and this not submitting is therefore not a crime (and so cannot make a heresy) because without a crime he may lawfully doubt whether he be bound to submit or no, for that's the Question. And if in such Questions which have influence upon a whole systeme of Theology, a man may doubt lawfully if he doubts heartily, because the authority of men being the thing in Question, cannot bee the judge of this Question, and therefore being rejected, or (which is all one) being questioned, that is, not believed, cannot render the doubting person guilty of pride, and by consequence

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not of herefy, much more may particular questions be doubted of, and the authority of men examined, and yet the doubting person be humble enough, and therefore no Heretick for all this precence. And it would be confidered that humility is a duty in great ones as well as in Idiots. And as inferiours must not difagree without reason, so neither must superiours prescribe to others without fufficient authority, evidence and necessity too: And if rebellion be pride, so is tyranny; and it being in materia intellectuali, both may be guilty of pride of understanding, sometimes the one in imposing, fometimes the other in a causelesse difagreeing; but in the inferiours it is then only the want of humility, when the guides impose or prescribe what God hath also taught, and then it is the disobeying Gods dictates, not mans, that makes the finne. But then this confideration will also intervene, that as no dictate of God obliges men to believe it, unlesse I know it to be such : So neither will any of the dictates of my superiours, engage my faith, unlesse I also know, or have no reason to dif believe, but that they are warranted to teach them to me, therefore, because God hath taught the fame to them, which if I once know, or have no reason to think the contrary, if I disagree, my sinne is not in resisting humane authority, but divine. And therefore the whole businesse of submitting our understanding to humane authority, comes to nothing; for either it refolves into the direct duty of fubmitting to God, or if it be spoken of abitractedly, it is no duty at all.

Numb.13.

But this presence of a necessity of humbling the understanding, is more of the meanest arts whereby some persons have invaded, and usurpt a power over mens saith and consciences, and therefore we shall examine the presence afterwards, and try is God hath invested any Man or company of Men with such a power. In the meane time, he that submits his understanding to all that he knowes God hath said, and is ready to submit to all that he hath said if he but know it, denying his own affections and ends, and interests and humane perswasions, laying them all down at the foot of his great Master Jesus Christ, that man hath brought his understanding into subjection, and every proud thought unto the obedience of Christ

Christ, and this is waxed wisens, the obedience of Faith which

is the duty of a Christian.

6.2.

But to proceed : Besides these heresies noted in Scripture, Numb. 14. the age of the Apostles, and that which followed, was infested with other heresies; but such as had the same formality and malignity with the precedent, all of them either such as taught practicall impieties, or denyed an Article of the Creed. Egefippus in Eusebins reckons seven only prime heresies that fought to defloure the purity of the Church: That of Simon. that of Thebutes, of Cleebius, of Dosithens, of Gorthens, of Masbathens; I suppose Cerinthus to have been the seventh man. though he expresse him not : But of these, except the last, we know no particulars; but that Egosippus sayes, they were falle Christs, and that their doctrine was directly against God and his bleffed Sonne. Menander also was the first of a Sect, but he bewitched the people with his Sorceries. Cerinthus his dostrine pretended Enthusiasm or a new Revelation, and ended in-luft and impious theorems in matter of uncleannesse. The * E- * Vid. Hiter. biomes denved Christ to be the Sonne of God, and affirmed lib. I. de Trin. him dade dispurer, begot by naturall generation, (by occafion of which and the importunity of the Affan Bishops, S. John writ his Gospel) and raught the observation of Moses Law, Bafilides taught it lawfull to renounce the faith, and take falle oaths in time of Persecution. Carpocrates was a very bedlam, halfe-witch, and quite mad-man, and practizd luft, which he cald the fecret operations to overcome the Potentates of the world. Some more there were, but of the fame nature and peft, not of a nicety in dispute, not a question of fecret Philosophy, not of atomes, and undiscernable propoficions, but open defiances of all Faith, of all sobriety, and of all fanctity, excepting only the doctrine of the Millenaries, which in the best Ages was esteemed no herefy, but true Catholike Doctrine, though fince it hath justice done to it, and bath suffered a just condemnation.

Hitherto, and in these instances, the Church did esteeme Numb. 15. and judge of herefies, in proportion to the rules and characters of Faith. For Faith being a Doctrine of piety as well as truth, that which was either deftructive of fundamentall verity, or

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of Christian sanctity was against Faith, and if it made a Sect, was herefy; if not, it ended in personal impiety and went no farther. But those who as S. Paul sayes, not only did such things, but had pleasure in them that doe them, and therefore taught others to do what they impiously did dogmatize, they were Hereticks both in matter and form, in doctrine and deportment, towards God, and towards man, and judicable in both tribunals,

Numb. 16.

But the Scripture and Apostolicall Sermons, having expresfed most high indignation against these masters of impious Sees, leaving them under prodigious characters, and horrid representments, as calling them men of corrupt minds, reprobates concerning the faith, given over to frong delusions to the beliefe of a lye, false Apostles, fulse Prophets, men already condemned, and that by themselves, Anti-christs, enemies of God; and herely it selfe, a work of the flesh, excluding from the kingdome of heaven; left fuch impressions in the minds of a'l their fuccessours, and so much zeal against such Seets, that if any opinion commencid in the Church, not heard of before: it oftentimes had this ill luck to run the fame fortune with an old herefy. For because the Hereticks did bring in new opinions in matters of great concernment, every opinion de novo brought in was lyable to the same exception; and because the degree of malignity in every erron was oftentimes undifcernable, and most commonly indemonstrable, their zeale was alike against all; and those Ages being full of piety, were fitted to be abused with an overactive zeale, as wile persons and learned are with a too much indifferency.

Numb. 17.

But it came to passe, that the surther the succession went from the Apossles, the more forward men were in numbring heresies, and that upon slighter and more uncertain grounds. Some foot steps of this wee shall finde, if we consider the Sects that are said to have sprung in the first three hundred years, and they were pretty and quick in their springs and talls; sourcescore and seven of them are reckoned. They were indeed reckoned afterward, and though when they were alive, they were not condemn'd with as much sorwardnesse, as after they were dead; yet even then, considence began to mingle with opinions lesse necessary, and mistakes in judgement were oftener

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oftener and more publike then they should have been. But if they were forward in their centures (as some times some of them were) it is no great wonder they were deceiv'd. For what principle or willipror had they then to judge of herefies. or condemn them, besides the single dictates or decretals of private Bishops? for Scripture was indifferently pretended by all: and concerning the meaning of it, was the Question : now there was no generall Councell all that while, no opportunity for the Church to convene; and if we fearch the communicatory letters of the Bishops and Martyrs in those dayes, we shall finde but few sentences decretory concerning any Question of Faith, or new sprung opinion. And in those that did. for ought appeares, the persons were mis-reported, or their opinions mistaken, or at most, the sentence of condemnation was no more but this; Such a Bishop who hath had the good fortune by potterity to be reputed a Catholike, did condemn fuch a man or fuch an opinion, and yet himselse err'd in as considerable matters, but meeting with better neighbours in his life time, and a more charitable potterity, hath his memory preserv'd in honour. It appears plain enough in the case of Nicholas the Deacon of Antioch, upon a militake of his words whereby he taught mapazering The mapai to abuse the flesh, viz. by acts of aufterity and lelie denyall, and mortification; some wicked people that were glad to be mistaken and abused into a pleasing crime, pretended that he taught them to abuse the flesh by filthy commixtures and pollutions: This mistake was transmitted to posterity with a full cry, and acts afterwards found out to justifie an ill opinion of him. For by S. Hierome's time it grew out of Question, but that he was the vilest of men, and the worst of Hereticks; Nicolaus Antiochenus, om- Ad Ctefiph. nium immunditiarum conditor choros duxit famineos. And againe, Ifte Nicolaus Diaconus ita immundus extitit ut etiam in Epift de Fa. 4 prasepi Domini nefas perpetrarit : Accusations that while the biano lapso.] good man liv'd were never thought of; for his daughters were Virgins, and his Sons liv'd in holy coelibate all their lives, and himselfe liv'd in chast Wedlock; and yet his memory had torred in perpetuall infamy, had not God (in whose fight, the memory of the Saints is precious) preserv'd it by the testimony

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mony of * Clement Alexandrinus , and from him of + Enfebins and Newsborns. But in the Catalogue of Herericks made by Philafring he flands marke with a black character as guilty of many herefies . By which one tellimony we may gueffe what trust is to be given to those Catalogues: Well, This good man had ill luck to fall into unskillfull hands at first; but Irewans, Justin Maryr, Lad antine, (to hame no more) had better fortune; for it being fill extant in their writings that they were of the Millenary opinion, Pupini before, and Nepus after were centured hardly, and the opinion but into the catalogge of herefles, and yet these men hever suspected as guilty, but like the children of the Captivity walkt in the midst of the flame, and not to ment as the finell of fire palled on them. But the uncertainty of their things is very memorable, in the Story of Enfractions Billion of Antuck contesting with Eurobini Pumphitus: Enfluebins accused Eurobins for going about to cornint the Nivere Creed; of which flander he then acquitted himselfe (faith swrmer) and yet he is not cleared by potterity, for fill he is futbeded, and his fame not eleare: However Enterne then feat d well, but to be quit with his Advertary, he recilminates and accuses him to be a favourer of Subellines, rucher then of the Nicene Canons; an imperfect acc culation. God knowes, when the crime was a suspition, proveable only by actions capable of divers confirmations, and at the most, made but some degrees of probability, and the fact in selfe did not confish the Indivisibility, and therefore was to stand or fall, to be improved or leften'd according to the will of the Judges, whom in this taute Enfanhing by his ill fortune and a potent Adversity found harsh towards him, in so much that he was for herely deposed in the Synod of Antiveb; and though this was layd open in the eye of the world as being most ready at hand, with the greatest ease charged upon every tran, and with greatest difficulty sequented by any man; yet there were other furbicions miled apon him privately, of at least talkt of ex post from, and precended as eaules of his deprivation, least the sentence should feem too hard for the first offence. And yet what they were no man could tell, faith the flory. But it is objectable what Bookser laich, as in excuse of such proceedings

Tere y di aderus einban W nampujator moine ei Sincuores, L.t.c. 24. admortifles & ni dorff hipoles, ras y ailias i aorbeias & hinum." It is the manner among the Bishops, when they accuse them st that are deposed, they call them wicked, but they publish so not the actions of their impiety. It might possibly be that the Bishops did it in tendernelle of their reputation, but yet hardly : for to punish a person publikely and highly is a certain declaring the person punished guilty of a high crime, and then to conceale the fault upon pretence to preferve his reputation, leaves every man at liberty, to copiecture what he pleafeth, who possibly will believe it worse than it is, in as much as they think his judges to charitable as therefore to conceale the fault, least the publishing of it should be his greatest punishment, and the seandall greater then his deprivation. However this course, if it were just in any, was unlafe in all; for it might undoe more then it could preferve, and pateat vitium therefore is of more danger, then it can be of charity. It is therefore too probable that the matter was not very faire; for gitur maius in publike fentence the acts ought to be publike; but that they creditur effe rather pretend herefy to bring their ends about, thewes how easie it is to impute that crime, and how forward they were to doe it: And that they might and did then as cafily call Heretick as afterward, when Vigiline was condemned of herefy for faying there were Antipodes; or as the Fryars of late did, who suspected Greek and Hebrew of herefy, and cald their Profesfors Herericks, and had like to have put Terence and Demofthenes into the Index Expurgatorius; fure enough they raile at them pre carejone, therefore because they understood them not, and had reason to believe they would accidentally be enemies to their reputation among the epeople.

By this inflance which was a while after the Nicene Coun- Numb. 180 cell, where the acts of the Church were regular, judiciall and orderly, we may guesse at the sentences patied upon heresy, at fuch times and in such cases, when their processe was more private, and their acts more tumultuary, their information lesse certaine, and therefore their mistakes more easie and frequent. And it is remarkable in the case of the heresy of Montanus, the scene of whose heresy lay within the first three hundred yeares,

Simplicites fortaffe pufillum, Quoditemalum Mar

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though it was represented in the Catalogues afterwards, and possibly the mistake concerning it, is to be put upon the score of Epiphanius, by whom Montanus and his Followers were put into the Catalogue of Hereticks for commanding abilinence from meats, as if they were unclean, and of themselves unlawfull. Now the truth was; Montanus faid no fuch thing, but commanded frequent abstinence, enjoyned dry diet, and an afcetick Table, not for conscience sake, but for Discipline; and yet because he did this with too much rigour and strictnesse of mandate, the Primitive Church mislik'd it in him, as being too neere their errour, who by a Judaicall superstition abstain'd from meats as from uncleannesse. This by the way will much concern them who place too much fanctity in such Rites and Acts of Discipline; for it is an eternall Rule and of never failing truth, that such abstinences if they be obtruded as Acts of originall immediate duty and fanctity, are unlawfull and fuper-Rious; if they be for Discipline they may be good, but of no very great profit; it is that agendia is ownal which S. Paul fayes profiteth but little; and just in the same degree the Primitive Church esteem'd them; for they therefore reprehended Montanus, for urging such abstinences with roo much earnestneffe, though but in the way of Discipline, for that it was no more, Tertullian, who was himselfe a Montanist, and knew best the opinions of his own Sect, testifies; and yet Epiphanius reporting the errours of Montanus, commends that which Montanus truly and really taught, and which the Primitive Church condemn'd in him, and therefore represents that herely to another sense, and affixes that to Montanus, which Epiphamins beliv'd a herefy, and yet which Montanus did not teach. And this also among many other things lessens my opinion very much of the integrity or diferetion of the old Catalogues of Hereticks, and much abates my confidence towards

Numb. 19.

And now that I have mentioned them casually in passing by, I shall give a short account of them; for men are much mistaken; some in their opinions concerning the truth of them, as believing them to be all true, some concerning their purpose as thinking them sufficient not only to condemn all

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those opinions, there called hereticall; but to be a precedent to all Ages of the Church to be free and forward in calling Heretick. But he that confiders the Catalogues themselves, as they are collected by Epiphanius, Philastrius, and S. Austin, shall finde that many are reckoned for Hereticks for opinions in matters disputable, and undetermin'd, and of no consequence; and that in these Catalogues of Hereticks there are men numbred for Hereticks, which by every fide respectively are acquitted; fo that there is no company of men in the world that admit these Catalogues as good Records, or sufficient sentences of condemnation. For the Churches of the Reformation, Tam certain, they acquit Aerius for denying prayer for the dead, and the Eustathians for denying invocation of Saints. And I am partly of opinion that the Church of Rome is not willing to call the Collyridians Hereticks for offering a Cake to the Virgin Mary, unlesse she also will runne the hazard of the fame sentence for offering Candles to her : And that they will be glad with S. Austin (1.6. de hares. c. 86.) to excuse the Terrullianists for picturing God in a visible corporalt contragent.c. representment. And yet these Sees are put in the black book by Epiphanius and S. Austin, and Isidore respectively. I remember also that the Offens are cald Hereticks, because they resuled to worship toward the East; and yet in that diffent, I finde not the malignity of a herefy, nor any thing against an Article of Faith or good manners; and it being only in circumstance, it were hard, if they were otherwise pious men and true believers, to fend them to Hell for fuch a trifle. The Parermenenta refused to follow other mens distates like theep, but would expound Scripture according to the best evidence themselves could finde, and yet were called Hereticks Euthym, part. 1, tit. 21. whether they expounded true or no. The * Pauliciani for be-Epiphan-heres. ing offended at crosses, the Proclians for saying in a regenerate 64. men all his finnes were not quite dead, but only curbed and affwaged, were called Hereticks, and fo condemned; for ought I know for affirming that which all pious men feele in themselves to be too true. And he that will confider how numerous the Catalognes are, and to what a volumn they are come in their last collections, to no lesse then five hundred and twenty (for

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(for fo many herefies and Hereticks are reckoned by Prassolus) may think that if a re-trenchment were justly made of truths, and all impertinencies, and all opinions, either still disputable, of leffe confiderable, the number would much decrease; and therefore that the Caralogues are much amiffe, and the name Heretick is made a terriculamentum to affright people from their beliefe, or to discountenance the persons of men, and distenute them, that their Schooles may be empty and their Disciples few.

Numb. 20.

So that I shall not neede to instance how that some men were called Herericks by Philastrius for rejecting the translation of the Lxx, and following the Bible of Aquila, wherein the great faults mentioned by Philastrius, are that he translates Xustr O.E. not Christum, but auctum Dal, and in fleed of Emanuel writes Dans nabifeum. But this most concerns them of the Primitive Church with whom the translation of Aquila was in great reputation, it cuim voluti plus à quibufdem intellexille landatur. It was supposed he was a greater Clerk and understood more then ordinary; it may be so he did. But whether yea or no, yet fince the other Translators by the Confession of Philastrius, quedem pratermisife mesessitate urgeme cagerentur, if some wise men or unwise did follow a Translatour who understood the Original well (for fo 1quila had learnt amongst the Jewes) it was hard to call men Hereticks for following his Translation, especially since the other Bibles (which were thought to have in them contradictories; and, it was confessed, had omitted some things) were excused by necessity, and the others necessity of following quile, when they had no better was not at all confidered, per a Philaft so leffe crime then herefy laid upon their foore . Such another was the herefy of the Quartedecimani; for the Easterlings were all proclaimed Hereticks for keeping Easter after the manner of the East; and as Socrates and Nicephorus report, the Bishop of Rome was very forward to Excommunicate all the Bilbops of the leffer Afts for observing the Feast according to the Tradition of their Ancestors, though they did it modestly, quietly, and without faction; and although they pretended and were as well able to prove their Tradition from S. John, of to observing

eas inter hæicicos numer.t qui fpira. culum vitæ in libro Genefinterpretantur animam rationalem, & hon potius gratiam Spiritus laudi.

it as the Western Church could prove their Tradition derivative from S. Peter and S. Paul. If fuch things as these make up the Catalogues of Hereticks (as we fee they did) their accounts differ from the Precedents they ought to have followed that is. the centures Apostolicall, and therefore are unfafe Precedents for us: and unlesse they took the liberty of using the word herefy. in a lower fense, then the world now doth, fince the Councels have been forward in pronouncing Anathema, and took it only for a dittinct fense, and a differing perswasion in matters of opinion and minute Articles, we cannot excuse the persons of the men : But if they intended the crime of herefy against those opinions as they laid them down in their Catalogues. that crime (I lay) which is a work of the flesh, which exdudes from the Kingdome of Heaven, all that I shall fav against them, is, that the causesse curse shall return empty, and no man is damn'd the fooner, because his enemy cryes a naldpare and they that were the Judges and Accusers might erre as well as the persons accused, and might need as charitable construction of their opinions and practices as the other. And of this we are fare they had no warrant from any rule of Scripture or practice Apostolical, for driving so furiously and hastily in such decretory femences. But I am willing rather to believe their fense of the word berefy was more gentle then with us it is and for that they might have warrant from Scripture.

But by the way, I observe that although these Catalogues are Numb. 2141.

a great instance to shew that they whose Age and spirits were faire distant from the Apostles, had also other judgements concerning Faith and herefy, then the Apostles had, and the Ages Apostolicall; yet these Catalogues although they are reports of herefies in the second and third Ages, are not to be put upon the account of those Ages, nor to be reckoned as an instance of their judgement, which although it was in some degrees more sulpable then that of their Predecessors, yet in respect of the following Ages it was innocent and models. But these Catalogues I speak of, were set down according to the sense of the then present ages, in which as they in all probability did differ from the apprehensions of the former Centuries, so it is certain, there were differing learnings, other

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fancies, divers representments and judgements of men depending upon circumstances which the first Ages knew, and the following Ages did not; and therefore the Catalogues were drawn with some truth, but lesse certainty, as appears in their differing about the Authours of some herefies; severall opinions imputed to the same, and some put in the roll of Hereticks by one, which the other left out; which to me is an Argument that the Colle fors were determin'd, not by the fense and fentences of the three first Ages, but by themselves, and some circumstances about them which to reckon for Hereticks, which not. And that they themselves were the prime Judges, or perhaps some in their own Age together with them; but there was not any sufficient externall judicatory competent, to declare herefy that by any publike or fufficient fentence or ads of Court had furnished them with warrant for their Catalogues. And therefore they are no Argument fufficient that the first Ages of the Church, which certainly were the best, did much secede from that which I shewed to be the sense of the Scripture, and the practife of the Apostles; they all contented themselves with the Apoliles Creed as the rule of the Faith; and therefore were not forward to judge of herefy, but by analogy to their rule of Faith: And those Caralogues made after these Ages are not fufficient Arguments that they did otherwise; but rather of the weaknesse of some persons, or of the spirit and genius of the Age in which the Compilers liv'd, in which the device of calling all differing opinions by the name of herefies; might grow to be a defign to ferve ends, and to promote interests, as often as an act of zeale and just indignation against evill persons de-Hroyers of the Paith and corrupters of manners. 101 7 12

Numb. 22.

For whatever private mens opinions were, yet till the Nicene Councell, the rule of Faith was intire in the Apostles Greed, and provided they retained that, easily they broke not the unity of Faith, however differing opinions might possibly commence in such things in which a liberty were better instered then prohibited with a breach of charity. And this appears exactly in the Question between S. Cyprian of Carthage, and Stephan Bishop of Rome, in which one instance it is ease to see what was lawfull and safe for a wise and good man, and yethow others began

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even then to be abused by that temptation, which fince hath invaded all Christendome. S. Cyprian re-baptized Hereticks, and thought he was bound so to doe; calls a Synod in Africk as being Metropolitan, and confirms his opinion by the confent of his Suffragans and Brethren, but still with fo much modefly, that if any man was of another opinion, he judg'd him not, but gave him that liberty that he defired himself; Stephen Bishop of Rome growes angry, Excommunicates the Bishops of Alia and Africa, that in divers Synods had consented to rebaptization, and without peace, and without charity, condemns them for Hereticks. Indeed here was the rarest mixture and conjunction of unlikelihoods that I have observed. Here was errour of opinion with much modely and sweetnesse of temper on one fide; and on the other, an over-active and impetuous zeal to atteft a truth, it uses not to be so, for errour usually is supported with confidence, and truth suppressed and discountenane'd by indifferency. But that it might appear that the errour was not the finne, but the uncharitablenesse, Stephan was accounted a zealous and furious person, and S. * Cyprian * Vid. S. Aug. 1. though deceiv'd, yet a very good man, and of great fanctity. For although every errour is to be opposed, yet according to the variety of errours, so is there variety of proceedings. If it be against Faith, that is, a destruction of any part of the foundation, it is with zeal to be resisted, and we have for it an Apostolicall warrants contend carnestly for the Faith; but then as these things recede farther from the foundation, our certainty is the leffe, and their necessity not so much, and therefore it were very fit, that our confidence should be according to our evidence, and our zeal according to our confidence, and our confidence should then be the Rule of our Communion; and the lightnesse of an Article should be considered with the weight of a precept of charity. And therefore, there are some errours to be reproved, rather by a private friend then a publike censure, and the persons of the men not avoided but admonished, and their Doctrine rejected, not their Communion; few opinions are of that malignity which are to be rejected with the fame exterminating spirit, and considence of aversation, with which the first Teachers of Christianity condemn'd

2.c.6.de baptif. contra Donat.

Adv. hare.

demn'd Ebion, Manes, and Cerinthus; and in the condemnation of Hereticks, the personall iniquity is more considerable then the obliquity of the doctrine, not for the rejection of the Article, but for censuring the persons; and therefore it is the piery of the man that excused S. Cyprian, which is a certain Argument that it is not the opinion, but the impiety that condemns and makes the Heretick. And this was it which Vincentins Livinenfis faid in this very case of S. Cyprian Vnins & ejusdem opinionis (mi. rum videri poteft) judicamus authores Catholicos & fequaces bareticos. Excusamus Magistros, & condemnamus Scholasticos, Qui scrifferunt libros sunt haredes Cali, quorum librorum defensores detrudantur ad infernum. Which faying, if we confront against the faying of Salvian condemning the first Authors of the Arrian Sect, and acquitting, the Followers, we are taught by these two wise men, that an errour is not it that sends a man to Hell, but he that begins the herefy, and is the authour of the Sect, he is the man mark'd out to ruine; and his Followers fcap'd, when the Herefiarch commene dithe errour upon pride and ambition, and his Followers went after him in simplicity of their heart; and so it was most commonly: but on the contrary, when the first man in the opinion was honestly and invincibly deceived, as S. Cyprian was, and that his Scholars to maintaine their credit, or their ends, maintaind the opinion, not for the excellency of the reason perswading, but for the benefit and accruments, or peevilhnesse, as did the Donatifts, qui de Cypriani authoritate sibi carnaliter blandiuntur, as S. Austin faid of them; then the Scholars are the Hereticks, and the Master is a Catholike. For his errour is not the herefy formally, and an erring person may be a Catholike. A wicked perfon in his errour becomes heretick, when the good man in the same errour shall have all the rewards of Faith. For whatever an ill man believes, if he therefore believe it because it ferves his own ends, be his belief true or falle, the man hath an hereticall minde, for to serve his own ends, his minde is prepared to believe a lie. But a good man that believes what according to his light, and upon the use of his morall industry he thinks true, whether he hits upon the right or no, because he hath a minde desirous of truth, and prepared

prepared to believe every truth; is therefore acceptable to God, because nothing hindred him from it, but what hee could not help, his mifery and his weaknesse, which being imperfections meerly naturall, which God never punishes, he stands faire for a bleffing of his morality, which God alwayes accepts. So that now if Stephen had followed the example of God Almighty, or retained but the same peaceable spirit which his Brother of Cathage did, he might with more advantage to truth, and reputation both of wisdome and piety have done his duty in attesting what he believ'd to be true; for we are as much bound to be zealous pursuers of peace as earnest contenders for the Faith. I am fure more earnest we ought to be for the peace of the Church, then for an Article which is not of the Faith, as this Question of re-baptization was not; for S. Cyprian died in beliefe against it, and yet was a Catholike, and a Martyr for the Christian Faith.

The summe is this S. Cyprian did right in a wrong cause (as Numb. 23. it hath been fince judged) and Stephen did ill in a good cause: as farre then as piety and charity is to be preferr'd before a true opinion, so farre is S. Cyprian's practise a better precedent for us, and an example of primitive fanctity, then the zeale and indifcretion of Stephen: S. Cyprian had not learn'd to forbid to any one a liberty of prophelying or interpretation, if hee transeressed not the foundation of Faith and the Creed of the

Apostles.

Well thus it was, and thus it ought to be in the first Ages, Numb. 24. the Faith of Christendome rested still upon the same soundarion, and the judgements of herefies were accordingly, or were amisse; but the first great violation of this truth was, when Generall Conneels came in, and the Symbols were enlarged, and new Articles were made as much of necessity to be believed as the Creed of the Apostles, and damnation threatned to them that did diffent, and at last the Creeds multiplyed in number, and in Articles, and the liberty of prophelying began to be fomething restrained.

And this was of so much the more force and essicacy be- Numb. 250 cause it began upon great reason, and in the first instance, with successe good enough. For I am much pleased with the en-

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larging of the Creed, which the Connell of Nice made, because they enlarged it to my sense; but I am not sure that others are farisfied with it; While we look upon the Arricle they did determine, we fee all things well enough; but there are some wise personages consider it in all circumstances, and think the Church had been more happy if the had not been in some sense constrain'd to alter the simplicity of her faith, and make it more curious and articulate, so much that he had need be a fubtle man to understand the very words of the new determinations.

For the first Alexander Bishop of Alexandria, in the pre-

Mamb. 26.

sence of his Clergy, entreats somewhat more curiously of the Socra. L. r.c.8, fecret of the mysterious Trinity, and Unity, so curiously, that Arius (who was a Sophister too subtle as it afterward appear'd) misunderstood him, and thought he intended to bring in the herefy of Sabellius. For while he taught the Unity of the Trinity, either he did it so inartificially, or so intricately, that Arins thought he did not diffinguish the persons, when the Bishop intended only the unity of nature. Against this Arise furiously drives, and to confute Sabelian, and in him (as he thought) the Bishop, distinguishes the natures too, and to to secure the Article of the Trinity, destroyes the Unity. It was the first time the Question was disputed in the world, and in such mysterious niceties, possibly every wife man may understand something, but few can understand all, and therefore suspect what they understand not, and are suriously zealous for that part of it which they doe perceive. Well, it happed in these as alwayes in such cases, in things men understand not they are most impetuous; and because suspicion is a thing infinice in degrees, for it bath nothing to determine it, a inspitious person is ever most violent; for his feares are worse then the thing feared, because the thing is limited, but his feares are not; so that upon this, grew contentions on both fides, and tumults, rayling and reviling each other; and then the Lairy were drawn into parts, and the Meletians abetted the wrong part, and the right part fearing to be overborn, did any thing that was next at hand to fecure it felfe. Now then they that

lived in that Age, that understood the men, that faw how quiet

Lib. 1; c.6.

the Church was before this stirre, how miserably rent now, what little benefit from the Question, what schisme about it, gave other censures of the bufinesse, then we fince have done, who only look upon the Article determind with truth and approbation of the Church generally, fince that time. But the Epifile of Constantine to Alexander and Arius, tells the truth, and Cap.7. chides them both for commencing the Question, Alexander for broaching it, Arins for taking it up; and although this be true, that it had been better for the Church it never had begun, yet being begun, what is to be done in it? of this also in that admirable Epistle, we have the Emperours judgement A suppose not without the advise and privity of Hosius Bishop of Corduba, whom the Emperour lov'd and trufted much, and imployed in the delivery of the Letters.) "For first he calls it a certain vain piece of a Question, ill begun and more unad-" visedly published, a Question which no Law or Ecclesiasticall " Canon defineth, a fruitlesse contention, the product of idle ". braines, a matter fo nice, fo obscure, fo intricate that it was " neither to be explicated by the Clergy, nor understood by " the people, a diffrute of words, a doctrine inexplicable, but " most dangerous when taught least it introduce discord or blas- " phemy; and therefore, the Objector was rash, and the answerer " unadvised; for it concernd not the substance of Faith, or the ". worthip of God, nor any cheife commandment of Scripture, " and therefore, why should it be the matter of discord? For " though the matter be grave; yet because neither necessary, " nor explicable, the contention is trifling and toyish. And " therefore, as the Philosophers of the same Sect, though dif- " fering in explication of an opinion, yet more love for the unity of their Profession, then disagree for the difference of opi-" nion; So should Christians believing in the same God, " retaining the same Faith, having the same hopes, opposed by " the fame enemies, not fall at variance upon fuch disputes, con- " fidering our understandings are not all alike; and therefore, " neither can our opinions in such mysterious Articles: so that " the matter being of no great importance, but vaine, and a toy " in respect of the excellent bleffings of peace and charity, it " were good that Alexander and Ariss should leave contending," keep "6 "

" keep their opinions to themselves, ask each other forgivenesse, " and give mutuall toleration. This is the substance of Constantine's letter, and it contains in it much reason, if he did not undervalue the Question; but it feems it was not then thought a Question of Faith, but of nicety of dispute; they both did believe one God, and the holy Trinity. Now then that he af. terward called the Nicone Councell, it was upon occasion of the vilenesse of the men of the Arian part, their eternall discord and pertinacious wrangling, and to bring peace into the Church; that was the necessity; and in order to it was the determination of the Article. But for the Article it felfe, the Letter declares what opinion he had of that, and this Letter was by Socrates called a wonderfull exbortation, full of grace and fober councels; and fuch as Hofins himself, who was the melsenger, pressed with all earnestnesse, with all the skill and Authority he had.

Numb. 27.

I know the opinion the world had of the Article afterward is quite differing from this censure given of it before; and therefore they have put it into the Greed (I suppose) to bring the world to unity, and to prevent Sedition in this Question, and the accidentall blasphemies, which were occasioned by their curious talkings of such secret mysteries, and by their illiterate resolutions. But although the Article was determin'd with an excellent spirit, and we all with much reason professe to believe it; yet it is another consideration, whether or no it might not have been better determin'd, if with more simplicity; and another yet, whether or no fince many of the Bishops who did believe this thing, yet did not like the nicety and curiofity of expressing it, it had not been more agreeable to the practife of the Apostles to have made a determination of the Article by way of Exposition of the Apostles Creed, and to have left this in a rescript, for record to all posterity, and not to have enlarged the Creed with it; for fince it was an Explication of an Article of the Creed of the Apostles, as Sermons are of places of Scripture, it was thought by some, that Scripture might with good profit, and great truth be expounded, and yet the expositions not put into the Canon, or goe for Scripture, but that left still in the naked Originall simplicity, and so much the

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rather fince that Explication was further from the foundation, and though most certainly true, yet not penn'd by so infallible a spirit, as was that of the Apostles; and therefore not with fo much evidence, as certainty. And if they had pleafed, they might have made use of an admirable precedent to this and many other great and good purposes, no leffe then of the bleffed Apostles, whose Symbol they might have imitated, with as much simplicity as they did the Expressions of Scripture. when they first composed it. For it is most considerable, that although in reason, every clause in the Creed should be clear, and so inopportune and unapt to variety of interpretation, that there might be no place left for severall senses or variety of Expositi. ons: yet when they thought fit to infert some mysteries into the Creed, which in Scripture were expressed in so mysterious words, that the last and most explicite sense would still be latent, yet they who (if ever any did) understood all the senses and fecrets of it, thought it not fit to use any words but the words of Scripture, particularly in the Articles of Christs defeending into Hell, and fitting at the right hand of God] to thew us, that those Creeds are best which keep the very words of Scripture; and that Faith is best which hath greatest simplicity, and that it is better in all cases humbly to submit, then curiously to enquire and pry into the mystery under the cloud, and to hazard our Faith by improving our knowledge : If the Nicene Fathers had done to too, possibly the Church would never have repented it.

And indeed the experience, the Church had afterwards, Wamb. 28. shewed that the Bishops and Priests were not satisfied in all circumstances, nor the schism appealed, nor the persons agreed, nor the Canons accepted, nor the Article understood, nor any thing right, but when they were overborn with Authority, which Authority when the scales turned, did the same service

and promotion to the contrary.

But it is considerable, that it was not the Article or the Numb. 29, thing it selfe that troubled the disagreeing persons, but the manner of representing it. For the five Diffenters, Ensebius of Nicomedia, Theognis, Maris, Theonas, and Secundus, believed Christ to be very God of very God, but the clause of busing they s

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Vide Sozomen. lib.2. C. I 8.

Socrat. lib. I. cap. 26.

* Non imprudenter dixir. qui curiofæ explicationi hujus myfterii dictum Ariftonis Philosophi applicuit, Helleborus niger fi craffiùs fumatur purgat & fanat. Quum & comminuitur fuffocat.

they derided as being perswaded by their Logick, that he was neither of the inbitance of the Father, by division as a piece of a lump, nor derivation as children from their Parents, nor by production as buds from trees, and no body could tell them any other way at that time, and that made the fire to burn Still. And that was it I faid; if the Article had been with more simplicity, and lesse vicery determin'd; charity would have gain'd more, and faith would have loft nothing. And we shall finde the wifest of them all, for so Enfabins Pamphilus was esteem'd, published a Creed or Confession in the Synod, and though he and all the rest believed that great mystery of Godlinefle, God manifosted in the flesh, yet he was not firtly facisfied, nor fo foone of the clause of one substance, till he had done a little violence to his own understanding; for even when he had subscribed to the clause of one subsence, he does it with a protestation, that beretofore he never had been acquainted, nor accustomed bimselfe to such speeches. And the sense of the word was either to ambiguous, or their meaning to uncertain that Andreas Fricins does with some probability dispute that the Nicene Fathers by opioter Q, did meane Patris similitudinem, non effentie unitatem, Sylva.4.c.1. And it was fo well undeflood by personages disinterested, that when Arius and Enzoins had confessed Christ to be Dens verbum, without inferting the clause of one substance, the Emperour by his Letter approv'd of his Faith, and reftor'd him to his Countrey and Office, and the Communion of the Church. And along time after although the Article was believed with " nicety enough, yet when they added more words still to the mystery, and brought in the word colours, faying there were three hypostales in the holy Trinity; it was so long before it could be understood, that it was believed therefore, because they would not oppose their Superiours, or disturb the peace of the Church, in things which they thought could not be understood: in so much that S. Hierom writ to Damafas, in these words: Discerne si placet obsecro', non tinscho tres bypostases dicere , si autum teritur jubetis ; and againe, Obrefter beatitudinem tuam per Crucifixum, mundi salutem, per imoiosor Trinitatem, ut mibi Epistolis tuis, sive tacendarum five dicendarum hypostaseon detur authoritas.

But

But without all Question, the Fathers determin'd the Que- Numb. 30. Rion with much truth, though I cannnot fay, the Arguments upon which they built their Decrees, were so good as the conclusion it selfe was certain; But that which in this case is confiderable, is whether or no they did well in putting a curse to the foot of their Decree, and the Decree it selfe into the Symbol, as if it had been of the fame necessity? For the curse. Enfebius Pamphilus could hardly finde in his heart to subscribe. at last he did; but with this clause that he subscribed it because the forme of curse did only forbid men to acquaint themselves with forraign speeches and unwritten languages, whereby confusion and discord is brought into the Church. So that it was not fo much a magisteriall high affertion of the Article. as an endeavour to fecure the peace of the Church, And to the same purpose for ought I know, the Fathers composed a Form of Confession, not as a prescript Rule of Faith to build the hopes of our falvation on, but as a teffera of that Communion which by publike Authority was therefore established upon those Articles because the Articles were true, though not of prime necessity, and because that unity of consession was judg'd, as things then stood, the best preserver of the unity of minds.

But I shall observe this, that although the Nicene Fathers Numb. 31 in that case at that time, and in that conjuncture of circumstances did well (and yet their approbation is made by after Ages ex post facto) yet if this precedent had been followed by all Councels (and certainly they had equall power, if they had thought it equally reasonable) and that they had put all their Decrees into the Creed, as some have done since, to what a volume had the Creed by this time swell'd? and all the house had run into foundation, nothing left for super-structures. But that they did not, it appeares I that fince they thought all their Decrees true, yet they did not think them all necessary, at least not in that degree, and that they published such Deerees, they did it declarando, not imperando, as Doctors in their Chaires, not matters of other mens faith and coniciences. . And yet there is some more modesty, or warinesse or neceshey (what shall I call it?) then this comes too : for why are

not all controversies determin'd? but even when Generall Affemblies of Prelates have been, some controversies that have been very vexatious, have been pretermitted, and others of leffe consequence have been determind: Why did never any Generall Councell condemn in expresse sentence the Pelagian herefy, that great pest, that subtle infection of Cristendome? and yet divers Generall Councells did affemble while the herely was in the world. Both these cases in severall degrees leave men in their liberty of believing and prophelying. The latter proclaimes that all controversies cannot be determind to sufficient purpoles, and the first declares that those that are, are not all of them matters of Faith, and themselves are not so secure, but they may bee deceived; and therefore possibly it were better it were let alone; for if the latter leaves them divided in their opinions, yet their Communions, and therefore probably their charities are not divided; but the former divides their Communions, and hinders their interest; and yet for ought is certain, the accused person is the better Catholike. And yet after all this, it is not fafety enough to fay, let the Councell or Prelates determine Atticles warily, feldome, with great caution, and with much sweetnesse and modefly. For though this be better then to doe it rashly, frequently and furiously; yet if we once transgresse the bounds fet us by the Apostles in their Creed, and not onely preach other truths, but determine them pro tribunali as well as pro cathedra, although there be no errour in the subject matter (as in Nice there was none) yet if the next Ages fay they will determine another Article with as much care and caution, and pretend as great a necessity, there is no hindring them, but by giving reasons against it; and so like enough they might have done against the decreeing the Article at Nice; yet that is not sufficient; for since the Authority of the Nicent Councell hath grown to the height of a mountainous prejudice against him that should say it was ill done, the same reason and the same necessity may be pretended by any Age and in any Councell, and they think themselves warranted by the great precedent at Nice, to proceed as peremptorily as they did; but then if any other Affembly of learned men may poffibly

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possibly be deceiv'd, were it not better they should spare the labour, then that they should with so great pomp and solennities engage mens perswasions, and determine an Article which after Ages must relaind; for therefore most certainly in their own Age, the point with fafety of faith and falvation. might have been disputed and disbelieved : And that many mens faiths have been tyed up by Acts and Decrees of Councels for those Articles in which the next Age did see a liberty had better beene preserved, because an errour was determined, wee shall afterward receive a more certaine account.

And therefore the Councell of Nice did well, and Con. Numb. 32: Rantinople did well, To did Ephefus and Chalcedon; but it is because the Articles were truly determin'd (for that is part of my beliefe;) but who is fare it should be so before hand. and whether the points there determin'd were necessary or no to be believ'd or to be determin'd, if peace had been concern'd in it through the faction and division of the parties, I suppose the judgement of Constantine the Emperour and the famous Hofin of forduba is sufficient to instruct us, whose authority I rather pree then reasons, because it is a prejudice and not a rea-

fon I am to contend against.

So that such determinations and publishing of Confessions Numb. 3 ?. with Authority of Prince and Bishop, are sometimes of very good use for the peace of the Church, and they are good also to determine the judgement of indifferent persons, whose reafons of either fide, are not too great to weigh down the probability of that Authority: But for persons of confident and imperious understandings, they on whose side the determination is, are armed with a prejudice against the other, and with a weapon to affront them, but with no more to convince them; and they against whom the decision is, doe the more readily betake themselves to the defensive, and are engaged upon conteltation and publike enmities, for such Articles which either might safely have been unknown, or with much charity difouted. Therefore the Nicene Councell, although it have the advantage of an acquir'd and prescribing Authority, yet it must not become a precedent to others, least the inconveniences of

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multiplying more Articles upon as great pretence of reason as then, make the act of the Nicene Fathers in fraightning Prophelying, and enlarging the Creed, become accidentally an inconvenience. The first restraint, although it it had been complaind of, might possibly have been better consider'd of; yet the inconvenience is not visible, till it comes by way of preecdent to usher in more. It is like an Arbitrary power, which although by the same reason it take six pence from the subject, it may take a hundred pound, and then a thouland, and then all, yet fo long as it is within the first bounds, the inconvenience is not so great; but when it comes to be a precedent or argument for more, then the first may justly be complaind of, as having in it that reason in the principle, which brought the inconvenience in the fequell; and we have feen very ill confequents from innocent beginnings.

this precedent, those wife Personages also did fore-see, and

Namb. 34. And the inconveniences which might possibly arise from

Eusgo. 3.c. 14.

therefore although they took liberty in Nice, to adde some Articles, or at least more explicitely to declare the first Creed, yet they then would have all the world to rest upon that and goe no farther, as believing that to be sufficient. S. Athanasius Epift ad Epift, declares their opinion, i & is aviji oba i walspur zer ras in Christ and true Religion. And therefore there was a famons Epistle written by Zeno the Emperour, called the Erwind, or the Epistle of reconciliation, in which all disagreeing interests, are entreated to agree in the Nicene Symbol, and a promise made upon that condition to communicate with all other Sects, adding withall, that the Church should never receive any other Symbol then that which was composed by the Nicene Fathers. And however Honorins was condemnd for a Monothelite; yet in one of the Epiftles which the fixth Synod alledged against him, (viz. the second) he gave them counsell that would have done the Church as much service as the desermination of the Article did; for he advised them not to be

Joine yande, ouproyndeton niere, aurapune bet ap G- den Joulu it adons donfeias, ousdort 3 & Longeias de Xpisto niseus. That Faith which those Fathers there confessed, was sufficient for the refutation of all impiety, and the establishment of all Faith

curious in their dispurings, nor dogmaticall in their determinations about that Question; and because the Church was not used to dispute in that Question, it were better to preserve the simplicity of Faith, then to ensure mens consciences by a new Article. And when the Emperour Constanting was by his Faction engaged in a contrary practife, the inconvenience and unreasonablenesse was so great, that a prudent Heathen obferved and noted it in this character of Constantins, Christianam religionem absolutam & simplicem [N.B.] anili superstitione confudit. In qua scrutanda perplexius quam in componenda gratins, excitavit dissidia que progressa fusias aluit concertatione verberum dum ritum omnem ad suum trabere conatur arbitrium.

And yet men are more lead by Example then either by Numb. 350 Reason or by Precept; for in the Councell of Constantinople one Article de nove & integro was added, viz. I believe one Baptism for the remission of sinnes; and then againe they were so consident, that that Confession of Faith was so absolutely intire, and that no man ever after should neede to adde any thing to the integrity of Faith, that the Fathers of the Councell of Ephefur pronounced Anathema to all those that should adde any thing to the Creed of Constantinople. And yet for all this, the Church of Rome in a Synod at Gentilly added the clause of Filingue, to the Article of the procession of the holy Ghost, and what they have done fince, all the world knowes, Exempla non confifunt, sed quamvis in tenuem recepta tramitem, latissime evagandi sibi faciunt potestatem. All men were perswaded that it was most reasonable the limits of Faith should be no more enlarged; but yet they enlarged it themselves, and bound others from doing it, like an intemperate Father, who because he knowes he does ill himselfe, enjoyns temperance to his Son, but continues to be intemperate himselfe.

But now if I should be questioned concerning the Symbol of Numb. 36. Athanasius (for we see the Nicene Symbol was the Father of many more, fome twelve or thirteen Symbols in the space of a hundred years) I confesse I cannot see that moderate sentence and gentlenesse of charity in his Preface and Conclusion as there was in the Nicene Creed. Nothing there but damnation

believed, as it is there with curiofity and minute particularities

explaind. Indeed Athanasius had been soundly vexed on one fide, and much cryed up on the other; and therefore it is not fo much wonder for him to be so decretory and severe in his censure; for nothing could more ascertain his friends to him, and dif-repute his enemies, then the beliefe of that dampatory Appendix; but that does not justifie the thing. For the Articles themselves, I am most heartily perswaded of the truth of them, and yet I dare not fay all that are not fo, are irrevocably damnd. because citra hoc Symbolum, the Faith of the Apostles Creed is intire, and he that believeth and is baptized shall be saved, that is, he that believeth such a beliefe as is sufficient disposition to be baptized, that Faith with the Sacrament is sufficient for heaven. Now the Apostles Creed does one; why therefore Vide Holun doe not both intitle us to the promise? Besides, if it were confidered concerning Athanasius Creed, how many people understand it not, how contrary to naturall reason it seems, how little the * Scripture fayes of those curiofities of Explication, and how Tradition was not cleare on his fide for the trov. I. de ver- Article it selse, much lesse for those formes and minutes (how himselfe is put to make an answer, and excuse for the

de author. S. Scrip.1.3.p.53. & Gordon. Huatlæum. Tom. I. corbo Dei,cap.19.

† Vide Gretfer, & Tanner, in colog. Ra-Eusebium fuiffe Arrianum tisbon. ait Perron. lib. 3. cap.a contre le Roy Iaques, Idem ait Originem negaffe Divinitatem filii & Spir.S.l.a. c.7. de Buchar. contra. Dupleffif. idem cap. 5. obferv.4. ait. Irenzum talia dixifle quz qui hodiè diceret, pro Arriano reputareture vide etiam Fifher. in refp. ad g. Queft. Iacobi Reg. & Epiphan. in harel.69.

+ Fathers speaking in favour of the Arrians, at least so leemingly, that the Arrians appeald to them for tryall, and the offer was declind) and after all this that the Nicene Creed it selse went not so farre, neither in Article, nor Anathema nor Explication, it had not been amisse if the finall judgement had been left to Jesus Christ; for he is appointed Judge of all the World, and he shall Judge the peo-

ple tighteoully, for he knowes every truth, the degree of every necessity, and all excuses that doe lessen, or take away the nature or malice of a crime; all which I think Athanasius though a very good man, did not know to well as to warrant fuch a sentence. And put case the heresy there condemnd be damnable, (as it is damnable enough) yet a man may maintain fe

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an opinion that is in it felfe damnable, and yet he not knowing it so, and being invincibly lead into it may goe to heaven; his opinion shall burn, and himselse be saved. But however, I finde no opinions in Scripture cald damnable, but what are impious in materia practica, or directly destructive of the Faith or the body of Christianity, such of which S. Peter speaks bringing in damnable beresies, even denying the Lord that bought 2 Pct.2.14 them, thefe are the falle Prophets who out of coverousnesse make merchandise of you through cozening words. Such as these are truly herefies, and fuch as these are certainly damnable. But because there are no degrees either of truth or falshood. every true proposition being alike true; that an errour is more or lesse damnable, is not told us in Scripture, but is determind by the man and his manners, by circumstance and accidents; and therefore the centure in the Preface and end, are Arguments of his zeal and strength of his perswasion; but they are extrinse. call and accidentall to the Articles, and might as well have beenspared. And indeed to me it seems very hard to put uncharitablenesse into the Creed, and so to make it become as an Article of Faith, though perhaps this very thing was no Faith of Athanafius who if we may believe Agninas, made this manifestation of Faitth, non per modum Symboli, sed per modum do- D. Tho. 2222. Etrine, that is, if I understood him right, not with a purpose quantities, ad to impose it upon others, but with confidence to declare his own 3um. beliefe; and that it was prescrib'd to others as a Creed, was the act of the Bishops of Rome; so he said, nay, possibly it was none of his: So faid the Patriarch of C.P. Meletius about one hundred and thirty years fince, in his Epistle to John Donzas Athanasio falso adscriptum Symbolum cum Pontificum Rom. appendice illà adulteratum, luce lucidins contestamur. And it is more then probable that he faid true, because this Creed was written originally in Latine, which in all reason Athanasius did not, and it was translated into Greek, it being apparent that the Latine Copy is but one, but the Greek is various, there being three Editions or Translations rather, expressed by Genebrard, lib. 2. de Trinit. But in this particular, who lift, may better satisfie himselse in a disputation de Symbolo Athanasii, printed at Wertzburg 1590 supposed to be written by Serrarius or Clencherus.

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Numb. 37.

And yet I must observe that this Symbol of Athanasius, and that other of Nice, offer not at any new Articles; they only pretend to a further Explication of the Articles Apostolicall. which is a certain confirmation that they did not believe more Articles to be of belief necessary to salvation: if they intended these surther Explications to be as necessary as the dogmaticall Articles of the Apollles Creed, I know not how to answer all that may be objected against that; but the advantage that I shall gather from their not proceeding to new matters, is laid out ready for me in the words of Athanasius, saying of this Creed [this is the Catholike Faith] and if his authority bee good, or his faying true, or he the Authour, then no man can tay of any other Article, that it is a part of the Catholike Faith, or that the Catholike Faith can be enlarged beyond the contents of that Symbol; and therefore it is a strange boldnesse in the Church of Rome, first to adde twelve new Articles. and then to adde the Appendix of Ashanasius to the end of them, This is the Catholike Fasth, without which no man can be Caved.

Bulla Pii quarti supra forma juramenti professionis sidei, in sin. Conc.

Numb. 38.

But fo great an example of fo excellent a man, bath been either mistaken or followed with too much greedinesse, all the world in factions, all damning one another, each party damnd by all the rest, and there is no disagreeing in opinion from any manthat is in love with his own opinion, but damnation presently to all that disagree. A Ceremony and a Rite bath auled severall Churches to Excommunicate each other, as in the matter of the Saturday Fast, and keeping Easter. But what the spirits of men are when they are exasperated in a Question and difference of Religion, as they call it, though the thing it felfe may be most inconsiderable, is very evident in that request of Pope Innocens the Third, defiring of the Greeks (but reasonably a man would think) that they would not so much hate the Roman manner of confecrating in unleavened bread, as to walh, and scrape, and pare the Altars after a Roman Priest had confecrated. Nothing more furious than a millaken zeal, and the actions of a ferupulous and abused conscience; When men think every thing to be their Faith and their Religion, commenly they are to buffe in trifles and fuch impertinencies in

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which the scene of their mistake lies, that they neeled the greater things of the Law, charity, and compliances; and the gentlenesse of Christian Communion; for this is the great principle of mischiese, and yet is not more pernicious then unreafonable.

For I demand: Can any man say and justifie that the Apo- Numb. 39. files did deny Communion to any man that believed the Apofiles Creed, and liv'd a good life? And dare any man taxe that proceeding of remissenesse, and indifferency in Religion? And fince our bleffed Saviour promifed falvation to him that believeth (and the Apostles when they gave this word the greatest extent, enlarged it not beyond the borders of the Creed) how can any man warrant the condemning of any man to the flames of Hell that is ready to die in attellation of this Faith, so expounded and made explicite by the Apottles, and lives accordingly? And to this purpose it was excellently said by a wife and a pious Prelate, S. Hilary, Non per difficiles nes L. 10. de Tiin. Dens ad beatam vitam quastiones vocat, &c. In absoluto nobis & ad finem. facili est aternitas; Jesum suscitatum à mortuis, per Deum credere. & sofum effe Dominum confiteri, &c. Thele are the Articles. which we must believe, which are the sufficient and adequate object of that Faith which is required of us in order to Salvation. And therefore it was, that when the Bishops of Istria Concil. tom,4. deserted the Communion of Pope Pelagius, in causa trium Ca- Edit. Patis. Pa pitulorum, he gives them an account of his Faith by recitation of 473. the Creed, and by attesting the four Generall Councels, and is confident upon this that de fidei firmitate nulla poterit effe qualio vel suspicio generari; let the Apostles Creed, especially to explicated, be but secured, and all Faith is secured; and yet that explication too, was leffe necessary then the Articles themselves; for the explication was but accidentall, but the Articles even before the Explication were accounted a sufficient inlet to the Kingdome of heaven.

And that there was fecurity enough, in the simple believing Numb. 40; the first Articles, is very certain amongst them, and by their Principles who allow of an implicite faith to ferve most persons to the greatest purposes; for if the Creed did contain in it the whole Faith, and that other Articles were in it implicitely,

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(for such is the doctrine of the Schoole, and particularly of equinas) then he that explicitely believes all the Creed, does implicitely believe all the Articles contain'd in it, and then it is better the implication should still continue, then that by any explication (which is simply unnecessary) the Church should be troubled with questions, and uncertain determinations, and sactions enkindled, and animosities set on foot, and mens soules enclanger'd, who before were secur'd by the explicite beliese of all that the Apostles requir'd as necessary, which beliese also did secure them for all the rest, because it implied the belies of whatsoever was virtually in the first Articles, if such beliese should by chance be necessary.

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Numb. 41.

The summe of this discourse is this, if we take an estimate of the nature of Faith from the dictates and promifes Evange. licall, and from the practice Apostolicall, the nature of Faith and its integrity confifts in fuch propositions which make the foundation of hope and charity, that which is sufficient to make ns to doe honour to Christ, and to obey him, and to encourage us in both; and this is compleated in the Apolles Creed. And fince contraries are of the fame extent, herefy is to be judg'd by its proportion and analogy to faith, and that is herefy only which is against Faith. Now because Faith is not only a precept of Doctrines, but of manners and holy life, whatfoever is either opposite to an Article of Creed, or teaches ill life, that's herely; but all those propositions which are extrinsecall to these two considerations, be they true or be they false, make not herefy, nor the man an Heretick; and therefore however hee may be an erring person, yet he is to be used accordingly, pittied and instructed, not condemned or Excommunicated; And this is the refult of the first ground, the consideration of the nature of Faith and herefy.

III. SECT.

Of the difficulty and uncertainty of Arguments from Scripture, in Questions not simply necessary, not literally determined.

Od who disposes of all things sweetly and according to the Namb. 13 Insture and capacity of things and persons, had made those only necessary, which he had taken care should be sufficiently propounded to all persons of whom he required the explicite beliefe. And therefore all the Articles of Faith are cleerely and plainly fet down in Scripture, and the Gospel is not hid nisk perennetbus faith S. Paul; maons 3 ap apelis wapannois, x) nanias Orthod. sidei. andigne roomin en Taulais eufirequer, faith Damafcen, and that fo manifestly that no man can be ignorant of the foundation a Super Psal. of Faith without his own apparent fault. And this is acknowledged by all wife and good men, and is evident, besides the reasonablenesse of the thing, in the testimonies of Saints a Austin, Hierome, Chrysoftome, d Fulgentius, e Hugo de Sancto Victore, f Theodoret, & Lastantius, h Theophilus Antiochemus, Aquinas, and the latter Schoole men. And God hath done more: for many things which are only profitable, are also set down fo plainly, that (as S. Austin sayes) nemo inde haurire non possit, si modo ad hauriendum devoce ac pie accedas (ubi supra de util. cred.c.6.) but of fuch things there is no Question commenc'd in Christendome, and if there were, it cannot but be a crime Struch p. 87. and humane interest, that are the Authors of such disputes. and therefore these cannot be simple errours, but alwayes herefies, because the principle of them is a personall sinne.

But besides these things which are so plainly set down, some for doctrine as S. Paul layes, that is, for Articles and foundation of Faith, some for instruction, some for reproofe, some for comfort, that is, in matters practicall and speculative of severall tempers and constitutions, there are innumerable places containing in them great mysteries, but yet either so enwrapped with a cloud, or to darkned with umbrages, or heigthened with expressions, or so covered with allegories and garments of

lib,4.c. 18. 88.& de util. cred.c.6. Super Isa C.19 & in Pfal c Homil, 3. in Theff, Ep.2. Serm. de confest. c Mifecl.z.l.I. tit 46. f In Gen. ap. C. 6, C.21. Ad Anticch. 1.2.p. 918. Par. 1. q. 1 . art.9

Numb.2.

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Rhetorick, so prosound in the matter, or so altered or made intricate in the manner, in the clothing and in the dreffing, that God may seeme to have lest them as tryalls of our industry, and Arguments of our impersections, and incentives to the longings after heaven, and the clearest revelations of eternity, and as occasions and opportunities of our mutuall charity and toleration to each other, and humility in our selves, rather then the repositories of Faith, and furniture of Creeds, and Articles of beliefe.

Numb. 3.

For wherever the word of God is kept, whether in Scripture alone, or also in Tradition, he that considers that the meaning of the one, and the truth or certainty of the other are things of great Queltion, will fee a necessity in these things (which are the subject matter of most of the Questions of Christendome) that men should hope to be excused by an implicite faith in God Almighty. For when there are in the Explications of Scripture formany Commentaries, formany fenfes and Interpretations, so many Volumnes in all Ages, and all, like mens faces, exactly none like another, either this difference and inconvenience is absolutely no fault at all, or if it be, it is exculable, by a minde prepar'd to confent in that truth which God intended. And this I call an implicite Faith in God, which is certainly of as great excellency as an implicite Faith in any man or company of men. Because they who doe require an implicite Faith in the Church for Articles leffe necessary, and excuse the want of explicite Faith by the implicite, doe require an implicite Faithin the Church, because they believe that God hath required of them to have a minde prepared to believe whatever the Church sayes; which because it is a proposition of no absolute certainty, whosoever does in readinesse of minde believe all that God spake, does also believe that sufficiently, if it be fitting to be believ'd, that is, if it be true, and if God hath faid fo: for he hath the same obedience of understanding in this as in the other. But because it is not so certain God hath tyed him in all things to believe that which is called the Church, and that it is certain we must believe God in all things, and yet neither know all that either God hath revealed or the Church raught, it is bettet to take the certain then the uncertain to, believe

believe God rather then men, especially since if God hath bound us to believe men, our absolute submission to God does involve that, and there is no inconvenience in the world this way, but that we implicitely believe one Article more, viz. the Churches Authority or infallibility, which may well be pardoned, because it fecures our beliefe of all the rest, and we are sure if we believe all that God faid explicitely or implicitely, we also believe the Church implicitely in case we are bound to it; but we are not certain, that if we believe any company of men whom we call the Church, that we therefore obey God and believe what he hath faid. But however, if this will not help us, there is no help for us, but good fortune or absolute predestination; for by choyce and industry, no man can secure himselfe that in all the mylteries of Religion taught in Scripture he shall certainly understand and explicitely believe that sense, that God intended. For to this purpose there are many considerations.

1. There are for many thousands of Copies that were writ Numb. 4. by persons of severall interests and perswasions, such different understandings and tempers, such distinct abilities and weakness fes, that it is no wonder there is fo great variety of readings both in the Old Testament and in the New. In the Old Tes flament, the Jewes pretend that the Christians have corrupted many places, on purpose to make symphony between both the Teltaments. On the other fide, the Christians have had so much reason to inspect the Jewes, that when Aquila had translated the Bible in their Schooles, and had been taught by them, they rejected the Edition many of them, and some of them called it herely to follow it. And Justin Martyr justified it to Tryphon, that the Jewes had defalk'd many fayings from the Books of the old Prophets; and amongst the rest, he instances in that of the Pfalm, Dicite in nationibus quia Dominus regnavit à ligno. The last words they have cut off, and prevail'd so farre in it, that to this day none of our Bibles have it; but if they ought not to have it, then Justin Murryrs Bible had more in it then it should have, for there it was; so that a fault there was either under or over. But however, there are infinite Readings in the New Testament (for in that I will instance) some whole Verses in one that are not in another, and there was in some

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Copies

Copies of S. Marks Gospel in the last Chapter a whole verse, a Chapter it was anciently called, that is not found in our Bibles. as S. Hierom. ad Hedibiam, q.3. notes. The words he repeats, Lib. 2. contra Polygamos. Et illi satis faciebant dicentes, saculum istud iniquitatis & incredulitatis substantia est, qua non sinit per immundos spiritus veram Dei apprehendi virtutem, idcirco jam nunc revela justitiam tuam. These words are thought by some, to favour of Manichaisme, and for ought I can finde were therefore rejected out of many Greek Copies, and at last out of the Latine. Now suppose that a Manichee in disputation should urge this place, having found it in his Bible, if a Catholike should answer him by saying it is Apocryphall, and not found in divers Greek Copies, might not the Manichee ask how it came in, if it was not the word of God, and if it was, how came it out? and at last take the same liberty of rejecting any other Authority which shall be alledged against him; if he can finde any Copy that may favour him, however that favour be procured; and did not the Ebionites reject all the Epistles of S. Paul upon pretence he was an enemy to the Law of Mofes? indeed it was boldly and most unreasonably done; but if one title or one Chapter of S. Mark be called Apocryphall, for being suspected of Manicheisme, it is a plea that will too much justify others in their taking and chusing what they lift. But I will not urge it fo farre; but is not there as much reason for the fierce Lutherans to reject the Epistle of S. James for favouring justification by works, or the Epistle to the Hebrewes, upon precence that the fixth and tenth Chapters doe favour Novatianisme; especially fince it was by some famous Churches at first not accepted, even by the Church of Rome her selfe? The Parable of the woman taken in adultery, which is now in Joh. 8. Enfebius fayes was not in any Gospel, but the Gospel secundum Hebraos, and S. Hierom makes it doubtfull, and so does S. Chrysostome and Euthimius, the first not vouchsafing to explicate it in Homilies upon S. John, the other affirming it not to be found in the exacter Copies. I shall not neede to urge that there are some words so neer in found, that the Scribes might eafily mistake : There is one famous one of Kupio d'saguoules, which yet forme Copics read

read xalow faxtuorles, the fense is very unlike though the words be neer, and there needs fome little luxation to straine this latter reading to a good sense; That famous precept of S. Panl. that the women must pray with a covering on their head Jud The amenus, because of the Angels, hath brought into the Church an opinion that Angels are present in Churches, and are Spectators of our devotion and deportment. Such an opinion if it should meet with peevish opposites on one side, and confident Hyperaspists on the other, might possibly make a Sect. and here were a cleer ground for the affirmative, and yet who knowes but that it might have been a mistake of the Transcribers to double the 2? for if it were read did The apeaus, that the sense be, women in publike Assemblies must weare a vaile, by reason of the Companies of the young men there present, it would be no ill exchange for the loffe of a letter, to make fo probable so cleare a sense of the place. But the instances in this kinde, are too many, as appears in the variety of readings in feverall Copies proceeding from the negligence or ignorance of the Transcribers, or the malicious * endeavour of Hereticks, * or the inferring Marginall Notes into the Text, or the neere- ruperunt nopeffe of severall words. Indeed there is so much evidence of this vum Testaparticular, that it hath encouraged the servants of the Vulgar Translation (for so some are now adayes) to preferre that Tranflation before the Originall; for although they have attempted cion. Eufeb. 15. that proposition with very ill successe yet that they could think it Hist. c. ult. Ipossible to be prov'd, is an Argument there is much variety and alterations in divers Texts; for if they were not, it were impudence to pretend a Translation, and that none of the best, Eunomium, should be better then the Originall. But so it is that this variety of reading is not of flight confideration; for although it be demonstrably true, that all things necessary to Faith and good manners are preserved from alteration and corruption, because they are of things necessary, and they could not be neceffary, unlesse they were delivered to us, God in his goodnesse and his justice having oblig'd himself to preserve that which he hath bound us to observe and keep; yet in other things which God hath not oblig'd himselfe so pundually to preserve, in these things fince variety of reading is crept in, every reading takes

mentum ut teftantur Tertul. I.s. adv. Marrenæ. l.1. c.29: allu.hæref.Bafil. 1. 2. contr.

away a degree of certainty from any proposition derivative from those places so read: And if some Copies (especially if they be publike and notable) omit a verse or title, every argument from such a title or verse loses much of its strength and reputation; and we finde it in a great instance. For when in probation of the mystery of the glorious Unity in Trinity, we al. ledge that faying of S. John [there are three which bear witnesse in heaven, the Father, the Word and the Spirit, and thefe three are one:] the Antirinitarians think they have answered the Argument by faying the Syrian Translation, and divers Greek Copies have not that verse in them, and therefore being of doubtfull Authority, cannot conclude with certainty in a Question of Faith. And there is an instance on the Catholike part. For when the Arrians urge the faying of our Saviour, No man knowes that day and houre (viz. of Judgement) no not the Sonne, but the Father only , to prove that the Sonne knowes not all things, and therefore cannot be God in the proper fenie: S. Ambrese thinks he hath answered the Argument by saying, those words [no not the Sonne was thrust into the Text by the fraud of the Arrians. So that here we have one objection, which must first be cleared and made infallible, before we can be ascertain'd in any such Question as to call them Hereticks that diffent.

Numb. 5.

2. I consider that there are very many senses and designs of expounding Scripture, and when the Grammaticall sense is found out, we are many times never the neerer; it is not that which was intended; for there is in very many Scriptures a double fense, a literall and a Spirituall (for the Scripture is a Book writen within and without (Apoc. 5.) And both their fenses are sub-divided. For the literall sense is either naturall or figurative: And the Spirituall is fometimes allegoricall, fometimes anogogicall, nay, fometimes there are divers literall senses in the same sentence, as S. Austin excellently proves in divers * places, and it appears in divers quotations in the New Tefta. Lib. 11 de Ci- ment, where the Apostles and Divine Writers bring the same Testimony to divers purposes; and particularly, S. Paul's making that faying of the Pfalme, Thou art my Sonne, this day have I begotten thee, to be an Argument of Christs Resurrection, and

* Lib.12. confeff. cap. 26. vit. Dei.c .19. Li.z. de doctrina Chrift.cap, 27.

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a defignation or ordination to his Pontificate is an instance very famous in his 1. and 5. chapter to the Hebrewes. But now there being such variety of senses in Scripture, and but sew places so mark'd out, as not to be capable of divers senses, if men will write Commentaries, as Herode made Orations un monific parlacias, what infallible rollinger will be left whereby to judge of the certain dogmaticall resolute sense of such places which have been the matter of Question? For put case a Question were commenc'd concerning the degrees of glory in heaven, as there is in the Schooles a noted one, To shew an inequality of reward, Christs Parable is brought of the reward of ten Cities, and of five according to the divers improvement of the Talents; this sense is mysticall, and yet very probable, and understood by men for ought I know, to this very sense, And the result of the Argument is made good by S. Paul, as one starre differeth from another in glory; so shall it be in the refurrection of the dead. Now suppose another should take the same liberty of Expounding another Parable to a mysticall sense and Interpretation, as all Parables must be expounded; then the Parable of the Labourers in the Vineyard, and though differing in labour, yet having an equal reward, to any mans understanding may seem very strongly to prove the contrary, and as if it were of purpole, and that it were primum intentum of the Parable, the Lord of the Vineyard determin'd the point resolutely upon the mutiny and repining of them that had born the burthen and heat of the day, I will give unto this last even as to thee; which to my sense seems to determine the Question of degrees; They that work but little, and they that work long, shall not be distinguished in the reward, though accidentally they were in the work: And if this opinion could but answer S. Pauls words, it stands as faire, and perhaps fairer then the other. Now if we look well upon the words of S. Panl, we shall finde he speaks nothing at all of diversity of degrees of glory in beatified bodies, but the differences of glory in bodies heavenly and earthly. There are (fayes he) bodies earthly, and there are beavenly bodies: And one is the glory of the earthly, another the glory of the heavenly; one glory of the Sun, another of the Moone, &c. So shall it be in the Resurredion; for it is Comue

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fowne in corruption, it is raised in incorruption. Plainly thus, our bodies in the Refurrection shall differ as much from our bodies here in the state of corruption, as one Starte does from another. And now suppose a Sect should be commend upon this "Question (upon lighter and vainer many have been) either fide must resolve to answer the others Arguments, whether they can or no, and to deny to each other a liberty of expounding the parable to fuch a fense, and yet themselves must use it or want an Argument. But men use to be unjust in their own cases. And were it not better to leave each other to their liberty, and feek to preferve their own charity? For when the words are capable of a mysticall or a divers sense. I know not why mens fancies or understandings should be more bound to be like one another then their faces: And either in all fuch places of Scripture, a liberty must be indulged to every honest and peaceable wife man or elfe all Argument from fuch places must be wholy declin'd. Now although I instanc'd in a Question, which by good fortune never came to open defiance, yet there have been Sects fram'd upon lighter grounds, more inconsiderable Questions, which have been disputed on either side with Arguments lesse materiall and lesse pertinent. S. Austin laught at the Donatifts, for bringing that faying of the Spoule in the Canticles to prove their Schifm, Indica mihi ubi pascas , ubi cubes in meridie. For from thence they concluded the refidence of the Church was only in the South part of the world, only in Africa. It was but a weak way of Argument; yet the Fathers were free enough to use such mediums, to prove mysteries of great concernment; but yet againe, when they speak either against an Adversary, or with consideration, they deny that such mysticall fenses can sufficiently confirm a Question of Faith. But I shall instance in the great Question of Rebaptization of Hereticks, which many Saints, and Martyrs, and Confesiors, and divers Conncells, and almost all Asia and Africa did once believe and practife. Their grounds for the invalidity of the baptism by a Heretick, were such mysticall words as these, Oleum peccatoris non impinguet caput meum Pf 140. And Qui baptizatur à mortue, quid proficit lavatio ejus? Ecclus 34. And ab aqua aliena abfinete, Prov. 5. And Deus peccatores non exaudit 30h.g.

Hieron, in

Joh.9. And he that is not with me is against me, Luk. 11. I am not fure the other part had Arguments fo good. For the great one of una fides, unum baptisma, did not conclude it to their understandings who were of the other opinion, and men famous in their generations; for it was no Argument that they who had been baptized by Johns baptism should not be baptized in the name of Jesus, because unus Deus, unum baptisma; and as it is still one Faith which a man confesseth severall times, and one Sacrament of the Eucharift, though a man often communicates; so it might be one baptism though often ministred. And the unity of baptism might not be deriv'd from the unity of the ministration, but from the unity of the Religion into which they are baptized; though baptized a thousand times, yet because it was still in the name of the holy Trinity, Hill into the death of Christ, it might be unum baptisma. Whether S. Cyprian, Firmilian, and their Collegues had this discourse or no (I know not) I am sure they might have had much better to have evacuated the force of that Argument, although I believe they had the wrong cause in hand. But this is it that I fay, that when a Question is so undetermin'd in Scripture, that the Arguments rely only upon such myfficall places, whence the best fancies can draw the greatest variety, and fuch which perhaps were never intended by the holy Ghost, it were good the rivers did not swell higher then the fountaine, and the confidence higher then the Argument and evidence; for in this case there could not any thing be so certainly proved, as that the disagreeing party should deserve to be condemn'd by a sentence of Excommunication for disbelieving it, and yet they were; which I wonder at so much the more, because they (who as it was fince judg'd) had the right cause, had not any sufficient Argument from Scripture, not fo much as such mysticall Arguments, but did fly to the Tradition of the Church, in which also I shall afterward shew, they had nothing that was absolutely certaine.

3. I consider that there are divers places of Scripture con- Numb. 6. taining in them mysteries and Questions of great concernment, and yet the fabrick and constitution is such, that there is no certain mark to determine whether the fense of them should

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be literall or figurative: I speak not here concerning extrinsecall meanes of determination, as traditive Interpretation, Councels, Fathers, Popes, and the like; I shall consider them afterward in their severall places; but here the subject matter being concerning Scripture in its own capacity, I say there is nothing in the nature of the thing to determine the fense and meaning, but it must be gotten out as it can; and that therefore it is unreasonable, that what of it selse is ambiguous should be understood in its own prime sense and intention, under the paine of either a finne or an Anathema; I instance in that famous place from whence hath sprung that Question of Transubstantiation, Hoc eft corpus menm. The words are plain and clear, apt to be understood in the literall sense and ver this sense is so hard as it does violence to reason, and therefore it is the Question whether or no it be not a figurative speech. But here what shall we have to determine it? What mean soever we take, and to what fense soever you will expound it, you shall be put to give an account why you expound other places of Scripture in the same case to quite contrary senses. For if you expound it literally, then besides that it seems to intrench upon the words of our bieffed Saviour, The words that I fleak they are Spirit and they are life, that is, to be spiritually understood (and it is a miserable thing to see what wretched shifts are used to reconcile the literall sense to these words, and yet to distinguish it from the Capernaiticall fancy) but besides this, why are not those other sayings of Christ expounded literally, I am a Vine, I am the Doore, I am a Rock? Why doe we flie to a figure in those parallel words? This is the Covenant which I make between me and you; and yet that Covenant was but the fign of the Covenant; and why doe we fly to a figure in a precept, as well as in mystery and a proposition? If thy right hand offend thee cut it off; and yet we have figures enough to fave a limb. If it be faid because reason tells us these are not to be expounded according to the letter; This will be no plea for them who recaine the literall exposition of the other inflance against all reason, against all Philosophy, against all sense, and against two or three sciences. But if you expound these words figuratively, besides that you are to contest against a world of prejudices, you give your felfe the liberty, which if others * Sic S H. eron. will use when either they have a reason or a necessity so to Inadelescentia doe, they may perhaps turn all into Allegory, and so may provocates arevacuate any precept, and elude any Argument. Well, fo it is that very wife men have expounded things * Allegorically, when they should have expounded them literally. So did the famous Origen, who as S. Hierom reports of him, turned Paradile fo Abdiam Prointo an Allegory, that he took away quite the truth of the pheram, cujus Story, and not only Adam was turned out of the Garden, but the Garden it felfe out of Paradife. Others expound things literally when they should understand them in Allegory; so did the Ancient Papias understand (Apocal. 20.) Christs Millenary Ballins, of xeraign upon earth, and so, depressed the hopes of Christianity xoulduisor and their defires to the longing and expectation of temporall # + hoper as pleasures and satisfactions, and he was followed by Justin Mar- mo sexoueda, tyr, Irenaus, Tertullian, Lactantius, and indeed the whole annen ? eiras Church generally till S. Austin and S. Hierom's time who first & win Sugar of any whose works are extant did reprove the errour. If usy. fuch great spirits be deceived in finding out what kinde of senses L.29.de Civit. be to begiven to Scriptures, it may well be endur'd that we who fit at their feet, may also tread in the steps of them whose feer could not alwayes tread aright.

4. I consider that there are some places of Scripture that Numb. 7. have the felfe same expressions, the same preceptive words, the fame reason and account in all appearance, and yet either must be expounded to quite different senses, or else we must renounce the Communion, and the charities of a great part of Christendome. And yet there is absolutely nothing in the thing or in its circumstances, or in its adjuncts that can determine it to different purpoles. I instance in those great exclusive negatives for the necessity of both Sacraments. Niss quis renatus fuerit ex aqua &c. Ness manducaveruis carnem filis hominis, &c. a non introibit in regnum colorum for both thefe. Now then the first is ure'd for the absolute indispensable necessity of baptism even in Infants, insomuch that Infants goe to part of Hell if (inculpably both on their own and their Parents part) they miffe of baptism', for that is the doctrine of the Church of Rome, which they learnt from S. Anfin, and others also

dore & fludio Scriptuarum allegorice interpretatus fum historian nesciebam. fensu Allegorico S. Script. dixit

Dei, c 7.prx. fat. 1.. 19.111 Ifai.& in c. 36.

doe from hence baptize Infants, though with a leffe opinion of its absolute necessity. And yet the same manner of precept in the same forme of words, in the same manner of threatning, by an exclusive negative, shall not enjoyn us to communicate Infants, though damnation (at least in forme of words) be exactly and per omnia alike appendant to the neglect of holy Baptism and the venerable Eucharist. If [nis quis renatus I shall conclude against the Anabaptist, for necessity of baptizing Infants (as fure enough we fay, it does) why shall not an equal [nisi comederitis] bring Infants to the holy Communion? The Primitive Church for some two whole Ages did follow their own principles, where ever they lead them; and fee. ing that upon the fame ground equal refults must follow, they did Communicate Infants as foon as they had baptized them. And why the Church of Rome should not doe so too, being she expounds [nisi comederitis] of orall manducation, I cannot yet learn a reason. And for others that expound it of a spirituall manducation, why they shall not allow the disagreeing part the same liberty of expounding [nisi quis renatus] too, I by no meanes can understand. And in these cases no externall determiner can bee pretended in answer. For whatsoever is extrinsecall to the words, as Councels, Tradition, Church Authority, and Fathers, either have faid nothing at all, or have concluded by their practife contrary to the prefent opinion, as is plaine in their communicating Infants by vertue of [nisi comederitis.

Numb. 8.

5. I shall not need to urge the mysterionsnesse of some points in Scripture, which ex natura ret are hard to be understood though very plainly represented. For there are some server a Theologia, which are only to be understood by persons very holy and spirituall, which are rather to be sell then discoursed of, and therefore if peradventure they be offered to publike consideration, they will therefore be opposed because they runne the same fortune with many other Questions, that is, not to be understood, and so much the rather because their understanding, that is, the seeling such secrets of the Kingdome, are not the results of Logick and Philosophy, nor yet of publike revelation, but of the publike spirit privately working,

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and in no man is a duty, but in all that have it, is a reward, and is not necessary for all, but given to some, producing its operations, not regularly, but upon occasions, personall necessities and new emergencies. Of this nature are the spirit of oblignation, beliefe of particular falvation, speciall influences and comforts comming from a sense of the spirit of adoption, a fuall fervours and great complacencies in devotion, spirituall joyes, which are little drawings aside of the curtaines of peace and eternity, and antepasts of immortality. But the not underflanding the perfect constitution and temper of these mysteries (and it is hard for any man fo to understand, as to make others doe so too that feele them not) is cause that in many Questions of secret Theology, by being very apt and easy to be mistaken, there is a necessity in forbearing one another; and this confideration would have been of good use in the Question between Soto and Catharinus, both for the preservation of

their charity and explication of the mystery.

6. But here it will not be unseasonable to consider, that Numb. 9. all lystems and principles of science are expressed so that either by reason of the Universality of the termes and subject matter or the infinite variety of humane understandings, and these peradventure swayed by interest, or determin'd by things accidentall and extrinsecall, they seem to divers men, nay to the same men upon divers occasions to speak things extremly disparate and fometimes contrary, but very often of great variety. And this very thing happens also in Scripture, that if it were not in re facrà & feria, it were excellent sport to observe how the same place of Scripture serves severall turns upon occasion, and they at that time believe the words found nothing elfe, whereas in the liberty of their judgement and abstracting from that occasion, their Commentaries understand them wholy to a differing fense. It is a wonder of what excellent use to the Church of Rome, is [tibi dabo claves:] It was spoken to Peter and none else (sometimes) and therefore it concerns him and his Successors only; the rest are to derive from him. And yet if you Queltion them for their Sacrament of Penance, and Priestly Absolution, then tibi dabo claves comes in, and that was spoken to S. Peter, and in him to the whole Colledge of the Apostles,

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and in them to the whole Hierarchy. If you question why the Pope pretends to free foules from Purgatory, tibi dabo clave, is his warrant; but if you tell him the Keyes are only for binding and loofing on Earth directly, and in Heaven confequently; and that Purgatory is a part of Hell, or rather neither Earth nor Heaven nor Hell, and so the Keyes feem to have nothing to doe with it, then his Commission is to be enlarged by a suppleto. ry of reason and consequences, and his Keyes shall unlock this dif. ficulty; for it is clavis scientia as well as authoritatis. And these Keyes shall enable him to expound Scriptures infallibly, to determine Questions, to preside in Conncels, to distate to all the World Magisterially, to rule the Church, to dispence with Oaths, to abrogate Lawes : And if his Key of knowledge will not, the Key of Authority shall, and sibi dabo claves shall an. fwer for all. We have an inftance in the fingle fancy of one man, what rare variety of matter is afforded from those plain words of Oravi pro to Petro Lak, 22. for that place fayes Bellarmine, is otherwise to be understood of Peter, otherwise of the Popes, and otherwise of the Church of Rome. And pro tel fignifies that Christ prayed that Prer might neither erre personally nor judicially, and that Peters Successors if they did erre perionally, might not erre judicially, and that the Roman Church might not erre personally. All this variety of sense is pretended by the fancy of one man, to be in a few words which are as plain and simple as are any words in Scripture. And what then in those thousands that are intricate? So is done with pasce over, which a man would think were a commission as innocent and guiltlesse of designs, as the sheep in the folds are. But if it be asked why the Bishop of Rome calls himfelfe Univerfall Bilhop, pafer over is his warrant? Why he pretends to a power of depoling Princes, Pafee over, faid Christ to Peter, the second time. If it be demanded why also he pretends to a power of authorizing his subjects to kill him, Pasce agnos said Christ the third time: And pafce is doce, and pafce is Impera, and pafee is occide. Now if others fhould take the fame (unreasonablenesse I will not say, but the same) liberty in expounding Scripture, or if it be not licence taken, but that the Scripture it felfe is fo full and redundant in fenfes quite contrary, what

Bellar lib.4.
de Pontif.c.3.
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man foever, or what company of men foever shall use this principle, will certainly finde such rare productions from severall places, that either the unreasonablenesse of the thing will discover the errour of the proceeding, or else there will be a necessity of permitting a great liberty of judgement, where is so infinite variety without limit or mark of necessary determination. If the first, then because an errour is so obvious and ready to our felves, it will be great imprudence or tyranny to be haffy in judging others; but if the latter, it is it that I contend for : for it is most unreasonable, when either the thing it felfe ministers variety, or that we take licence to our selves in variety of interpretations, or proclaime to all the world our great weaknesse, by our actually being deceived, that we should either prescribe to others magisterially when we are in errour, or limit their understandings when the thing it selfe affords liberry and variety.

SECT. IV.

Of the difficulty of Expounding Scripture.

Hele considerations are taken from the nature of Scripture Namb. 1. it felfe; but then if we consider that we have no certain wayes of determining places of difficulty and Question, infallibly and certainly, but that we must hope to be sav'd in the betiefe of things plaine, necessary and fundamentall, and our pious endeavour to finde out Gods meaning in such places which he hath left under a cloud for other great ends referved to his own knowledge, we shall see a very great necessity in allowing a liberty in Prophefying without prescribing authoritarively to other mens confeiences, and becomming Lords and Mafters of their Faith. Now the meanes of expounding Scripture are either externall, or internall. For the externall, as Church Authority, Tradition, Fathers, Councels and Decrees of Bishops, they are of a distinct consideration, and follow after in their order. But here we will first consider the invalidity and uncertainty of all those meanes of expounding Scripture

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Scripture which are more proper and internall to the nature of the thing. The great Mafters of Commentaries, some whereof have undertaken to know all mysteries, have propounded many waves to expound Scripture, which indeed are excellent helps. bet not infallible affistances, both because themselves are but morall instruments which force not truth ex abscondito, as also because they are not infallibly used and applyed. 1. Sometime the lense is drawn forth by the context and connexion of parts: It is well when it can be fo. But when there is two or three antecedents, and subjects spoken of, what man or what rule shall afcertain me that I make my reference true by drawing the relation to fuch an antecedent; to which I have a minde to apply it, another bath not. For in a contexture where one part does not alwayes depend upon another, Where things of differing natures intervene and interrupt the first intentions, there it is not alwayes very probable to expound Scripture, take its meaning by its proportion to the neighbouring words. But who desires satisfaction in this, may read the observation verified in S. Gregory's moralls upon Job, lib. c.c. 29. and the instances he there brings are excellent proofe, that this way of Interpretation does not warrant any man to impole his Expofitions upon the beliefe and understanding of other men too confidently and magisterially.

Noub. 2.

3. Another great pretence of medium is the conference of places, which Myrious calls ingens remedium & faliciffimam expositionem fantte scriptura; and indeed so it is it well and temperately used; but then we are beholding to them that doe fo ; for there is no rule that can conftrain them to its for comparing of places is of so indefinite capacity, that if there be ambiguity of words, variety of lense, alteration of circumstances, or difference of stile amongst Divine Writers, then there is nothing that may be more abused by wilfull people, or may more easily deceive the unwary, or that may amuse the most intelligent Observer. The Anabaptists take advantage enough in this proceeding, (and indeed so may any one that lift) and when we pretend against them the necessity of baptizing all, by authority of nift quie renatus fuerit ex aqua & sperite, they have a parallel for it, and tell us that Christ will

will baptize us with the holy Ghost and with fire, and that one place expounds the other; and because by fire is not meant an Element or any thing that is naturall, but an Allegory and figurative expression of the same thing; so also by water may be meant the figure fignifying the effect or manner of operation of the holy Spirit. Fire in one place, and water in the other, doe but represent to us that Christs baptism is nothing else but the cleanfing and purifying us by the holy Ghost; But that which I here note as of greatest concernment, and which in all reason ought to be an utter overthrow to this topique. is an universall abuse of it among those that use it most, and when two places feem to have the fame expression, or if a word have a double fignification, because in this place it may have such a sense, therefore it must, because in one of the places the fense is to their purpose, they conclude that therefore it must be so in the other too. An instance I give in the great Question between the Socinians and the Catholikes. If any place be urg'd in which our bleffed Saviour is called God, they shew you two or three where the word God is taken in a depressed sense, for a quasi Deus, as when God said to Moses, Confitni te Denne Pharaonis; and hence they argue, because I can shew the word is used for a Dens fatting, therefore no Argument is sufficient to prove Christ to be Dens verus from the appellative of Dens. And might not another argue to the exact contrary, and as well urge that Mofes is Dens verus, because in some places the word Dens is used pro Deo aterno: Both wayes the Argument concludes impioufly and unreasonably. It is a fallacy a posse ad esse affirmative; because breaking of bread is sometimes used for an Eucharisticall manducation in Scripture; therefore I shall not from any tellimony of Scripture, affirming the first Christians to have broken bread together, conclude that they liv'd hospitably and in common fociety. Because it may possibly be eluded, therefore it does not fignifie any thing. And this is the great way of anfwering all the Arguments that can be brought against any thing that any man bath a mind to defend; and any man that reads any controversies of any side, shall finde as many instances of this vanicy almost as he finds Arguments from Scrip-K 2 ture,

De doctri. Christian, lib.3. Numb. 3. ture; this fault was of old noted by S. Austin, for then they had got the trick, and he is angry at it, neg; enim putare debenus esse prascriptum, ut qued in alique loce rest aliqua pen simili. tudinem significaverit, hoc etiam semper significare credamus.

3. Oftentimes Scriptures are pretended to be expounded by a proportion and Analogy of reason. And this is as the other. if it be well, its well. But unlesse there were some intellecting universalis furnished with infallible propositions, by referring to which every man might argue infallibly, this Logick may deceive as well as any of the rest. For it is with reason as with mens taftes; although there are some generall principles which are reasonable to all men, yet every man is not able to draw out all its consequences, nor to understand them when they are drawn forth, nor to believe when he does understand them, There is a precept of S. Paul directed to the Thefalonians before they were gather'd into a body of a Church, 2 Thef. 2. 6. To withdraw from every brother that walketh disorderly. But if this precept were now observed, I would faine know whether we should not fall into that inconvenience which S. Paul fought to avoyd in giving the same commandement to the Church of Corenth , I Cor. 5. 9. I wrote to you that yee should not company with fornicators; And yet not altogether with the fornicators of this world, for then yee must goe out of the world: And therefore he reftrains it to a quitting the fociety of Christians living ill lives. But now that all the world hath been Christians, if we should fin in keeping company with vitious Christians, must we not also goe out of this world? Is not the precept made null, because the reason is altered, and things are come about and that the & some are the brethren astagos orona Constor called brethren, as S. Pauls phrase is ? And yet either this never was confidered, or not yet believed; for it is generally taken to be obligatory, though (I think) feldome practifed. But when we come to expound Scriptures to a certaine sense by Arguments drawn from prudentiall motives, then we are in a valt plain without any fufficient guide, and we shall have so many fenses, as there are humane prudences. But that which goes further then this, is a parity of reason from a plain place of Scripture to an objeure, from that which is plainly fet down in a Text

to another that is more remote from it. And thus is that place in S. Matthew forced , If thy brother refuse to be amended . Die ecclesia. Hence some of the Roman Doctors argue, If Christ commands to tell the Church in case of adultery or private injury, then much more in case of heresy. Well, suppole this to be a good Interpretation; Why must I stay here? Why may not I also adde by a parity of reason, If the Church must be told of herefy, much more of treason: And why may not I reduce all firmes to the cognizance of a Church tribunall, as some men doe indirectly, and Snecanus does heartily and plainly? If a mans principles be good, and his deductions certain, he need not care whether they carry him. But when an Authority is intrusted to a person, and the extent of his power expressed in his commission, it will not be safety to meddle beyond his commission upon confidence of a parity of reason. To instance once more; When Christ in pasce oves & twes Petrus, gave power to the Pope to govern the Church (for to that sense the Church of Rome expounds those Authorities) by a certain consequence of reason, say they, he gave all things neceffary for exercise of this jurisdiction, and therefore in pasce wes he gave him an indirect power over temporalls, for that is necessary that he may doe his duty: Well, having gone thus farre, we will goe further upon the parity of reason; therefore. he hath given the Pope the gift of tongues, and he hath given him power to give it; for how else shall Xavier convert the Indians? He hath given him also power to command the Seas and the winds, that they should obey him; for this also is very necessary in some cases. And so pasce oves is accipe donum linguarum, and Impera ventis, & dispone regum diademata; & laicorum pradia, and influentias cali too, and what soever the parity of reason will judge equally necessary in order to pasce oves; when a man does speak reason, it is but reason he should be heard; but though he may have the good fortune, or the great abilities to doe it, yet he hath not a certainty, no regular infallible affistance, no inspiration of Arguments and deductions; and if he had, yet because it must be rea on that must judge of reason, unlesse other mens understandings were of the fame ayre, the fame constitution and ability, they cannot be prescrib de K 3

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prescribed unto, by another mans reason; especially because such reasonings as usually are in explication of particular places of Scripture, depend upon minute circumstances and particularities, in which it is so easy to be deceived, and so hard to speak reason regularly and alwayes, that it is the greater wonder if we be not deceived.

Numb. 4.

4. Others pretend to expound Scripture by the analogy of Faith, and that is the most fare and infallible way (as it is thought:) But upon frider survey it is bat a Chimera, a thing in nubibus which varies like the right hand and left hand of a Pillar, and at the best is but like the Coast of a Country to a Traveller out of his way; It may bring him to his journeves end though twenty mile about; it may keep him from running into the Sea, and from mistaking a river for dry land; but whether this little path or the other be the right way it tells not. So is the analogy of Faith, that it, if I understand it right, the rule of Faith, that is the Creed. Now were it not a fine device to goe to expound all the Scripture by the Creed, there being in it so many thousand places which have no more relation to any Article in the Creed then they have to Tityre tu patula? Indeed if a man resolves to keep the analogy of Faith, that is to expound Scripture, so as not to doe any violence to any fundamentall Article, he shall be fure however he erres, yet not to destroy Faith, he shall not perish in his Exposition. And that was the precept given by S. Paul, that all Prophefyings should be estimated and arazonar missus, Rom. 6.12, and to this very purpose, S. Austin in his Exposition of Genesis, by way of Preface sets down the Articles of Faith, with this defign and protestation of it, that if he fayes nothing against those Articles, though he misse the particular fense of the place, there is no danger, or sinne in his Exposition; but how that analogy of Faith should have any other influence in expounding fuch places in which those Articles of Faith are neither expressed, nor involvid, I understand not. But then if you extend the analogy of Faith further then that which is proper to the rule or Symbol of Faith, then every man expounds Scripture according to the analogy of Faith; but what ? His own Faith : which Fauth if it be questioned, I am no

more bound to expound according to the analogy of another mans Faith, then he to expound according to the analogy of mine. And this is it that is complain'd on of all fides that overvalue their own opinions. Scripture feems so clearly to speak what they believe, that they wonder all the world does not see it as clear as they doe; but they satisfie themfelves with faving that it is because they come with prejudice, whereas if they had the true beliefe, that is, theirs, they would easily see what they see. And this is very true : For if they did believe as others believe, they would expound Scriptures to their fense; but if this be expounding according to the analogy of Faith, it fignifies no more then this, Be you of my mind and then my Arguments will feem concluding, and my Authorities and Allegations preffing and pertinent : And this will ferve on all fides, and therefore will doe but little service to the determination of Questions, or prescribing to other mens consciences.

on any fide.

Laftly, Consulting the Originals is thought a great matter Namb. 5. to Interpretation of Scriptures. But this is to small purpose: For indeed it will expound the Hebrew and the Greek, and rectifie Translations. But I know no man that sayes that the Scriptures in Hebrew and Greek are easie and certaine to be understood, and that they are hard in Latine and English: The difficulty is in the thing however it be expressed, the least is in the language. If the Originall Languages were our mother tongue, Scripture is not much the easier to us; and a naturall Greek or a Tew, can with no more reason, nor authority obtrude his Interpretations upon other mens consciences, then a man of another Nation. Adde to this that the impedion of the Originall, is no more certain way of Interpretation of Scripture now then it was to the Fathers and Primitive Ages of the Church; and yet he that observes what infinite variety of Translations of the Bible were in the first Ages of the Church (as S. Hierom observes) and never a one like another'; will think that we shall differ as much in our interpretations as they did, and that the medium is as uncertain to us as it was to them; and so it is; witnesse the great number of late Translations, and the infinite number of Commentaries, which:

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which are too pregnant an Argument that wee neither agree in the understanding of the words nor of the sense.

Numb. 6.

The truth is, all these wayes of Interpreting of Scripture which of themselves are good helps, are made either by defign, or by our infirmites, wayes of intricating and involving Scriptures in greater difficulty, because men doe not learn their doctrines from Scripture, but come to the understanding of Scripture with preconceptions and idea's of doctrines of their own, and then no wonder that Scriptures look like Pictures, wherein every man in the roome believes they look on him only, and that wherefoever he stands, or how often foever he changes his station. So that now what was intended for a semedy, becomes the promoter of our disease, and our meat becomes the matter of ficknesses : And the mischiese is, the wit of man cannot find a remedy for it; for there is no rule, no limit, no certain principle, by which all men may be guided to a certain and so infallible an Interpretation, that he can with any equity prescribe to others to believe his Interpretations in places of controverly or ambiguity. A man would think that the memorable Prophely of Jacob, that the Scepter should not depart from Judah till Shiloh come, should have been fo clear a determination of the time of the Meffias, that a Jew should never have doubted it to have been verified in Jesus of Nazareth; and yet for this so clear vaticination, they have no lesse then twenty fix Answers. S. Paul and S. James feem to speak a little diversly concerning Justification by Faith and Works, and yet to my understanding it is very easy to reconcile them : but all men are not of my mind; for Ohander in his confutation of the book which Melanchton wrote against him, observes, that there are twenty severall opinions concerning Justification, all drawn from the Scriptures, by the men only of the Angustan Confession. There are fixteen severall opinions concerning originall finne; and as many definitions of the Sacraments as there are Sects of men that difagree about them.

Numb. 7.

And now what help is there for us in the midst of these uncertainties? If we follow any one Translation, or any one mans Commentary, what rule shall we have to chuse the right

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by ? or is there any one man, that hath translated perfectly; or expounded infallibly? No Translation challenges such a prerogative as to be authentick, but the Vulgar Latine; and yet fee with what good successe: For when it was declared authentick by the Connell of Trent, Sixtus put forth a Copy much mended of what it was, and tyed all men to follow that; but that did not fatisfie; for Pope Clement reviews and corrects it in many places, and still the Decree remaines in a changed subiect. And secondly, that Translation will be very unapt to satisfie, in which one of their own men Isidore Clarius a Monk of Brescie, found and mended eight thousand faults, besides innumerable others which he sayes he pretermitted. And then thirdly, to thew how little themselves were satisfied with it, divers learned men amongst them did new translate the Bible, and thought they did God and the Church good service in it. So that if you take this for your precedent, you are fure to be mistaken infinitely: If you take any other, the Authors themfelves doe not promise you any security. If you resolve to follow any one as farre only as you fee cause, then you only doe wrong or right by chance; for you have certainty just proportionable to your own skill, to your own infallibility. If you refolve to follow any one, whether foever he leads, we shall oftentimes come thither, where we shall see our selves become ridiculous, as it happened in the case of Spiridian Bi-Theo of Cyprus, who to resolv'd to follow his old book, that when an eloquent Bishop who was defired to Preach, read his Text, Tu autem tolle cubile tuum & ambula; Spiridien was very angry with him, because in his book it was telle lecture tuum, and thought it arrogance in the preacher to speak better Latine then his Translatour had done: And if it be thus in Translations, it is farre worse in Expositions: [Quia scil. Scripturam facram pro ipfa sui altitudine non uno codemá, sensu omnes accipiunt, ut pene quot homines tot illic sententia erui poffe videantur, faid Vincent. Lirinensis] in which every man knows In Comments what innumerable wayes there are of being mistaken, God having in things not fimply necessary left such a difficulty upon those parts of Scripture which are the subject matters of controverly ad edomandam labore superbiam, & intellectum à fastidio

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Lib., de dofr. Christian. c. 6.

fightile revocables (as S. Aufin gives a reason) that all that erre hopefully, are therefore to be picyed, and tolerated, became it is or may be the condition of every man at one time or other.

Numb. 8.

The famme is this: Since holy Seripture is the repository of divine truths, and the great rule of Faith, to which all Sects of Christians dec appeale for probation of their severall opinions, and finee all agree in the Articles of the Creed as things clearly and plainly let down, and as containing all that which is of fimple and prime necessity; and fince on the other fide there are in Scriprate many other mysteries, and matters of Question which there is a vaile; fince there are fo many Copies with infinite varieties of reading; fluce a various Interpunction a parenthelis, a letter, an accent may much after the fense; fince fome places have divers literall fenies, many have spirituall, my Ricall and Allegorical meanings; Tince there are formany tropes, metoligniles, ironies, hyperboles, proprieties and improprieties of language, whole understanding depends upon such esteunitances that it is almost impossible to know its proper Interpretation; how that the knowledge of such circumitances and particular Hories is life vocably loft : fince there are fome my theries which at the belt advantage of expression, are not easy to be apprehended, and whose explication, by reason of our imperfections, mult needs be dark, fornetimes weak, fornetimes unintelligie: and faffly fince those ordinary meanes of expounding Scripture, as learthing the Originalis, conference of places, parity of reason, and analogy of Faith, are all dubious, uncerand very fallible, he that is the wilest and by consequence the likelyeft to expound truelt in all probability of reason, will be very farre from confidence, because every one of chese and mamy more are like to many degrees of improbability and incercainty, all depretting our certainty of finding out truth in such mysteries and aimidst lo many difficulties. And therefore a wile man that confiders this, would not willingly be preicrib'd to by others; and therefore if he also be a just man, he will not impole upon others; for it is belt every man should be left in that herry from which no man can justly take him, unlesse he could fecure him from errour : So that here also there is a neceffity

necessity to conserve the liberty of Prophesying, and Interpreting Scripture; a necessity derived from the consideration of the difficulty of Scripture in Questions controverted, and the uncertainty of any internal medium, of Interpretation.

SECT. V.

Of the insufficiency and uncertainty of Tradition to Expound Scripture, or determine Questions.

IN the pext place, we must consider those extrinsecall meanes Wamb. I. of Interpreting Scripture, and determining Questions, which they most of all confide in that restraine Prophelying with the greatest Tyranny. The first and principall is Tradition, which is pretended not only to expound Scripture (Necesse enim est Vincent, Liripropter tantos tam varis erroris anfractus, at Prophetica & A- neof in Compostolica interpretationis linea secundum Ecclesiastici & Catholici monitor. Sensus norman dirigatur:) but also to propound Articles upon a diffind flock, fuch Articles whereof there is no mention and proposition in Scripture. And in this topick, not only the disting Articles are clear and plain, like as the fundamentals of Faith expressed in Scripture, but also it pretends to expound Scripture, and to determine Questions with so much elarity and certainty, as there shall neither be errour nor doubt remaining, and therefore no difagreeing is here to be endured. And indeed it is most true if Tradition can performe these pretentions, and teach us plainly, and affure us infallibly of all truths, which they require us to believe, we can in this case have no reason to disbelieve them, and therefore are certainly Hereticks if we doe, because without a crime, without some humane interest or collaterall design, we cannot 'disbelieve tradirive Doctrine or traditive Interpretation, if it be infallibly prov'd to us that tradition is an infallible guide.

But here I first consider that tradition is no repository of Numb. 2. Articles of Faith, and therefore the not following it is no

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Argument of herefy; for besides that I have shewed Scripture in its plain expresses to be an abundant rule of Faith and manners, Tradition is a topick as fallible as any other; so fallible that it cannot be sufficient evidence to any man in a matter of Faith or Question of heresy.

Numb. 3.

Epift, 118. ad Ianuar.
De bapt.contr.
Donat lib.4.

For I. I find that the Fathers were infinitely deceived in their account and enumeration of Traditions, sometimes they did call some Traditions, such, not which they knew to be so, but by Arguments and prefumptions they concluded them fo. Such ad as was that of S. Auftingen que universalis senet Ecclesia nec à Conciliis inflituta reperiuntur, credibile eft ab Apostolorum traditione descendisse. Now suppose this rule probable, that's the most, yet it is not certaine; It might come by custome, whose Originall was not knowne, but yet could not derive from an Apostolicall principle. Now when they conclude of particular Traditions by a generall rule, and that generall rule not certain, but at the most probable in any thing, and certainly false in some things, it is wonder if the productions, that is, their judgements, and pretence faile so often. And if I should but instance in all the particulars, in which Tradition was pretended falfly or uncertainly in the first Ages, I should multiply them to a troublesome variety; for it was then accounted so glorious a thing to have spoken with the persons of the Apostles, that if any man could with any colour pretend to it, he might abuse the whole Church, and obtrude what he lifted under the fpecious title of Apostolicall Tradition, and it is very notorious to every man that will but read and observe the Recognitions or stromata of Clemens Alexandrinus, where there is enough of fuch falle wares thewed in every book, and pretended to be no leffe then from the Apollies. In the first Age after the Apostles, Papias pretended he received a Tradition from the Apostles, that Christ before the day of Judgement should reign a thousand yeares upon Earth, and his Saints with him in temporall felicities; and this thing proceeding from so great an Authority as the testimony of Papias, drew after it all or most of the Christians in the first three hundred years. For besides, that the Millenary opinion is exprosly taught by Papias, Justin Martyr Irenaus Origen, Lattantius, Severus, Victorinus, Apollinaris, Nepos,

Nepos, and divers others famous in their time, Juffin Marter in his Dialogue against Tryphon fayes, it was the beliefe of all Christians exactly Orthodox, 2) & rives eiel x7 water op Dog vous res Xorsiaroi, and yet there was no fuch Tradition, but a mistake in Papias; but I find it nowhere spoke against, till Diony sins of Alexandria confuted Nepo's Book, and converted Coracion the Egyptian from the opinion, Now if a Tradition whose beginning of being called to began with a Scholar of the Apostles (for fo was Papias) and then continued for some Ages upon the meer Authority of so famous a man, did yet deceive the Church : much more fallible is the pretence, when two or three hundred years after, it but commences, and then by some learned man is first called a Tradition Apoltolicall. And fo it hapned in the case of the Arrian herefy, which the Nivene Fathers did confute by objecting a contrary Tradition Apostolicall, as Theodoret re- Lib.t.hist, c.8. ports; and yet if they had not had better Arguments from Scripture then from Tradition, they would have faild much in so good a cause; for this very pretence the Arrians themselves made, and defired to be tryed by the Fathers of the first three hundred years, which was a confutation fufficient to them who preten- Vide Petavin ded a clear Tradition, because it was unimaginable that the Epiph.her. 69. Tradition should leap so as not to come from the first to the . x 220 eid last by the middle. But that this tryall was sometime declined by that excellent man -S. Athanasins, although at other times confidently and truly pretended, it was an Argument the Tradition was not fo. clear, but both fides might with some fairnesse pretend to it. And therefore one of the prime Founders of their herefy, the Heretick † Artemon having obferved the advantage might be taken by any Sect that would pretend Tradition, because the medium was plausible and confifting of fo many particulars, that it was hard to be redargued, pretended a Tradition from the Apostles, that Christ was dis & rewrites, LING arsport, and that the Tradition did descend by a mai, sole arconstant succession in the Church of Rome to Pope Villors time inclusively, and till Zepherinus had interrupted the series and corrupted the Doctrine; which pretence if it had not had some Judin Mart. appearance of truth, fo as possibly to abuse the Church, had dial ad Tryph. not been worthy of confutation, which yet was with care un- lud.

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dertaken by an old Writer, out of whom Enfebing transcribes a large passage to reprove the vanity of the pretender. But I observe from hence, that it was usuall to pretend to Tradition, and that it was easier pretended then confuted, and I doubt not but oftner done then discovered. A great Question arose in valid or no. S. Grorian and his party appealed to Scripture. Stephen Bilhop of Rome and his party, would be judged by cu. Rome and Tradition Ecclefiafficall. See how much the nearer the Question was to a determination, either that probation was por accounted by S. Gravier, and the Bishops both of Afra and Africa, to be a good Argument and inflicient to determine them or these was no certain Tradition against them : for unlesse one of these two doe it, nothing could excuse them from opposing a known truth, unlesse peradventure, S. Crarian. Firmilian, the Bishops of Galletia, Cappadocia, and almost two parts of the World were ignorant of such a Tradition, for they knew of none fuch, and fome of them exprestly denyed it. And the fixth generall Synod approves of the Canon made in the Councell of Carthage under Capries upon this very ground because in pradictorum prasulum locis & folum seoundem traditam ou confuetudinem fervatus eft; they had a particular Tradition for Rebaptization, and therefore there could be no Tradition Universall against it, or if there were they knew not of it, but much for the contrary; and then it would be remembred that a conceal'd Tradition was like a filent Thunder, or a Law not promulgated; it neither was known. nor was obligatory. And I shall observe this too, that this very Tradition was fo obscure, and was so obscurely delivered. filently proclaimed, that S. Austin who disputed against the Donatiffs upon this very Question was not able to prove it, but by a consequence which he thought probale and credible, as appears in his discourse against the Donariffe. The Apolles, faith S. Muftin, preferib'd neshing in this particular: But this cuftome which is contrary to Cyprian ought to be believed to have come from their Tradition as many other things which the Catholike Church observes. That's all the ground and all the reason; nay the Church did waver concerning that Question, and before the decision

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L.s. de baptifin. contr. Donat.c. 233

decision of a Councest, Cyprics and others might dissent with- Lib.r. de bap-our breach of charity. It was plain then there was no clear Tradition in the Question, possibly there might be a custome in some Churches polinare to the times of the Apostles, but nothing that was obligatory, no Tradition Apostolicall. But this was a suppletory device ready at hand when ever they needed it; and Depeccat.ori-S. Auftin confuted the Pelagians, in the Question of Originall ginal. 1.2.c.40. finne, by the cuftome of exorcifme and infuffiation, which contra Pelagie S. Auftin faid came from the Apottles by Tradition, which yet was then, and is now so impossible to be provid, that he that shall affirm it, shall gaine only the reputation of a bold man and a confident.

& Cæleff.

2. I consider if the report of Traditions in the Primitive Numbial. times to neare the Ages Apostolicall was so uncertain, that they were fain to aym at them by conjectures, and grope as in the dark, the uncertainty is much encreased fince, because there are many famous Writers whole works are loft, which yet if they had continued, they might have been good records to us, as Clemens Romanus, Egesippus, Nepos, Loracion, Dionysius Arrespugito, of Alexandria, of Corinth, Pirmilian and many more: And fince we fee pretences have been made without reason in those Ages where they might better have been consuted, then now they can, it is greater prudence to suspect any later pretences, fince fo many Sees have been, fo many warres, fo many corrections in Authors, fo many Authors lolt, fo much ignorance hath intervened, and fo many interests have been ferved, that now the rule is to be altered; and whereas it was of old time credible, that that was Apostolicall whose beginning they knew not, now quite contrary we cannot fafely believe them to be Apollolicall unleffe we doe know their beginning to have been from the Apostles. For this consisting of probabilities and particulars, which put together make up a morall demonstration, the Argument which I now urge hath been growing these fifteen hundred years; and if anciently there was to much as to evacuate the Authority of Tradition, much more is there now absolutely to destroy it, when all the particulars, which time and infinite variety of humane accidents have been amailing together, are now concentred, and are united by

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way of conflipation. Because every Age and every great change, and every herefy, and every interest, hath increased the difficulty of finding out true Traditions.

Numb. s.

3. There are very many Traditions which are loft, and yet they are concerning matters of as great consequence as most of those Questions for the determination whereof Traditions are pretended: It is more then probable, that as in Baptism and the Eucharist the very formes of ministration are transmitted to us, so also in confirmation and ordination, and that there were speciall directions for visitation of the fick, and explicite interpretations of those difficult places of S. Paul which S. Peter affirmed to be so difficult that the ignorant doe wrest them to their own damnation, and yet no Church hath conserved these or those many more which S. Basil affirms to be so many that Smarifu nuipe ra ageage of canannias puripe Sungiperer; the day would faile him in the very simple enumeration of all Traditions Ecclesiasticall. And if the Church bath fail'd in keeping the great variety of Traditions, it will hardly be thought a fault in a private person to neglect Tradition, which either the whole Church hath very much neglected inculpably, or else the whose Church is very much too blame. And who can ascertain us that she hath not entertained some which are no Traditions as well as lost thousands that are? That she did entertain some falle Traditions, I have already prov'd; but it is also as probable that some of those which these Ages did propound for Traditions, are not so, as it is certain that some which the first Ages cald Traditions, were nothing leffe.

Cap. 29. de spir. Sancto.

Numb. 6.

4. There are some opinions which when they began to be publikely received, began to be accounted prime Traditions, and so became such not by a native title, but by adoption; and nothing is more usuall then for the Fathers to colour their popular opinion with so great an appellative. S. Anstin cald the communicating of Infants an Apostolicall Tradition, and yet we doe not practise it, because we disbelieve the Allegation. And that every custome which at first introduction was but a private sancy or singular practise, grew afterwards into a publike rite and went for a Tradition after a while continuance, appears by Terrullian who seems to justifie it, Non snim existimas the

Contra Mar-

licitums

licitum effe cuicung fideli configuere qued Dea placere illi vifum De corons fuerit, ad disciplinam & salutem. And againe, A quocung milit.c.3.&4. traditore cenfetur, nec authorem respicias fed authoritatem. And S. Hiereme most plainly, Pracepta majorum Apostolicas Tradi- 15.0024. ones quifq existimas. And when Irenaus had observed that great variety in the keeping of Lent, which yet to be a fourty dayes Fast is pretended to descend from Tradition Apostolicall, some fasting but one day before Easter, some two, some fourty, and this even long before Irenew time, he gives this reason, Varietas illa jejunii capit apud Majores nostros qui non accurate consueindinem carum qui vel simplicitate quadam vel privatà authoritate in posterum aliquid statu Sent, observarant fex translatione Christophorson: And there are yet some points of good concomment, which if any man should Question in a high manner, they would prove indeterminable by Scripture, or sufficient reafon, and yet I doubt not their confident Defenders would fay they are opinions of the Church, and quickly pretend a Tradition from the very Apollles, and believe themselves so secure that they could not be discovered, because the Question never having been disputed, gives them occasion to say that which had no beginning known, was certainly from the Apostles. For why should not Divines doe in the Question of reconfirmation as in that of rebaptization? Are not the grounds equal from an indelible character in one as in the other? and if it happen fuch a Question as this after contestation should be determin'd not by any politive decree, but by the cession of one part, and the authority and reputation of the other, does not the next Age stand faire to be abused with a pretence of Tradition, in the matter of reconfirmation, which never yet came to a serious Question? For so it was in the Question of rebaptization for which there was then no more evident Tradition then there is now in the Question of reconfirmation, as I proved formerly, but yet it was carried upon that Title.

There is great variety in the probation of Tradition, fo Namb. 7. that whatever is proved to be Tradition, is not equally and alike credible; for nothing but univerfall Tradition is of it selfe credible tother Traditions in their just proportion as they partake of the degrees of universality. Now that a Tradition be univerfall.

Apud Eufeb.

Lib,3.c.4.

Li.I. Stromat. L.2. C. 39. Omnes Seniores teftantur qui in Alia apud Iohannem Discipulum Domini convenerunt id iplum tradidiffe cis lohannem,&c & qui alios Apo-Stolos viderunt hæc eadem ab ipfis audierunt, & teftantur de e julmodi relatione.

Salmerone disput, s.i. in Rome universall, or which is all one that it be a credible Testimony, S. Irenens requires that Tradition should derive from all the Churches Apostolicall. And therefore according to this rule there was no fufficient medium to determine the Question about Easter, because the Eastern and Western Churches had feverall Traditions respectively, and both pretended from the Apostles. Clemens Alexandrinus sayes, it was a secret Tradition from the Apostles that Christ preached but one year: But Irenam fayes it did derive from Hereticks, and fayes that he by Tradition first from S. John, and then from his Disciples received another Tradition, that Christ was almost fifty years old when he dyed, and so by consequence preached almost twenty years; both of them were deceived, and to had all that had belie. ved the report of either pretending Tradition Apoltolicall. Thus the custome in the Latine Church of fasting on Saturday was against that Tradition which the Greeks had from the Apostles; and therefore by this division and want of consent, which was the true Tradition was so absolutely indeterminable, that both must needs lose much of their reputation. But how then when not only particular Churches but fingle persons are all the proofe we have for a Tradition? And this often hapned; I think S. Austin is the chiefe Argument and Authority we have for the Assumption of the Virgin Mary; the Baptilm of Infants is called a Tradition by Origen alone at first, and from him by others. The procession of the holy Gholt from the Sonne, which is an Areicle the Greek Church disavowes, derives from the Tradition Apostolicall, as it is pretended; and yet before S. Anfin we heare nothing of it very cleerly or certainty, for as much as that whole mystery concerning the bleffed Spirit was so little explicated in Scripture, and so little derived to them by Tradition, that till the Councell of Nice, you shall hardly find any form of worship or personall addresse of devotion to the holy Spirit; as Erasmur observes, and I think the contrary will very hardly be verified. And for this particular in which I inflance, whatfover is in Scripture concerning it, is against that which the Church of Rome salls Tradition, which makes the Greeks so confident as they are of the point, and is an Argument of the vanity of some things which for no greater

greater reason are called Traditions, but because one man hath faid fo, and that they can be proved by no better Argument to be true. Now in this case wherein Tradition descends upon us with anequall certainty, it would be very unequall to require of us an absolute beliefe of every thing not written, for feare we be accounted to flight Tradition Apostolicall. And fince no thing can require our, supreme assent, but that which is truly Catholike and Apostolike, and to such a Tradition is requir'd as Irenam fayes, the confent of all those Churches which the Apofiles planted, and where they did prefide, this topick will be of fo little use in judging heresies that (besides what is deposited in Scripture) it cannot be proved in any thing but in the Canon of Scripture it selfe, and as it is now received, even in that there

is forme variety.

And therefore there is wholy a mistake in this bufinesse; for Numb. 8. when the Fathers appeal to Tradition, and with much earnestnesse, and some clamour they call upon Hereticks to conform to or to be tryed by Tradition, it is such a Tradition as delivers the fundamentall points of Christianity, which were also recorded in Scripture. But because the Canon was not yet perfectly confign'd, they call'd to that testimony they had, which was the testimony of the Churches Apostolicall, whose Bishops and Priests being the Antistites religionis, did believe and preach Christian Religion and conserve all its great mysteries according as they had been taught. Ireneus calls this a Tradition Apoltolicall, Christum accepiffe calicem, & dixiffe fanguinem fum affe, & docuife novam oblationem novi Testamenti, quam Ecclesia per Apostolos accipiens offert per totum mundum. And the Fathers in these Ages confute Hereticks by Ecclefiafficall Tradition, that is, they confront against their impious and blaspemous doctrines that Religion which the Apofiles having taught to the Churches where they did prefide, their Successors did still preach, and for a long while together fuffered not the enemy to fow tares amongst their wheat. And yet these doctrines which they called Traditions, were nothing but such fundamentall truths which were in Scripture, marm ovupora rais navais, as Irenaus in Ensebins observes, in Lib. 5,cap, 20. the instance of Polycarpus, and it is manifest by considering

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Vid.Irenæ.

what herefies they fought against, the herefies of Ebion, Cerinthing Nicolations, Valentinians, Carpotrations, perfors that denved the Some of God, the Unity of the God-head, that preached imputity, that practifed Soreery and Witch-craft. And now that they did rather urge Tradition against them then Seripture, was, because the publike Doctrine of all the A. postolicall Churches was at first more known and famous then many parts of the Seriprure, and because some Hereticks denved S. Lakes Gofpel, forme received none but S. Matthews, forme reiected all S. Pauls Epifiles, and it was a long time before the whole Canon was configned by univerfall Tellimony. forme Churches having one part loune another, Rome her felfe had not all, fo that in this case the Argument from Tradition was the most famous, the most certain, and the most prudent. And now according to this rule they had more Traditions then we have, and Traditions did by degrees leffen as they came to be writren, and their necessity was lesse, as the knowledge of them was afeerained to us by a better Keeper of Divine Truths. All that great mysteriousselle of Christs Priest-hood, the unity of his Sacrifice, Christs Advocation and Intercession for us in Heaven, and many other excellent Doctrines might very well be accounted Traditions before S. Panis Epifile to the Hebrows was publish'd to all the World; but now they are written cruths; and if they had not, possibly we might either have lost them quite, or doubted of them as we doe of many other Traditions, by reason of the insufficiency of the propounder. And therefore it was that S. Peter took order that the Gospel should be Writ, for he had promited that he would doe something which after his decease should have these things in remembrance. He knew it was not fafe truffling the report of men where the fountain might quickly ran dry, or be corrupted to infensibly, that no care could be found for it, nor any just notice taken of it till it were incurable. And indeed there is fearee any thing but what is written in Stripture, that can with any confidence of Argument pretend to derive from the Apostles, except ritualls, and manners of ministration; but no doctrines or speculative mysteries are so transmitted to us by so cleer a current, that we may see a visible channell,

2 Pct. 1-13.

and trace it to the Primitive fountaines. It is faid to be a Tradition Apostolicall, that no Priest should baptize without chrism and the command of the Bishop : Suppose it were, yet we cannot be oblig'd to believe it with much confidence, because we have but little proofe for it, scarce any thing but the fingle testimony of S. Hierom. And yet if it were, this is but Dialog, adv. a citual, of which in passing by, I shall give that account : That, Lucifer, suppose this and many more ritualls did derive clearly from Tradition Apostolical (which yet but very few doe) yet it is hard that any Church should be charged with crime for not obferving fuch ritualls, because we see some of them which certainly did derive from the Apostles, are expir'd and gone out in a desperude; such as are abstinence from blood, and from things frangled, the comobitick life of fecular persons, the colledge of widowes, to worthip standing upon the Lords day, to give milk and honey to the newly baptized, and many more of the like nature; now there having been no mark to distinguish the necessity of one from the indifferency of the other, they are all alike necessary, or alike indifferent; if the former, why does no Church observe them? if the later, why does the Church of Rome charge upon others the shame of novelty, for leaving of some Rites and Ceremonies which by her own practice we are taught to have no obligation in them, but to be adiaphorous? Si Paul gave order, that a Bishop should be the husband of one wife: The Church of Rome will not allow fo much: other Churches allow more: The Apostles commanded Christians to Fast on Wednesday and Friday, as appeares in their Canons; The Church of Rome Faits Friday and Saturday, and not on Wednesday: The Apostles had their Agapa or love Feasts, we should believe them scandalous : They used a kisse of charity in ordinary addresses, the Church of Rome keeps it only in their Maffe, other Churches quite omit it: The Apostles permitted Priests and Deacons to live in conjugall Society as appears in the 5. Can. of the Apostles (which to them is an Argument who believe them such) and yet the Church of Rome, by no meanes will endure it; nay more, Michael Medina gives Testimony that of 84 Canons Apostolicall which Clemens col- De fact. hom. leded, scarce fix or eight are observed by the Latine Church, lis.c.195.

De Tradir.
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and Peressis gives this account of it, In illis continers multa qua temporum corruptione non plene observantur, alise pro temporis & materia qualitate aut obliteratis, aut totius Ecclesia magisterio abrogatis. Now it were good that they which take a liberty to themselves, should also allow the same to others. So that for one thing or other, all Traditions excepting those very sew that are absolutely universall, will lose all their obligation, and become no competent medium to confine mens practises, or limit their saiths, or determine their perswasions. Either for the difficulty of their being provid, the incompetency of the testimony that transmits them, or the indifferency of the thing transmitted, all Traditions both rituall and doctrinal are disabled from determining our consciences either to a necessary believing or obeying.

Numb. 9.

6. To which I adde by way of confirmation, that there are some things called Traditions, and are offered to be proved to us by a Testimony, which is either falle or not extant. Clemens of Alexandria pretended it a Tradition that the Apollles preached to them that dyed in infidelity, even after their death, and then raised them to life, but he proved it only by the Testimony of the Book of Hermes; he affirmed it to be a Tradition Apostolicall, that the Greeks were saved by their Philofophy, but he had no other Authority for it but the Apocryphall Books of Peter and Paul. Tertullian and S. Bafil pretend it an Apostolicall Tradition, to fign in the aire with the fign of the Croffe, but this was only confign'd to them in the Gospel of Nicedemus. But to instance once for all in the Epistle of Marcellus to the Bishop of Antioch , where he affirmes that it is the Canon of the Apollles, prater sementiam Romani Pontificis, non poffe Concilia celebrari. And yet there is no fuch Canon extant, nor ever was for ought appears in any Record we have; and yet the Collection of the Canons is so intire, that though it hath something more then what was Apostolicall, yet it hath nothing leffe. And now that I am cafually fallen upon an inflance from the Capons of the Apostles, I confider that there cannot in the world a greater instance be given how easy it is to be abused in the believing of Traditions. For 1. to the first 50. which many did admit for Apostolicall, 35 more

more were added, which most men now count spurious, all men call dubious, and some of them universally condemned by peremptory sentence, even by them who are greatest admirers of that Collection, as 65. 67. and 8 Canons, For the first 50, it is evident that there are some things so mixt with them, and no mark of difference left, that the credit of all is much impared, infomuch that Ifidor of Sevill fayes, they Apud Gratian. were Apoeryphall, made by Hereticks, and published under the dift. 16. c. Catitle Apostolicall, but neither the Fathers nor the Church of nones. Rome did give affent to them. And yet they have prevail'd fo Lib. 1.c. 18 de farre amongst some, that Damascen is of opinion they should Orthod, Ede. be received equally with the Canonicall writings of the Apofiles. One thing only I observe (and we shall find it true in most writings, whose Authority is urged in Questions of Theelogy) that the Authority of the Tradition is not it which moves the affent, but the nature of the thing; and because fuch a Canon is delivered, they doe not therefore believe the fanction or proposition so delivered, but disbelieve the Tradition, if they doe not like the matter, and so doe not judge of the matter by the Tradition, but of the Tradition by the matter. And thus the Church of Rome rejects the 84 or 85 Canon of the Apostles, not because it is delivered with lesse Authority. then the last 35 are, but because it reckons the Canon of Scripture otherwise then it is at Rome. Thus also the fifth Canon amongst the first 50, because it approves the marriage of Priests and Deacons does not perswade them to approve of it too, but it selfe becomes suspected for approving it: So that either they accuse themselves of palpable contempt of the Apostolical Authority, or else that the reputation of such Traditions is kept up to ferve their own ends, and therefore when they encounter them, they are more to be upheld; which what elfe is it but to teach all the world to contemn such pretences and undervalue Traditions, and to supply to others a reason why they should doe that, which to them that give the occasion is most unreasonable?

7. The Testimony of the Ancient Church being the only Numb. 10. meanes of proving Tradition, and sometimes their dictates and doctrine being the Tradition pretended of necessity to be imitated.

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*Vid. Card. Petron-lettre au Sieur Cafaubon. imitated, it is considerable that men in their estimate of it, take their rife from severall Ages and differing Testimonies, and are not agreed about the competency of their Testimony; and the reasons that on each side make them differ, are such as make the Anthority it felfe the leffe anthentick and more repudiable. Some will allow only of the three first Ages, as being most pure, most perfecuted and therefore most holy least interested, serving fewer designs, having sewest factions, and therefore more likely to speak the truth for Gods fake and its own, as best complying with their great end of acquiring Heaven in recompence of losing their lives : Others * fay, that those Ages being persecuted minded the present Doctrines proportionable to their purpoles and conflitution of the Ages, and make little or nothing of those Questions which at this day vex Christendome: And both speak true; The first Ages speak greatest truth, but least pertinently. The next Ages, the Ages of the foure generall Councels spake something, not much more pertinently to the present Questions, but were not so likely to speak true, by reason of their dispositions contrary to the capacity and circumstance of the first Ages; and if they speak wifely as Doctors, ver not certainly as witnesses of such propositions which the first Ages noted not; and yet unlesse they had noted, could not possibly be Traditions. And therefore either of them will be lesse nielesse as to our present affaires. For indeed the Questions which now are the publike trouble, were not considered or thought upon for many hundred years, and therefore prime Tradition there is none as to our purpose, and it will be an infufficient medium to be used or pretended in the determination; and to dispute concerning the truth or necessity of Tradicions, in the Questions of our times, is as if Historians disputing about a Question in the English Story should fall on wrangling whether Livie or Platarch were the best Writers: And the earnest disputes about Traditions are to no better purpole. For no Church at this day admittathe one halfe of those things, which certainly by the Fathers were called Traditions Apoliolicall, and no Testimony of ancient Writers does confign the one balfe of the prefent Questions, to be grinor to be Traditions. So that they who admit only the Dodring and Testimony

of the first Ages cannot be determined in most of their doubts which now trouble us, because their Writings are of matters wholy differing from the prefent disputes, and they which would bring in after Ages to the Authority of a competent judge of winnesse, fay the same thing; for they plainly confesse that the first ages toake little or nothing to the present Question, or at least nothing to their fense of them; for therefore they call in aid from the following Ages, and make them suppletory and auxiliary to their designs, and therefore there are no Traditions to our purpoles. And they who would willingly have it otherwife, yet have taken no course it should be otherwise; for they when they had opportunity in the Councels of the last Ages to determine what they had a mind to, yet they never nam'd the number, nor expressed the particular Traditions which they would faine have the world believe to be Apostolicall: But they have kept the bridle in their own hands, and made a referve of their own power, that if need be, they may make new precentions, or not be put to it to justifie the old by the engagement of a conciliary declaration.

Lafily. We are acquitted by the Testimony of the Primi- Numb. 11. tive Fathers, from any other necessity of believing, then of fuch Articles as are recorded in Scripture: And this is done by them, whose Authority is pretended the greatest Argument for Tradition, as appears largely in Irenans, who disputes professed L.3.c.2, coner. ly for the fufficiency of Scripture against certain Hereticks, who haref. affirm some necessary traths not to be written. It was an excellent faying of S. Basit and will never be wipt out with all the cloquence of Perron I in his Serm. de fide, Manifestus est sides lapfus, & liquidem superbis vitime vel respuere aliquid cornes qua Scriptura babet, vel inducere quicquam quod scriptum non oft. And it is but a poore device to fay that every particular Tradition is configned in Scripture by those places which give Authority to Tradition; and lo the introducing of Tradition is not a super-inducing any thing over or besides Scripture, because Tradition is like a Meffenger, and the Scriptore is like his Letsers of Credence, and therefore Authorizes whatfoever Tradi-

eion speaketh. For supposing Scripture does confign the Authority of Tadition (which it might doe before all the whole

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Inftrument of Scripture it felf was configued, and then afterwards there might be no need of Tradition) yet supposing it, it will follow that all those Traditions which are truly prime and Apostolicall, are to be entertain'd according to the intention of the Deliverers, which indeed is so reasonable of it selfe, that we need not Scripture to perswade us to it; it selfe is authentick as Scripture is, if it derives from the fame fountain; and a word is never the more the Word of God for being written, nor the leffe for not being written; but it will not follow that whatfoever is pretended to be Tradition, is fo, neither is the eredit of the particular inflances confign'd in Scripture; dolofus verfatur in generalibus, but that this craft is too palpable. And if a generall and indefinite confignation of Tradition be sufficient to warrant every particular that pretends to be Tradition, then S. Bafil had spoken to no purpose by saying it is Pride & Apostaly from the Faith to bring in what is not written: For if either any man brings in what is written, or what he fayes is delivered, then the first being expresse Scripture, and the second being confign'd in Scripture, no man can be charged with superinducing what is not written, he bath his Answer ready; And then these are zealous words absolutely to no purpose; but if such generall confignation does not warrant every thing that pretends to Tradition, but only such as are truly proved to be Apostolicall; then Scripture is useleffe as to this particular; for fuch Tradition gives testimony to Scripture, and therefore is of it selfe first, and more credible, for it is credible of it felfe; and therefore unleffe S. Bafil thought that all the will of God in matters of Faith and Doctrine were written, I fee not what end nor what fense he could have in these words : For no man in the world except Enthufiafts and mad-men ever obrinded a Doctrine upon the Church, but he precended Scripture for it or Tradition, and therefore no man could be preffed by these words, no man confored, no man inftructed, no not Enthufiafts or Montanifts. For suppose either of them should say, that since in Scripture the holy Ghost is promised to abide with the Church for ever to teach, whatever they pretend the Spirit in any Age hath taught them, is not to super-induce any thing beyond what is written, because the truth of the Spirit, his veracity, and his perpetual

petuall teaching being promised and attested in Scripture, Scripture bath just so configued all such Revelations as Perron faith it hath all such Traditions. But I will trouble my selse no more with Arguments from any humane Authorities; but he that is surprized with the beliefe of such Authorities, and will but consider the very many Testimonies of Antiquity to this purpole, as of a Constantine, S. Hierom, S. Aufin, S. Atha- a Orat ad Ninafius, S. Hilary, & S. Epiphanius, and divers others, all freaking cen. PP. apud. words to the same sense, with that saying of S. 8 Paul, Neme Theodor, I.I. Centiat Super quod scriptum est, will see that there is reason, that fince no man is materially a Heretick, but he that erres in a c.23, & in Ag point of Faith, and all Faith is sufficiently recorded in Scripture, gaum. the judgement of Faith and Herefy is to be derived from c De bono vithence, and no man is to be condemned for differring in an duil. c.x. Article for whose probation Tradition only is pretended; only according to the degree of its evidence, let every one determine himselfe, but of this evidence we must not judge for f L.2.contra. others; for unlesse it be in things of Faith, and absolute certain- herestom. I. ties, evidence is a word of relation, and so supposes two terms, har. 61. the object and the faculty; and it is an imperfect speech to say g 1. Cor. 4. a thing is evident in it selfe (unlesse we speak of first principles or clearest revelations) for that may be evident to one that is not so to another, by reason of the pregnancy of some apprehenfions, and the immaturity of others.

This Discourse hath its intention in Traditions Dostrinall and Rituall, that is fuch Traditions which propose Articles new in materia; but now if Scripture be the repository of all Divine Truths sufficient for us, Tradition must be considered as its instrument, to convey its great mysteriousnesse to our understandings; it is said there are traditive Interpretations as well as traditive propositions, but these have not much distinct confideration in them, both because their uncertainty is as great as the other upon the former confiderations; as also because in very deed, there are no such things as traditive Interpretations univerfall: For as for particulars, they fignifie no more but that they are not sufficient determinations of Questions Theologicall, therefore because they are particular, contingent, and of infinite variety, and they are no more Argu-

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ment then the particular authority of these men whose Commentaries they are, and therefore must be considered with them.

Numb. 12.

The fumme is this : Since the Fathers who are the best Witnesses of Traditions, yet were infinitely deceived in their account, fince fometimes they guest at them and conjectured by way of Rule and Discourse, and not of their knowledge. not by evidence of the thing; fince many are called Traditi. one which were not fol, many are uncertaine whether they were or no, yet confidently pretended; and this uncertainty which at first was great enough, is increased by infinite causes and accidents in the mocession of 1600 years; fince the Church hath been eigher to carelelle or lo abused that thee could not, or would not preferve Traditions with carefulneffe and truth : fince it was ordinary for the old Writers to fet out their own fancies, and the Rites of their Church which had been Ancient under the specious Title of Apostolicall Traditions; fince fome Traditions sely but upon fingle Testimony at first, and yet descending upon others, come to be atteffed by many, whole Testimony though conjunct, were in value is but fingle, because it relies upon the first fingle Relator, and so can have no greater authority, or certainty, then they derive from the fingle person: fince the firth Ages who were most competent to confign Tradition, yet did confign fuch Traditions as be of a nature wholy discrepane from the present Questions, and speak nothing at all or very imperfectly to our purpoles and the following Ages are no fit Witneffes of that which was not transmitted to them, because they could not know it at all. but by fuch granfmillion and prior confignation; fince what at first was a Tradition, came afterwards to be written, and so ceased its being a Fradition; yet the credit of Traditions commenced upon the certainty and reputation of those truths first delivered by word, afterward configued by writing: fince what was certainly Pradition Apostolicall, as many Rituals were, are rejected by the Church in leverall Ages, and are gone out into a defactude; and lattly, fince, befide the no necessity of Fradicions, these being abundantly enough in Scripture, there are many things called Traditions by the Fathers, which they them-

themselves either proved by no Authors, or by Apocryphall and spurious and Herericall, the matter of Tradition will in very much be so uncertain, so false, so suspicious, so contradidary, so improbable, so unproved, that if a Question be contested and be offered to be proved only by Tradition, it will be very hard to impose such a proposition to the beliefe of all men with any imperiousnesse or resolved determination, but it will be necessary men should preserve the liberty of believing and prophelying, and not part with it, upon a worle merchandife and exchange then Efan made for his birth-

SECT. VI.

Of the uncertainty and insufficiency of Councels Ecclefaltical to the fame purpofe.

Dele fince we are all this while in uncertainty, it is necessary Numb. I. Dthar we should addresse our selves somewhere, where we may rest the foale of our foor: And nature, Scripture, and experience reach the world in matters of Question to submit to some finall sentence. For it is not reason that controversies should continue till the erring person shall be willing to condemn himselfe; and the Spirit of God bath directed us by that great precedent at Jerusalem, to addresse our selves to the Church, that in a plenary Councell and Assembly, shee may fynodically determine Controversies. So that if a Generall Councell have determin'd a Question, or expounded Scripture, we may no more disbelieve the Decree, then the Spirit of God himselfe who speaks in them. And indeed, if all Assemblies of Bilhops were like that first, and all Bilhops were of the same spirit of which the Apostles were, I should obey their Decree with the same Religion as I doe them whole preface was Vision of Spiritui Sancto & nobis: And I doubt not but our bleffed Saviour intended that the Assemblies of the Church faculd be Judges of Controversies, and guides of our perswa-

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fions in matters of difficulty. But he also intended they should proceed according to his will which he had revealed, and those precedents which he had made authentick by the immediate affistance of his holy Spirit: He hath done his part, but we doe not doe ours. And if any private person in the simplicity and putity of his foule defires to find out a truth of which he is in fearch and inquisition, if he prayes for wisedome, we have a promise he shall be heard and answered liberally, and therefore much more, when the representatives of the Catholike Church doe meet, becanse ! every person there hath in individuo a title to the promise, and another title as he is a governour and a guide of foules, and all of them together have another title in their united capacity, especially, if in that union they pray, and proceed with simplicity and purity; so that there is no disputing against the pretence and promises, and authority of Generall Councels. For if any one man can hope to be guided by Gods Spirit in the fearch, the pious and impartiall and unprejudicate search of truth, then much more may a Generall Councell. If no private man can hope for it, then truth is not necessary to be found, nor we are not oblig'd to search for it, or else we are sav'd by chance: But if private men can by vertue of a promise, upon certain conditions be affured of finding out fufficient truth, much more shall a Generall Councell. So that I consider thus: There are many promises pretended to belong to Generall Affemblies in the Church; But I know not any ground, nor any precence, that they shall be absolutely affisted, without any condition on their own parts, and whether they will or no: Faith is a vertue as well as charity, and therefore confifts in liberty and choyce, and hath nothing in it of neceffity: There is no Question but that they are obliged to proceed according to some rule; for they expect no affiftance by way of Enthusiasme; if they should, I know no warrant for that, neither did any Generall Councell ever offer a Decree which they did not think sufficiently prov'd by Scripture, Reaion, or Tradition, as appears in the Acts of the Councels: now then, if they be tyed to conditions, it is their duty to obferve them; but whether it be certaine that they will observe them, that they will doe all their duty, that they will not fin-

even in this particular in the neglect of their duty, that's the confideration. So that if any man questions the Title and Au. thority of Generall Councels, and whether or no great promiles appertain to them, I suppose him to be much mistaken: but he also that thinks all of them have proceeded according to rule and reason, and that none of them were deceived, because possibly they might have been truly directed, is a stranger to the History of the Church, and to the perpetuall instances and experiments of the faults and failings of humanity. It is a famous faying of S. Gregory that he had the foure first Councels in esteem and veneration next to the source Evangelists!: L suppose it was because he did believe them to have proceeded according to Rule, and to have judged righteous judgement; but why had not he the same opinion of other Councels too which were celebrated before his death, for he lived after the fifth Generall? not because they had not the same Authority; for that which is warrant for one is warrant for all; but because he was notifo confident that they did their duty nor proceeded fo without interest as the first toure had done, and the following Councels did never get that reputation which all the Catholike Church acknowledged due to the first foure. And in the next Order were the three following generalls; for the Greeks and Latines did never joyntly acknowledge but feven generalls to have been authentiak in any fense, because they were in no sense agreed that any more then seven had proceeded regularly and done their duty : So that now the Question is not whether Generall Councels have a promise that the holy Ghost will affift them; For every private man hath that promise, that if he does his duty he shall be affished infficiently in order to that end to which he needs affiftance; and therefore much more shall Generall Conncels in order to that end for which they convene, and to which they need affiftance, that is, in order to the conservation of the Faith, for the doctrinall rules of good life, and all that concerns the effential duty of a Christian, but not in deciding Questions to satisfie contentions or curious or prefumptuous spirits. But now can the Bishops to conven'd be factious, can they be abused with prejudice, or transported with interests, can they resist the holy Ghoft, it.

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Ghost, can they extinguish the Spirit, can they stop their eares, and serve themselves upon the holy Spirit and the pretence of his assistances, and cease to serve him upon themselves, by captivating their understandings to his dictates, and
their wills to his precepts? Is it necessary they should perform any condition? is these any one duty for them to perform
in these Assemblies, a duty which they have power to doe or
not doe? If so, then they may saile of it, and not doe their
duty: And if the assistance of the holy Spirit be conditionall,
then we have no more assurance that they are assisted, then that
they doe their duty and doe not sinne.

Now let us suppose what this duty is: Certainly, if the Go-

feel be hid, it is hid to them that are loft; and all that come to the knowledge of the truth, must come to it by such

Numb. 2.

meanes which are spirituall and holy dispositions, in order to a holy and spirituall end. They must be shod with the preparation of the Gospel of peace, that is, they must have peaceable and docible dispositions, nothing with them that is violent. and resolute to encounter those gentle and sweet affiftances: and the Rule they are to follow, is the Rule which the holy Spirit hath confign'd to the Catholike Church that is the hoby Scripture, either * intirely or at least for the greater part of the Rule: So that now if the Bishops bee factious and prepossest with perswasions depending upon interest, it is certain they may judge amifle; and if they recede from the Rule, it is certain they doe judge amiffe: And this I fay upon their grounds who most advance the authority of Generall Councels: For if a Generall Conncell may erre if a Pope confirm it not, then most certainly if in any thing it recede from Scripture, it does also erre; because that they are to expect the Popes confirmation they offer to prove from Scripture: now if the Popes confirmation be required by authority of Scripture, and that therefore the defaillance of it does evacuare the Authority of the Councell, then also are the Councels Decrees invalid, if they recede from any other part of Scripture : So that Scripture is the Rule they are to follow, and a man would

have thought it had been needlesse to have proved it, but that we are fallen into Ages in which no truth is certaine, no reason

* Vid. Optat. Milev.l. 5.adv. Parm. Baldvin. in cundem. & S. August.in.Pfa.21. Expos. 2.

concluding, nor is there any thing that can convince some men. For Stapleton with extreme boldnesse against the piety Relect, conof Christendome, against the publike sense of the ancient trov.4.q.1.2.3 Church, and the practife of all pious Assemblies of Bishops affirmes the Decrees of a Councell to be binding, etiamsi non confirmetur ne probabili teftimonio Scripterarum; nay, though it be quite extra Scripturam, but all wise and good men have ever faid that sense which S. Hilary expressed in these words. One extra Evangelium funt non defendam; This was it which I. 2, ad Conthe good Emperour Constantine propounded to the Fathers stant. met at Nice libri Evangelici , oracula Apostolorum, & veterum Apud Theodor Prophetarum clare nos instruunt quid sentiendum in Divinis, 11.c.7. and this is confessed by a sober man of the Roman Church it selfe, the Cardinall of Cusa, Oportet quod omnia talia qua le- Concord. Cagere debent, contineantur in Authoritatibus sacrarum Scriptura- thol. 1.2,0,10. Now then all the advantage I shall take from hence, is this, That if the Apostles commended them who examined their Sermons by their conformity to the Law and the Prophets, and the men of Berea were accounted noble for fearthing the Scriptures whether those things which they taught were so or no; I suppose it will not be denved, but the Councels Decrees, may also be tryed whether they be conform to Scripture yea or no; and although no man can take cognifance and judge the Decrees of a Councell pro Authoritate publica, yet pro informatione privata they may; the Authority of a Councell is not greater then the Authority of the Apostles, nor their dichates more facred or authentick. Now then put case a Councell should recede from Scripture; whether or no were we bound to believe its Decrees? I only aske the Question: For it were hard to be bound to believe what to our understanding seems contrary to that which we know to be the Word of God : But if we may lawfully recede from the Councels Decrees, in case, they be contrariant to Scripture, it is all that I require in this Question. For if they be tyed to a Rule, then they are to be examined and understood according to the Rule, and then we are to give our felves that liberty of judgement which is requisite to distinguish us from beasts, and to put us into a capacity of reasonable people, following reasonable guides. But

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how ever if it be cettains that the Councells are to follow Scripture; then if it be notorious that they doe recede from Setipture, we are fitte we must ober God rather then men. and then we are well enough. For unlesse we are bound to shut our eyes, and not to look upon the Sunne, if we may give our felves liberty to believe what feemes most plaine, and unleffe the Authority of a Councell be so great a prejudice as to make us to doe violence to our understanding, so as not to disbelieve the Decree, because it seemes contrary to Scripture, but to believe it agrees with Scripture, though we know not how, therefore because the Councell hath decreed it, unleffe I fay we be bound in duty to be fo obediently blind, and fortish, we are fure that there are forme Councels which are pretended Generall, that have retired from the publike notorious words and sence of Scripture. For what wit of man can reconcile the Decree of the thirteenth Seffion of the Councell of Confence with Scripture, in which Selfion the halfe Communion was decreed, in defiance of Scripture, and with a non obstante to Christs institution. For in the Preface of the Decree, Christs infficution and the practife of the Primitive Church is expressed, and then with a non obstante, Communion in one kind is established. Now then suppose the non obstance in the form of words relates to the Primitive practife; yet fince Christs inflicution was taken notice of in the first words of the Decree, and the Decree made quite contrary to it, let the non obstance relate whither it will, the Decree That to call it a defiance) is a plaine recession from the inflication of Christ, and therefore the non obfrance will referre to that without any sensible error; and indeed for all the excuses to the contrary, the Decree was not to differently fram'd but that in the very form of words, the defiance and the non obstance is too plainly relative to the first words. For what fense can there be in the first best elle? liest Chriffus in mrag, fpevie, and thet Evelefia Primition, &c. tamen hoc non obstance, &c. the first ticer being a relative terme, as well as the second hore, must be bounded with some correspondent. But it matters not much : let them whom it concernes enjoy the benefit of all excuses they can imagine, it is certaine Christs institution and the Conncels fanction

are as contrary as light and darknesse, Is it possible for any man to contrive a way to make the Degree of the Councell of Trent. commanding the publike Offices of the Church to be in Latine. friends with the fourteenth chapter of the Corinthians? It is not amifie to observe how the Hyperaspilts of that Councell fweat to answer the Allegations of S. Paul, and the wifest of them doe it so extremly poore, that it proclaimes to all the world that the ftrongest man, that is, cannot eat Iron or swallow a Rock. Now then, would it not be an unfpeakable Tvmany to all wife persons, (who as much hate to have their foules enflaved as their bodies imprisoned) to command them to believe that these Decrees are agreeable to the word of God? Upon whose understanding soever these are imposed, they may at the next Session reconcile them to a crime, and make any finne facred, or perswade him to believe propositions contradictory to a Mathematicall demonstration. All the Arguments in the world that can be brought to prove the infallibility of Conneels, can not make it so certain that they are infallible, as these two instances doe prove infallibly that these were deceived, and if ever we may fafely make use of our reason and confider whether Councels have erred or no, we cannot by any reason be more assured, that they have or have not, then we have in these particulars : so that either our reason is of no manner of use, in the discussion of this Question, and the thing it felfe is not at all to be disputed, or if it be, we are certain that these actually were deceived, and we must never hope for a clearer evidence in any dispute. And if these be, others might have been, if they did as these did, that is, depart from their Rule. And it was wifely faid of Cufanus : Notandum eft experamento rerum univerfale Concilium posse desicere: The experience of it is notorious, that Councels have erred: And all the Arguments against experience are but plain sophistry.

And therefore I make no scruple to slight the Decrees of Numb. 30 fuch Councels, wherein the proceedings were as prejudicate and unreasonable, as in the Councell wherein Abailardus was condemned, where the prefidents having pronounced Damnanows, they at the lower end being awaked at the noise, heard the latter part of it, and concurred as farre as Mnamus went, and

L.2.C. 14. Concord. Cathol.

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Epist. Abailardi. ad Heliss. conjugem.

that was as good as Damnamus, for if they had been awake at the pronouncing the whole word, they would have given fentence accordingly. But by this meanes S. Bernard numbred the major part of voices against his Adversary Abailardus: And as farre as these men did doe their duty, the duty of Priests and Judges, and wife men; so we may presume them to be affished: But no further. But I am content this (because but a private Affembly) shall passe for no instance : But what shall we say of all the Arrian Councels celebrated with fo great fancy, and fuch numerous Affemblies? we all fay that they erred. And it will not be fufficient to fay they were not lawfull Councels: For they were conven'd by that Authority which all the world knowes did at that time convocate Councels, and by which (as it is * confessed and is notorious) the first eight Generalls did meet, that is by the Authority of the Emperour all were called, and as many and more did come to them, then came to the most famous Councell of Nice: So that the Councels were lawfull, and if they did not proceed lawfully, and therefore did erre, this is to fay that Councels are then not deceived, when they doe their duty, when they judge impartially, when they decline interest, when they follow their Rule; but this fayes also that it is not infallibly certain that they will doe so; for these did not, and therefore the others may be deceived as well as these were. But another thing is in the wind; for Councels not confirmed by the Pope, have no warrant that they shall not erre, and they not being confirmed, therefore faild. But whether is the Popes confirmation after the Decree or before? It cannot be supposed before; for there is nothing to be confirmed till the Decree be made, and the Article composed. But if it be after, then possibly the Popes Decree may be requisite in folemnity of Law, and to make the Authority popular, publike and humane; but the Decree is true or false before the Popes confirmation, and is not at all altered by the supervening Decree, which being postnate to the Decree, alters not what went before, Nunquam enim crescit ex postfatto prateriti aftimatte, is the voyce both of Law and reason. So that it cannot make it divine, and necessary to be heartily believed. It may make it lawfull, not make it true, that is, it may possibly.

* Gusanus, l.z. cap.25, Con-

by fuch meanes become a Law but not a truth, I speak now upon supposition the Popes confirmation were necessary, and requir'd to the making of conciliary and necessary sandions. But if it were, the case were very hard: For suppose a herefy should invade, and possesse the Chaire of Rome, what remedy can the Church have in that case, if a Generall Councell be of no Authority without the Pope confirm it? will the Pope confirm a Councell against himselfe; will be condemn his own herefy? That the Pope may be a Heretick appears in Dift.40.Can. the Canon Law, which fayes he may for herefy be deposed, fi Papa, and therefore by a Councell which in this case hath plenary Authority without the Pope. And therefore in the Synodat Rome held under Pope Adrian the Second, the Censure of the Sixth Synod against Honorius who was convict of herefy, is approved with this Appendix, that in this case the case of herely, minores possint de majoribus judicars : And therefore if a Pope were above a Councell, yet when the Question is concerning herefy, the case is altered; the Pope may be judg'd by his inferiours, who in this case which is the maine case of all, become his Superiours. And it is little better then impudence to pretend that all Councells were confirmed by the Pope or that there is a necessity in respect of divine obligation, that any should be confirmed by him, more then by another of the Patriarchs. For the Councell of Chalcedon it selfe one of those foure which S. Gregory did revere next to the foure Evangelists. Is rejected by Pope Leo, who in his 153 Epiftle to Anatolius, and in his 54 to Martian, and in his 55 to Pulcheria, accuses it of ambition and inconsiderate temerity, and therefore no fit Affembly for the habitation of the holy Spirit, and Gelasius in his Tome de vinculo Anathematis, affirms that the Councell is in part to be receiv'd, in part to be rejected, and compares it to hereticall books of a mixt matter, and proves his affertion by the place of S. Paul, Omnia probate, quod bonum est retinete. And Bellarmine fayes the same; In Concilio Chalcedonensi quadam De laicis, 1. 3. funt bona, quedam mala, quedam recipienda, quedam rejicienda; c. 20. § ad hocita & in libris hareticorum, and if any thing be falle, then all is uit. Questionable, and judicable and discernable, and not infallible antesedently. And however, that Councell hath ex postfacto, and by the voluntary .

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Evagr. lib.3.

voluntary confenting of after Ages obtained great reputation; yet they that lived immediately after it, that observed all the circumstances of the thing, and the disabilities of the persons, and the uncertainty of the truth of its decrees, by reason of the unconcludingnesse of the Arguments brought to attest it, were of another mind. Quod antem ad Constlinin Chalcedonense attinet. illud id temporis (viz. Anastasii Imp.) neg, palam in Ecclesiis fanctissimis pradicatum fuit, neg, ab omnibus rejectum, nam singuli Ecclesiarum prasides pro suo arbitratu in en re egerunt. And so did all men in the world that were not mafter'd with prejudices and undone in their understanding with accidentall impertinencies; they judg'd upon those grounds which they had and faw, and fuffered not themselves to be bound to the imperious dictates of other men, who are as uncertain in their determinations as other in their Questions. And it is an evidence that there is some deception, and notable errour either in the thing or in the manner of their proceeding, when the Decrees of a Councell shall have no authority from the Compilers, nor no ftrength from the reasonablenesse of the decision, but from the accidentall approbation of Potterity . And if Potterity had pleased, Origen had believed well and been an Orthodox perion. And it was pretty fport to fee that Papies was right for two Ages together, and wrong ever fince; and just so it was in Councels, particularly in this of Chalcedon, that had a fate alterable according to the Age, and according to the Climate, which to my understanding is nothing else but an Argument that the businesse of infallibility is a later device, and commenc'd to ferve fuch ends as cannot be justified by true and subflantiall grounds, and that the Pope should confirm it as of necessity, is a fit cover for the same dish.

Numb. 4.

In the fixth Generall Councell, Honories Pope of Rome was condemned; did that Councell stay for the Popes Confirmation before they sent forth their Decree? Certainly they did not think is so needfull, as that they would have suspended or cassated the Decree, in case the Pope had then disavowed it: For besides the condemnation of Pope Honories for heresy, the 13th and 55th Canons of that Councell are expressely against the conforme of the Church of Rome. But this particular is involved

volved in that new Question, whether the Pope be above a Conneell. Now fince the Contestation of this Question, there was never any free or lawfull Councell that determined for the Pope it is not likely any should, and is it likely that any Pope will * Vid. poffea confirm a Conneell that does not? For the Councell of Bafil is deConcil.Sintherefore condemn'd by the last Lateran which was an Assembly in the Popes own Palace, and the Councell of Constance is of no value in this Question, and slighted in a just proportion. as that Article is disbelieved. But I will not much trouble the Ouestion with a long consideration of this particular; the prerence is fenselesse and illiterate, against reason and experience. and already determin'd by S. Auftin sufficiently as to this par - Epist. 162.adi ticular, Ecce putemus illos Episcopes qui Roma judicavernat non bonos judices faiffe. Restabat adhue plenariam Ecclesia universa Conciliam ubi etiam cam ipfis judicibus caufa poffit agitari, ut fi male judicasse convicti essent, corum sententia solverentur. For fince Popes may be parties, may be Simoniacks, Schismaticks. Hereticks, it is against reason that in their own causes, they should be judges, or that in any causes they should be superior to their judges. And as it is against reason, so is it against all experience too; for the Councell Sinvessanum (as it said) was convend to take Cognifance of Pope Marcellinus; and divers-Councels were held at Rome to give judgement in the causes. of Damafus, Sixtus the III, Symmachus, and Lee III and IV. as is to be feen in Ptatina, and the Tomes of the Councels. And it is no answer to this and the like allegations to say in matters of fact and humane conflitution, the Pope may be judg'd by a Councell, but in matters of Faith all the world must stand to the Popes determination and authoritative decision: For if the Pope can by any colour pretend to any thing, it is to a fuprem Judicature in marrers Ecclefialticall, positive and of fact; and if he failes in this pretence, he will hardly hold up his head for any thing else; for the ancient Bishops deriv'd their Faith from the fountaine, and held that in the highest renure, even from Christ their Head; but by reason of the Imperiall * City it became the principall Seat, and he furpriz'd the higest Judicature, partly by the concession of others, partly * Vide Concil. by his own accidentall advantages, and yet even in these things Chalced act, 150 although.

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Act.ult.can,21.

although he was major fingulis, yet he was minor univer fis: And this is no more then what was decreed of the eighth Generall Synod; which if it be fense, is pertinent to this Question: for Generall Councels are appointed to take Cognizance of Questions and differences about the Bishop of Rome, non tamen andacter in eum ferre sententiam: By andacter, as is supposed, is meant precipitanter hastily and unreasonably; but if to give fentence against him bee wholy forbidden, it is non-sense, for to what purpole is an Authority of taking Cognizance, if they have no power of giving fentence, unlesse it were to deferre it to a superiour Judge, which in this case cannot be sup. posed? for either the Pope himselfe is to judge his own cause after their examination of him, or the Generall Councell is to judge him: So that although the Councell is by that Decree enjoyn'd to proceed modeftly and warily, yet they may proceed to sentence, or else the Decree is ridiculous and impertinent.

Numb. 5.

But to cleare all, I will instance in matters of Question and opinion: For nor only some Councels have made their Decrees without or against the Pope, but some Councels have had the Popes confirmation, and yet have not been the more legitimate or obligatory, but are known to be hereticall. For the Canons of the fixth Synod although some of them were made against the Popes, and the custome of the Church of Rome, a Pope a while after did confirm the Councell, and yet the Canons are impious and hereticall, and so esteem'd by the Church of Rome her felfe. I instance in the second Canon which approves of that Synod of Carthage under Cyprian for rebaptization of Hereticks, and the 72 Canon that dissolves marriage between persons of differing perswasion in matters of Christian Religion; and yet these Canons were approved by Pope Adrian I. who in his Epittle to Tharasius, which is in the second action of the seventh Synod, calls them Canones divine & legaliter pradicatos. And these Canons were used by Pope Nicholas I. in his Epistle ad Michaelem, and by Innocent III. e. à multis. extra. de atat. ordinandorum. that now (that wee may apply this) there are seven Generall Councels which by the Church of Rome are condemn'd

of errour. The ' Councell of Antioch , A.D. 349, in which S. Arbanafius was condemn'd: The Councell of Millaine A.D. 254. of above 200 Bishops : The Councell of Ariminum, confifting of 600 Bishops: The second Councell of Ephefus. A.D. 449. in which the Empehian herefy was confirmed, and the Patriarch Flavianus kild by the faction of Diofcorns : The Councell of Conflantinople under Lee Haurus , A.D.730: And another at Conflaminople 35 years after : And laftly, the Councel at Pife 124 years fince. Now that these Generall Councele are condemn'd, is a sufficient Argument that Councels may erre: and it is no answer to say they were not confirm'd by the Pope; for the Popes confirmation I have flewn not to be necessaw. or if it were, yet even that also is an Argument that Gene- in gloffa. rell Councels may become invalid, either by their own fault, or by forme extrinsecall supervening accident, either of which evacuates their Authority; and whether all that is required to the legitimation of a Councell, was actually observed in any Councell, is so hard to determine, that no man can be infallibly fure that fach a Councell is authentick and fufficient probation.

*Vid Socra.l.2. c.5. & Sozom. 1.3.6.5.

Gregor.in Regift.l.3.cauf.7. ait. Concilium Numidiæ erraffe. Concilium Aquifgrani erravit. De ra ptore & rapta diff. 20. canide libellis.

2. And that is the feeond thing I shall observe, There are Numb. 6. fo many Questions concerning the efficient, the forme, the matter of General Councells, and their manner of proceeding, and their finall fanction, that after a Question is determin'd by a Conciliary Assembly, there are pethaps twenty more Quefions to be disputed before we can with confidence either believe the Conneel upon its meere Authority, or obtrude it upon others. And upon this ground, how easy it is to elude the pressure of an Argument drawn from the Authority of a Generall Councell, is very remarkable in the Question about the Popes or the Councels Superiority, which Question although it be defin'd for the Councell against the Pope by five Generall Councels, the Councell of Florence, of Constance, of Basil, of Pifa, and one of the Lateran's, yet the fesuites to this day, account this Queffion pro non definità, and have rare pretences for their escape; as first, It is true, a Councell is above a Pope, in case there be no Pope, or he uncertain; which is Bellarmine's answer, never confidering whether he spake sense or no,

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por yet remembring that the Councell of Basil deposed Eugenius who was a true Pope and so acknowledg'd. Secondly, sometimes the Pope did not confirm these Councels, that's their Answer: (And although it was an exception that the Fathers never thought of, when they were pressed with the Authority of the Connell of Ariminum or Syrmium, or any other Arrian Convention;) yet the Councell of Basil was conven'd by Pope Martin V. then, in its fixteenth Seffion, declar'd by Engenism the IV. to be lawfully continued and confirmed exprelly in some of its Decrees by Pope Nichelas, and fo flood till it was at last rejected by Leo X. very many years after; but that came too late, and with too visible an interest; and this Conncell did decree fide Catholica tenendum Concilium effe supra Papam: But if one Pope confirms it, and another rejects it, as it happened in this case and in many more, does it not destroy the competency of the Authority? and we see it by this instance, that it fo serves the turns of men, that it is good in some cases, that is, when it makes for them, and invalid when it makes against them. Thirdly, but it is a little more ridiculous in the case of the Councell of Constance, whose Decrees were confirm'd by Martin V. But that this may be no Argument against them, Bellarmine tells, you he only confirm'd those things que facta fuerant Conciliariter, re diligenter examinata, of which there being no mark, nor any certain Rule to judge it, it is a device that may evacuate any thing we have a mind to, it was not done Conciliariter, that is, not according to our mind; for Conciliariter is a fine new nothing, that may fignific what you please. Fourthly, but other devices yet more pretty they have: As, Whether the Councell of Lateran was a Generall Councell or no, they know not, (no nor will not know) which is a wife and plaine refervation of their own advantages, to make it 57. Generall or not Generall, as shall serve their turns. Fifthly, as for the Councell of Florence, they are not fure, whether it hath defin'd the Question satis aperte; aperte they will grant, if you will allow them not fatis sperce. Sixthly and laftly, the Councell of Pifa is neg, approbatum neg, reprobatum, which is the greatest folly of all and most prodigious vanity; so that by something or other, either they were not conven'd lawfully, or

Bellar, de coped, 1-c.8

they did not proceed Conciliariter, or 'tis not certain that the Councell was Generall or no, or whether the Councell were approbatum, or reprobatum, or elfe it is partim confirmatum partim reprobatum, or elfe it is neg, approbatum neg, reprobatum. By one of these wayes or a device like to these, all Councels and all Decrees shall be made to fignific nothing, and to have no Authority.

3. There is no Generall Councell that hath determined Numb. 7. that a Generall Councell is infallible: No Scripture hath recorded it; no Tradition universall hath transmitted to us any fuch proposition; So that we must receive the Authority at a lower rate, and upon a leffe probability then the things configned by that Authority. And it is strange that the Decrees of Councels should be esteem'd authentick and infallible, and yet it is not infallibly certain, that the Councels themselves are infallible, because the beliefe of the Councels infallibility is not prov'd to us by any medium, but such as may deceive us.

4. But the best instance that Councels are some and may Numb. 3. all be deceived, is the contradiction of one Councell to another; for in that case both cannot be true, and which of them is true, must belong to another judgement, which is lesse then the folennity of a Generall Councell; and the determination of this matter can be of no greater certainty after it is con. cluded, then when it was propounded as a Question, being it is to be determin'd by the same Authority or by a lesse then it selfe. But for this allegation, we cannot want instances; The Councell of Trent allowes picturing of God the Father; The Seffes, Councell of Nice altogether disallowes it; The same Nicene Councell, which was the seventh Generall, allows of picturing Ad. 2. Christ in the form of a Lamb; But the fixth Synod by no meanes will endure it , as Caranza affirms: The Councell of Nescafarea confirm'd by Lee IV, dift. 20. de libellis, and approv'd Can. 82, by the first Nicene Councell as it is said in the seventh Session of the Councell of Florence, forbids second Marriages, and imposes Penances on them that are married the second time, forbidding Priests to be present at such Marriage Feasts: Besides, that this is expressly against the Doctrine of S. Panl, it is also against.

L.17.de cul.

Dej.c.20.

Cap. I.

the Doctine of the Councell of Ludices which took off such Penances, and pronounced second Marriages to be free and lawfull : Nothing is more discrepant then the third Councell of Carthage and the Councell of Landices, about affignation of the Canon of Scripture, and yet the fixth Generall Synod approves both : And I would faine know if all Generall Councels are of the same mind with the Fathers of the Councell of Carthere, who reckon into the Canon five Books of Selomen. I am fure S. Auftin reckoned but three, and I think all Christendome beside are of the same opinion. And if we look into the title of the Law de Conciliis, called Concordantia discordan. tiarum, we shall find instances enough to confirm that the Decrees of some Councels are contradictory to others, and that no wit can reconcile them: And whether they did or no, that they might disagree, and former Councels be corrected by la. ter, was the beliefe of the Doctors in those Ages in which the bett and most famous Councels were conven'd, as appears in that famous faying of S. Auftin speaking concerning the rebaptizing of Hereticks; and how much the Africans were deceived in that Question, he answers the Allegation of the Bishops Letters, and those Nationall Councels which confirmed S. Cyprians opinion by faying that they were no finall determination. For Episcoperum litera emendari possunt à Conciliis nationalibus, Concilia nationalia a plenariis, ipfag plenaria priora a posterioribus emendari. Not only the occasion of the Quefion being a matter not of fact, but of Faith, as being instane'd in the Question of rebaptization: but also the very fabrick and occopomy of the words, put by all the answers of those men who think themselves pressed with the Authority of S. Auftin. For as Nationall Councels may correct the Bishops Letters, and Generall Conneels may correct Nationall. fo the later Generall may correct the former, that is, have contrary and better Decrees of manners, and better determinations in matters of faith. And from hence hath rifen a Question whether is to be received the former or the later Councels, in

case they contradict each other. The former are nearer the fountaines Apostolicall, the later are of greater consideration; The first, have more Authority, the later more reason; The sirst are more venerable, the later more inquisitive and seeing.

L.a.de bapt. Donat.c.3.

And now what rule shall we have to determine our beliefes, whether to Authority, or Reason, the Reason and the Authority both of them not being the highest in their kinde, both of them being repudiable, and at most but probable? And here it is that this great uncertainty is fuch as not to determine any body, but fit to ferve every body; and it is foort to fee that Bellarmine will by all meanes have the Councell of Carthage L.2. de Conc. preferr'd before the Councell of Laodicea, because it is later, and c. 8. § responvet he preferres the second Nicene * Councell before the Councell of Frankfurt, because it is elder: S. Austin would have the former Generals to be mended by the later; but Ifidere in Gratian faves when Councels doe differ flandum effe antiquioribut, the elder must carry it : And indeed these probables are Domino Sanbuskins to serve every foot, and they are like magnum & par wurs, do. they have nothing of their own, all that they have is in comparison of others; so these topicks have nothing of resolute and doematicall truth, but in relation to fuch ends as an intereffed

person hath a mind to serve upon them.

There are many Councels corrupted, and many preten. Numb. 9. ded and alledged, when there were no fuch things, both which make the topick of the Anthority of Councels to be little and inconfiderable: There is a Councell brought to light in the edition of Councels by Binius, viz. Sinvessanum, pretended to be kept in the year 203, but it was so private till then, that we find no mention of it in any ancient Record: Neither Enfebine, nor Ruffinus, S, Hierom, nor Socrates, Sozomen, nor Theodoret, nor Entropins, nor Bede knew any thing of it, and the eldeft allegation of it is by Pope Nicholas I, in the ninth Century. And he that shall confider that 300 Bishops in the midst of horrid Perfecutions (for fo then they were) are pretended to have conven'd, will need no greater Argument to suspect the imposture; befides, he that was the framer of the engine did not lay his ends together handformely, for it is faid that the deposition of Marcellinus by the Synod was told to Discletian, when he was in the Persian Warre, when as it is known before that time he had return'd to Rome, and triumph'd for his Persian Conquest as Enfebius in his Chronicle reports: And this is so plain that Binins and Baronius pretend the Text to be corrupted, & to go to " mend

deo in primis. * Isid. § de Concilio au-Dift 20, Can.

Pro [cum effet in bello Persarum] legi volunt cum reverfus effet è bello Perfarum] Eufeb. Chronicon. vide Binium in notis ad Concile Sinve Janum. Tom. I. Concil. & Baron. Annal. Tom. 3. А. D. 303 пин. 16 107.

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I.5.Ep. 14.

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Comment in

a Con. Carthag. VI. cap.q. b Con. African. c 1bid. c.102. & c.133. d Lib.1. Eccl. Hift.c.6. e In princ. Con.deSynod. Princ. f Baronius. tom.3. A.D. 225.n.156. Tom.3. ad A.D.325.n. 62 g Panopl.l.z.

. C.f.

it by such an emendation as is a plain contradiction to the fense, and that so un-clerk-like, viz. by putting in two words and leaving out one, which whether it may be allowed them by any licence leffe then Poeticall let Criticks judge. S. Gregory faith that the Confeantinopolitans had corrupted the Synod of Chalcedon, and that he suspected the same concerning the Ephesine Councell: And in the fifth Synod there was a nototious prevarisation, for there were false Epistles of Pope Vigilius and Menna the Patriarch of Constantinople inserted, and so they passed for authentick till they were discovered in the fixth Generall Synod, Actions the 13. and 14: And not only falle Decrees and Actions may creep into the Codes of Councels: but sometimes the authority of a learned man may abuse the Church with pretended Decrees, of which there is no Copy or shadow in the Code it selfe: And thus Thomas Aguinas layes that the Epiftle to the Hebrewes was reckoned in the Canon by the Nicene Councell, no shadow of which appears in those Copies we now have of it; and this pretence and the reputation of the man prevail'd fo farre with Melchier Canus the learned Bishop of Canaries, that he believ'd it upon this ground, Vir fanctus rem adeo gravem non aftrueret, nifi compertum babuiffet: and there are many things which have prevail'd upon leffe reason and a more slight Authority. And that very Councell of Nice, hath not only been pretended by Aquinas, but very much abused by others, and its Authority and great reputation hath made it more lyable to the fraud and pretences of idle people : For whereas the Nicene Fathers made but twenty Canons, for fo many and no more were received by a Cecilian of Carthage, that was at Nice in the Councell; by S. b Austin, and 200 African Bilhops with him, by S. c Cyrill of Alexandria, by destricus of Constantinople, by Ruffinus, elfidore and Thee. doret, as f Baronius witnesses, yet there are fourscore lately found out in an Arabian M. S. and published in Latine by Turrian and Alfonsus of Pifa Jesuites surely, and like to be masters of the mint. And not only the Canons, but the very Acts of the Nivene Councell are false and spurious, and are so confessed by Baronius; though how he and g Lindanus will be reconcil'd upon the point, I neither know well nor much care. Now

Now if one Councell be corrupted, we see by the instance of S. Gregory, that another may be suspected and so all; because he found the Councell of Chalcedon corrupted, he suspected also the Ephesine, and another might have suspected more, for the Nicene was tampered fouly with, and so three of the foure Generals were fullied and made fuspicious, and therefore we could not be secure of any; If salse Acts be inserted in one Councell, who can trust the actions of any, unlesse he had the keeping the Records himselse, or durst swear for the Register: And if a very learned man (as Thomas Aquinas was,) did either wilfully deceive us, or was himselfe ignorantly abused in Allegation of a Canon which was not, it is but a very fallible Topick at the best, and the most holy man that is, may be

abused himselfe, and the wifest may deceive others.

6. And lastly, To all this and to the former instances, by way of Numb, 10. Corollary, I adde some more particulars in which it is notorious that Councels Generall, and Nationall, that is, such as were either Generall by Originall, or by adoption into the Canon of the Catholike Church did erre, and were actually deceived. The first Councell of Toledo admits to the Communion him that hath a Concubine, so he have no wife befides, and this Councell is approved by Pope Leo in the 92 Epistle to Rustiens Bishop of Narbona: Gratian fayes that the Councell meanes by a Con- Diff.34. cancubine , a wife married fine dote & folennitate ; but this is omnitus. dawbing with untemper'd mortar. For though it was a custome amongst the Jewes to distinguish Wives from their Concubines, by Dowry and legal Solennities, yet the Christian distinguished them no otherwise, then as lawfull and unlawfull, then as Chastity and Fornication: And besides, if by a Concubine is meant a lawfull wife without a Dowryl, to what purpose should the Councell make a Law that such a one might be admitted to the Communion? for I suppose it was never thought to be a Law of Christianity, that a man should have a Portion with his Wife, nor he that married a poore Virgin should deserve to be Excommunicate. So that Gratian and his Followers are prest so with this Canon, that to avoid the impiety of it, they expound it to a fignification without fense or purpose. But the businesse then was, that Adultery

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Cap. 3.

a Part. 3. 9 80. 2.6. ad 3 m. Can. 72. Can ego Berengar. de confecratidia.

Lib. 2. c. 8.de Concil.

was so publike and notorious a practise that the Councell did chuse rather to endure simple Fornication, that by such permission of a lesse, they might slacken the publike custome of a greater, just as at Rome they permit Stewes to prevent unnaturall finnes; But that by a publike fanction Fornicators, habitually and notoriously such, should be admitted to the holy Communion was an act of Priefts, so unfit for Priefts, that no excuse can make it white or cleane. The Connell of Wormes does authorize a superfitious custome at that time too much used, of discovering stoln goods by the holy Sacrament, which A. gumes justly condemns for Superflitton. The fixth Synod fe. parates persons lawfully married upon an accusation and trime of herely: The Roman Councell under Pepe Nichelas II. defin'd that not only the Sacrament of Christs body, but the very body it selfe of our blessed Saviour is handled and broke by the hands of the Priest, and chewed by the teeth of the Communicants, which is a manifelt errous derogatory from the truth of Christs beatificall Referredtion, and glorification in the Heavens, and disavowed by the Church of Rome it selfe: But Bellarmine that answers all the Arguments in the world, whither ie be possible or not possible, would faine make the matter faire, and the Decree tolerable, for fayes be, the Decree meanes that the body is broken not in it felfe but in the fign, and yet the Decree Gyes that not only the Sacrament (which if any thing be, is cortainly the fign) but the very body it felle is broken and champed with hands and teeth respectively; which indeed was nothing but a plaine over-acting the Article in contradiction to Berengarius. And the answer of Bellarmine is not sense; for he denies that the body it selfe is broken in it selfe (that was the errors we charg'd upon the Roman Synod) and the fign abbreating from the body is not broken, (for that was the opinion that Counsell condemn'd in Beren. garine) but layes Bellarmine, the body in the fign . What's that? for peither the fign, nor the body por both together are broken : For if either of them diffinally, they either ruth upon the arrow which the Roman Symod condemn'd in Berangeries, or upon that which they would fain excuse in Pope Nichelas: but if both are broken then the true to affirm

it of either, and then the Councell is blasphemous in saying that Christ's glorified body is passible and frangible by naturall manducation : So that it is and it is not, it is not this way. and yet it is no way elfe, but it is some way, and they know not how, and the Councell spoke blasphemy, but it must be made innocent; and therefore, it was requifite a cloud of a diffinction should be raised, that the unwary Reader might be amused, and the Decree scape untoucht; but the truth is, they that undertake to justifie all that other men say, must be more subtle then they that faid it, and must use such distinctions which possibly the first Authors did not understand. But I will multiply no more instances, for what instance soever I shall bring, some or other will be answering it, which thing is so farre from satisfying * Illa demun me in the particulars, that it increases the difficulty in the eis videntur generall, and fitisfies me in my first beliefe : For "if no De- edica & Concrees of Councels can make against them though they seeme cilia que in never so plain against them, then let others be allowed the rem suam fafame liberty, (and there is all the reason in the world they count; reliqua should) and no Decree shall conclude against any Doctrine, that assimant they have already entertain'd; and by this meanes the Church quam convenis no fitter inffrument to Decree Controversies then the tum mulier-Scripture it felfe, there being as much obscurity and disputing cularum in in the fense, and the manner, and the degree, and the compethermis Ludo, tency, and the obligation of the Decree of a Councell, as of Vives in Sciolius a place of Scripture. And what are we the nearer for a Decree, lib 20. Aug de if any Sophister shall think his elusion enough to contest against Civit. Dei. the Authority of a Councell? yet this they doe, that pretend 6.25. highest for their Authority, which consideration or some like 36. q. 2. c. plait might possibly make Gratian preferre S. Hierom's single cuit. Testimony before a whole Councell, beganse hee had Scripture of his fide; which fayes, that the Authority of Councels is not automs , and that Councels may possibly recede from their Rule, from Scripture; and in that case, a single perion proceeding according to Rule is a better Argument; which indeed was the faying of Panermitan, in concernentibus Part. I. de elefidem etiam distum unius privati esset disto Papa aut totius ciel. cap. Concilii preserendum, si ille moveretur melioribus Argu- figni scassi. mentis.

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Numb. 11.
Athanaf.lib.de
Synod. Fruita
igitur circumcurfitantes
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fidem fe Synodos postulare,
cum it Divina
Scriptura ommibus potentior.

Heb. 13.7.

A THE WILLIAM BEREIT

I end this Discourse with representing the words of Gregory Mazianzen in his Epiftle to Procepiut; Ego fi vera foribere operace ita animo affectais fum , ut omnia Episcoporum Concilia fugiam, quoniam nullius Concilii finem latum fauftumg, vidi. nec and depullionem malorum potins quam accessionem & incrementum babuerie : But I will not be fo severe and dogmaticall against them: For I believe many Councels to have been cald with fufficient Authority, to have been managed with fingular piety and prudence, and to have been finished with admirable successe and cruth, And where we find such Councels, he that will not with all veneration believe their Decrees, and receive their functions, understands not that great duty he owes to them who have the care of our foules, whole faith me are beaind to follow (faith S. Paul) that is so long as they follow Christ, and certainly many Councels have done to : But this was then when the publike interest of Christendome was better conferv'd in determining a true Article, then in finding a discreer tempera or a wife expedient to latisfie disagreeing perfores (As the Fathers at Trent did, and the Luther and and Galvinife did at Sendamir in Polonia; and the Subbanfarians and Supralapferieus did at Dore:) It was in Agest when the fumme of Religion did not confift in maintaining the Gran. desan of the Papacy; where there was no order of men with a fourth Yow upon them to advance S. Peters Chaire: when there was no man, nor any company of men, that efteem'd themselves infallible, and therefore they seatched for truth as if they means to find it, and would believe it if they could fee it prov'd, not refolv'd to prove it because they had upon chance or interest believ'd it; then they had rather have spoken a truth, then upheld their reputation, but only in order to truth. This was done sometimes, and when it was done. God's Spirit pever fail'd them, but gave them fuch affiliances as were fufficient to that good end for which they were Affembled, and did implore his aid : And therefore it is that the foure generall Councels to called by way of eminency, have gained To great a reputation above all others, not because they had a better promise or more speciall assistances, but because they proceeded better according to the Rule, with kile faction.

faction, without ambition and remporall ends,

And yet those very Assemblies of Bishops had no Autho. Numb. 12. rity by their Decrees to make a Divine Faith, or to constitute new objects of necessary Credence; they made nothing true that was not so before, and therefore they are to be apprehended in the nature of excellent Guides, and whose Decrees are most certainly to determine all those who have no Argument to the contrary of greater force and efficacy then the Authority or reasons of the Councell. And there is a duty owing to every Parish Priest, and to every Dioecesan Bishop; these are appointed over us and to answer for our soules, and are therefore morally to guide us, as reasonable Creatures are to be guided, that is by reason and discourse: For in things of judgement and understanding, they are but in forme next above Beasts, that are to be ruled by the imperiousnesse and absolutenesse of Authority, unlesse the Authority be Divine, that is, infallible. Now then in a juster height, but still in its true proportion, Affemblies of Bishops are to guide us with a higher Authority, because in reason it is supposed they will doe it better. with more Argument and certainty, and with Decrees, which have the advantage by being the results of many discourses of very wife and good men : But that the Authority of generalt Councels, was never effeem'd absolute, infallible and unlimited; appears in this, that before they were obliging, it was necessary that each particular Church respectively should accept them , Concurrente universali tetins Ecclesia confensa, Oc. Vid. S. August. in declaratione veritatum qua credenda sunt & c. That's the way baptionte. of making the Decrees of Councels become authentik, and Donar. be turn'd into a Law as Gerson observes; and till they did, their Decrees were but a dead letter (and therefore it is that these later Pope have fo labour'd, that the Councell of Trent Thould . So did the be received in France; and Carolus Molinens a great Lawyer, third Estate of and of the Roman Communion, disputed * against the recep- France in the tion,) and this is a known condition in the Canon Law, but Convention of it proves plainly that the Decrees of Councels have their Au the three E. thority from the voluntary submission of the particular Churches, Lewis the 13th not from the prime fanction and constitution of the Councell. earnestly con-And there is great treason it should; for as the representative tend against it.

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body of the Church derives all power from the diffusive body which is represented, so it resolves into it, and though it may have all the legall power, yet it hath not all the naturall; for more able men may be unfent, then fent; and they who are fent may be wrought upon by fratagem, which cannot happen to the whole diffusive Church; it is therefore most fit that fince the legall power, that is, the external was passed over to the body representative, yet the efficacy of it, and the internall should so still remaine in the diffusive, as to have power to confider whether their representatives did their duty yea or no, and so to proceed accordingly : For unlesse it be in matters of inflice, in which the interest of a third person is concern'd, no man will or can be supposed to passe away all power from himfelfe of doing himselfe right, in matters personall, proper, and of so high concernment: It is most unnaturall and unreasonable. But besides, that they are excellent instruments of peace, the best humane Judicatories in the world, rare Sermons for the determining a point in Controversy, and the greatest probability from humane Authority, besides these advantages (I say). I know nothing greater that generall Councels can pretend to with reason and Argument sufficient to satisfie any wife man: And as there was never any Councell fo generall, but it might have been more generall; for in respect of the whole Church, even Nice it felfe was but a small Assembly; so there is no Decree fo well constituted, but it may be prov'd by an Argument higher then the Authority of the Councell: And therefore generall Councels, and Nationall, and Provinciall, and Dioecesan in their severall degrees, are excellent Guides for the Prophets and directions and instructions for their Prophelyings, but not of weight and Authority to refraine their Liberty to wholy, but that they may diffent when they fee a reason, strong enough so to perswade them, as to be willing upbird Effere de on the confidence of that reason and their own fincerity, to answer to God for such their modesty, and peaceable, but (as they believe) their necessary disagreeing. ion a system antiched of the particular Obligator town to said

a cremitection it liced; for as the representative and searthen

in the prime accidented confliction of the same checkle con-

SECT. VII.

Of the fallibility of the Pope, and the uncertainty of bis Expounding Scripture, and resolving Questions.

The Ut fince the Question between the Councell and the Pope Numb. 1. Derew high, there have not wanted abettors so confident on the Popes behalfe, as to believe Generall Councels to be nothing but Pompes and Solennities of the Catholike Church, and that all the Anthority of determining Controversies is formally and effectually in the Pope. And therefore to appeale from the Pope to a future Councell is a herefy, yea, and Treafon too faid Pope Pins II, and therefore it concerns us now Epistad Noto be wife and wary. But before I proceed, I must needs 1e- rimberg. member that Pope Pine II, while he was the wife and learned Patrum & a-Lucas Sylvins, was very confident for the preheminence of a vorum no-Councell, and gave a merry reason why more Clerks were for frorum tem-the Popes then the Councell, though the truth was on the debart dicere other fide, even because the Pope gives Bishopricks and Ab. Papam effe beys, but Councels give none; and yet as soone as he was supra Concimade Pope, as if he had been inspired, his eyes were open to lium.l.t. de fee the great priviledges of S. Peters Chaire, which before he geflis Concil. could not see, being amused with the truth, or else with the reputation of a Generall Councell. But however, there are many that hope to make it good;, that the Pope is the Universall and the infallible Doctor, that he breathes Decrees as Oracles, that to diffent from any of his Cathedrall determinations is absolute herefy, the Rule of Faith being nothing else. but conformity to the Chaire of Peter. So that here we have met a restraint of Prophecy indeed; but yet to make amends, I hope we shall have an infallible Guide, and when a man is in Heaven, he will never complaine that his choyce is taken from him, and that he is confin'd to love and to admire, fince. his love and his admiration is fixt, upon that which makes. him happy, even upon God himselfe. And in the Church of Rome there is in a lower degree, but in a true proportion as. little cause to be troubled, that we are confin'd to believe just

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so, and no choice left us for our understandings to discover or our wills to chuse, because though we be limited, yet we are pointed out where we ought to reft, we are confin'd to our Center, and there where our understandings will be satisfied. and therefore will be quier, and where after all our strivings, studies and endeavours we defire to come, that is, to truth, for there we are fecur'd to find it, because we have a Guide that is infallible: If this prove true, we are well enough. But if it be falle or uncertain, it were better we had fill kept our liberty, then be cozened out of it with gay pretences. This then we min the Authority of deserrablino Rain we death

Numb. 2.

And here we shall be opprefied with a cloud of Witneffes: For what more plaine then the Commission given to Peter? Thou art Peter, and upon this Rock will I build my Church. And to thee will I give the Keyes. And again, for thee have I prayed that thy faith faile not; but thou when thou art converred confirm thy brothron; And again, if show lovely me feed my therp . Now nothing of this being spoken to any of the other Apostles, by one of these places S. Peter must needs be appoinred Foundation or Head of the Church, and by confequence he is to rule and govern all, By some other of these places he is made the supreme Pastor, and he is to teach and determine all, and mabled with an infallible power to to doe : And in a right understanding of these Authorities, the Fathers speak great things of the Chaire of Poter; for we are as much bound to be-Irenz. con- lieve that all this was spoken to Peters Successors, as to his Person; that mast by all meanes be supposed, and to did the old Doctors, who had as much certainty of it as we have, and no more; but yet let's hear what they have faid, To this Church by reason of its more powerfull principality it is maceffory all Churches round about fronte Convene : In this, Tradition Apostolicall alwayes was observed, and therefore to communicate with this Bishop with this " Church, was to be in Camesunion with the Church Catholike: To this Church errour or perficion freffe cannot have acceffet . Will Apainft this San the gates of Hell cannot provaile . . . de For maknowebis Church to be built upon a Rock out . . And whooverteas the Lamb not within this House, is prophane; he shar is not in the Ark of Noah

tra.hæref. 1.3. C+3. * Ambr. de obitu Salyri,& 1. I. Ep. 4. ad Imp.Cypr. Ep. b Cypr.Ep.55. ad Cornel. c S.Austin, in Pfal. contra. partem. Donat. d Hieron, Ep. 57.ad Damafum.

Noah perifles in the imundation of waters. He that gathers not with this Bishop be scarrers; and he that belongeth not to Christ. must needs belong to Antichrift. And that's his finall fentence: But if you would have all this prov'd by an infallible Argument, c Opeatus of Milevis in Africa Supplies it to us from c L.2, contra: the very name of Peter: For therefore Christ gave him the cognomination of Cophar and & meaning, to shew that S. Peter was the visible Head of the Catholike Church. Digmm patellà operculum! This long harangue must needs be full of tragedy to all them that take liberty to themselves to follow Scripture and their best Guides, if it happens in that liberty that they depart from the perswasions or the Communion of Rome: But indeed, if with the peace of the Bishops of Rome I may fay it, this Scene is the most unhandsomely laid, and the worst carried of any of those pretences that have larely abused Christendome.

Against the Allegations of Scripture, I shall lay no greater prejudice then this, that if a person dis-interested should fee them, and confider what the products of them might pofably be the last thing that he would think of, would be how that any of these places should serve the ends or pretences of the Church of Rome : For to instance in one of the particulars, that man had need have a strong fancy who imagines that because Christ pray'd for S. Peter, that (being he had design'd him to be one of those upon whose preaching and Doctrine he did meane to constitute a Church) that his faith might not fails, (for it was necessary that no bitternesse or stopping should be in one of the first springs, least the current be either spoil'd or obstructed) that therefore the faith of Pope Alexander VI, or Gregory, or Clement 1500 years after, should be be preserved by vertue of that prayer, which the forme of words, the time the occasion, the manner of the addresse, the effect it selfe, and all the circumstances of the action and perfon did determine to be personall: And when it was more then 222, 92, 4.6. personall, S. Peter did not represent his Successors at Rome, but ar. 6. ad 3 m. the whole Catholike Church, sayes Aguinas and the Divines of the University of Paris, Volume enim pro fold Eccle a effe L. de Rooratum, fayes Bellarmine of them, and the gloffe upon the Canon man. Pont. c.3.

Parmenian.

Numb. 3.

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29.dift. Anaftatius 60.dift. ft Papa. Law plainly denies the effect of this prayer at all to appertain to the Pope : Quare de qua Ecclesia intelligas quod boc dienur quod non poffit errare, fi de ipfo Papa qui Ecelefia dicitur ? fed certum eft qued Papa errare poteft ... Refpondeo ipfa Congregatio fidelium bic dicitur Ecclefia, & talis Ecclefia non potest non effe. num sple Dominus orat jeo Ecclesia, & voluntate labiorum suo. rum non fraudabitur. But there is a little danger in this Argument when we well confider it; but it is likely to redound on the head of them whose turns it should serve : For it may be remembred that for all this prayer of Christ for S. Peter, the good man fell fouly, and denyed his Mafter shamefully: And shall Christs prayer be of greater efficacy for his Successors, for whom it was made but indirectly and by confequence, then for himselfe, forwhom it was directly and in the first intention? And if not, then for all this Argument, the Popes may deny Christ as well as their cheife and Decessor Peter. But it would not be forgotten how the Roman Doctors will by no meanes allow that S. Peter was then the chiefe Bishop or Pope, when he denved his Master. But then much lesse was he chosen chiefe Bishop, when the prayer was made for him, because the prayer was made before his fall; that is, before that time in which it is confessed, he was not as yet made Pope: And how then the whole Succession of the Papacy should be intitled to it, passes the length of my hand to span. But then also if it be supposed and allowed, that these words shall intaile infallibility upon the Chaire of Rome, why Chall not also all the Apostolical Sees bee infallible as well as Rome? why shall not Conftantinople or Byzantium where S. Andrew fate? why shall not Ephefus where S. John sate? or Jerufalem where S. James fate? for Christ prayed for them all, set Pater fantifivaret des fua veritate, Joh. 17. and to ampor de

Numb. 4.

2. For [tibi dabo claves,] was it personall or not? If it were, then the Bishops of Rome have nothing to doe with it: If it were not, then by what Argument will it be made evident that S. Peter, in the promise represented only his Successors, and not the whole Colledge of Apostles, and the whole Hierarchy? For if S. Peter was chiefe of the Apostles, and Head of the Church, he might saire enough be the representative of the

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whole Colledge, and receive it in their right as well as his own; which also is certain that it was so, for the same promise of binding and loofing, (which certainly was all that the keyes were given for) was made afterward to all the Apoftles, Mat. 18. and the power of remitting and retaining which in reason and according to the stile of the Church is the same thing in other words, was actually given to all the Apostles, and unlesse that was the performing the first and second promise, we find it not recorded in Scripture how or when or whether yet or no. the promise be performed: That promise I say which did not pertaine to Peter principally and by origination, and to the rest by Communication, fociety and adherence, but that promife which was made to Peter first, but not for himselfe, but for all the Colledge, and for all their Successors, and then made the second time to them all, without representation, but in diffusion, and perform'd to all alike in presence except S. Thomas. And if he went to S. Peter to derive it from him, I know not; I find no record for that, but that Christ convey'd the promise to him by the fame Commission, the Church yet never doubted, nor had she any reason. But this matter is too notorious: I say no more to it, but repeat the words and Argument of S. Austin Si boc Petro tantum dictum est, non facit boc Ecclesia: If the Keyes were only given and fo promised to S. Peter, that loans. the Church hath not the Keyes, then the Church can neither bind nor loofe, remit nor retaine, which God forbid; if any man should endevour to answer this Argument, I leave him and S. Austin to contest it.

3. For pasce oves there is little in that Allegation, besides Numb. 53 the boldnesse of the Objectors; for were not all the Apostles bound to feed Christ's sheep? had they not all the Commission from Christ, and Christ's Spirit immediately ? S. Paul had certainly; did not So Peter himselfe say to all the Bishops of Pontui, Galatia, Cappadocia, Asia, and Bithinia, that they should feed the flock of God, and the great Bishop and Shepheard should give them an immarcescible Crown; plainly implying, that from whence they derived their Authority, from him they were fure of a reward: In pursuance of which S. Cyprian laid his Argument upon this basis, Nam cum statutum sit omnibus Li.t. Epist. 3,

nobis

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nobis, oc. & fingulis paftoribus portio gregis, &c. Did not S. Paul call to the Bishops of Ephefes to feed the flock of God, of which the holy Ghoft hath made them Bishops or Over-seers? and that this very Commission was spoken to Peter not in a personall, but a publike capacity, and in him spoke to all the Apostles we see atsefted by S. Aufin, and S. Ambrofo and generally by all An-

tionity; and it so concern'd even every Priest that Damasus

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De agone Chrifti, c.30.

Epift,ad Athamaí, apud Athanaf.tom. I. pag. 42. Pa-III.

was willing enough to have S. Hieron explicate many questions for him. And Liberius writes an Epiftle to Athanafius with much modefly requiring his advice in a Question of Faith. ing nand wearding is adrauptros, wel as actors neces unt. That I also may be perswaded without all doubting of those things which you shall be pleased to command me. Now Li. berius needed not to have troubled himselfe to have writ into the Baft to Arbanofine; for if he had but feated himfelfe in his Chaire, and made the dictate, the refult of his pen and inke would certainly have taught him and all the Church; but that the good Pope was ignorant that either pasce ever was his own Charter, and Prerogative, or that any other words of Scripture had made him to be infallible, or if he was not ignorant of it; he did very ill to complement himselfe out of it. So did all those Bishops of Rome that in that troublesome and unprofitable Queftion of Eafter; being unfatisfied in the supportation of the Egyptime, and the definitions of the Mathematicall Bishops of Alexandria, did yet require and intreat Liso, Epifi.83. S. Ambrofe to rell them his opinion, as he himselfe witnesses : If pasce over belongs only to the Pope by primary title, in these eafes the sheep came to feed the Shepherd, which though it was well enough in the thing, is very ill for the pretentions of the Roman Bilhops; and if we confider how little many of the Popes have done toward feeding the sheep of Christ, we shall bardly determine which is the greater prevarication, that the Pope should claime the whole Commission to be granted to him, or that the execution of the Commission should be wholly passed over to others; and it may be there is a my-

flery init, that fince S. Peter fem a Bishop with his staffe to

raise up a Disciple of his from the dead, who was afterward Bishop of Triers, the Popes of Reme never weare a Pastorall

staffe except it be in that Diocesse (sayes Aquinas) for great reason that he who does not doe the office, should not beare the M.4. Sent dift. Symbol; but a man would think that the Popes Mafter of the Ceremonies was ill advised not to affigne a Pastorall staffe to him, who precends the Commission of pasce over to belong to him by prime right and origination. But this is not a bufineffe to be merry in.

But the great support is expected from Twes Petrus & Super Namb. 6. hane Petram edificabo Ecclefiam, &c. Now there being fo great difference in the exposition of these words, by persons dis-interrefled, who, if any, might be allowed to judge in this Question, it is certain that neither one sense nor other can be obtruded for an Article of faith, much leffe as a Catholicon instead of all by conflicuting an Authority which should guide us in all Faith, and determine us in all Questions: For if the Church was not built upon the person of Peter, then his Successors can challenge nothing from this instance; now that it was the confession of Peter upon which the Church was to rely for ever, we have wit- Ad Philaneffes very credible, S. Ignatius, S. Bafil, & S. Hilary, & S. Gregory delph. Nyffen, e S. Gregory the Great, & S. Auftin. & S. Cyrill of Alex- b. Seleuc.orat; andria, h Isdore Petusios, and very many more. And although all 25. these witnesses concurring cannot make a proposition to be true, L.s. de Triyet they are sufficient witnesses, that it was not the Universall d De Trinibeliefe of Christendome that the Church was built upon S. Peters tate adverts person. Cardinall Perron bath a fine fancy to eludethis variety Iudzos, of Expention, and the consequents of it; For (faith he) there e L.3. Ep. 33. Expositions are not contrary or exclusive of each other, but f In I. Eph. inclusive and consequent to each other: For the Church is De Trial founded causally upon the confession of S. Peter, formally upon 1.4. the ministry of his person, and this was a reward or a confe- h L.I.Ep.235 quent of the former: So that these Expositions are both true, but they are conjoyn'd as mediate and immediate, direct and collaterall, literall and morall, originall and perperuall, accessory and temporall, the one consign'd at the beginning, the other introduced upon occasion : For before the spring of the Arrian herely, the Fathers expounded these words of the person of Peter; but after the Arrians troubled them, the Fathers finding great Authority, and Energy in this confession

* Epist. ad Philadelph. In c.16. Mat. of Peter for the establishment of the natural filiation of the Son of God, to advance the reputation of these words and the force of the Argument, gave themselves lience to expound these words to the present advantage, and to make the confession of Peter to be the foundation of the Church, that if the Arrians faould encounter this Authority, they might with more prejudice to their persons declaime against their cause by saying they overthrew the foundation of the Church, Besides that this answer does much dishonour the reputation of the Fathers integrity, and makes their interpretations lesse credible as being made not of knowledge or reason but of necessity and to ferve a present turn, it is also falle: For * Ignatius expounds it in a spiritual sense, which also the Liturgy attibuted to S. James cals an mireas fraince And Origen expounds it mystically to a third purpose, but exclusively to this: And all these were before the Arrian Controverly. Box if it be lawfull to make fuch unproved observations, it would have been to better purpose, and more reason to have observed it thus ... The Fathers so long as the Billion of Rome kept himselfe to the limits prescrib'd him by Christ, and indulged to him by the Constitution or conceffion of the Church, were unwary and apt to expound this place of the person of Peter; but when the Church began to enlarge her phylacteries by the favour of Princes, and the Sunthine of a prosperous fortune, and the Pope by the advantage of the Imperial Seat, and other accidents began to invade upon the other Bilhops and Patriarchs, then that he might have no colour from Scripture for such new pretentions, they did most generally turn the stream of their expositions from the person to the confession of Peter, and declar'd that to be the foundation of the Church. And thus I have required fancy with fancy; but for the maine point, that' thefe two Expositions are including of each other, I find no warrant; for though they may confift together well enough, if Christ had so intended them; yet unlesse it could be shown by some circumstance of the Text, or fome other extrinsecall Argument that they must be fo, and that both fenses were actually intended, it is but gratis dillim and a begging of the Question, to say that they are so, and the fancy so new, that when S. Auftin had expounded expounded this place of the person of Peter, he reviewes it againe, and in his Retractations leaves every man to his liberry which to take; as having nothing certaine in this Arricle: which had been altogether needlesse if he had believed them to be inclusively in each other, neither of them had need to have beene retracted, both were alike true, both of them might have been believed: But I faid the fancy was new, and I had reason; for it was so unknown till yesterday. that even the late Writers of his own fide, expound the words of the confession of S. Peter exclusively to his person or a Besens, pai any thing elfe, as is to be feen in Marsilius, b Petrus de Aliaco cis part, 2.c. ? 8. and the gloffe upon Dift. 19 can, ita Dominus, Sut Supra, which Becommend. also was the Interpretation of Phavorinus Camers their own facr. Script. Bishop, from whom they learnt the resemblance of the word INSO and wisa, of which they have made so many gay difcourles, wisa sept bet wists appaying nuple inum Inos Xpiss eig יועשאוא בעיקו שוגבעשל שאונסטונה לוד עם פור עוד של שואס שווים שואס שווים שואס שואס שווים שואס שווים שואס שווים שווי

3. But upon condition I may have leave at another time to Numb. 7. recede from fo great and numerous Testimony of Fathers, I am willing to believe that it was not the confession of S. Peter, but his person upon which Christ said he would build his Church? or that these Expositions are consistent with and consequent to each other, that this confession was the objective foundation of Faith, and Christ and his Apostles the subjective, Christ principally, and S. Peter instrumentally; and yet I understand not any advantage will hence accrue to the Sea of Rome: For upon S. Peter it was built, but not alone, for it was upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chief corner flone; and when S. Paul reckoned the Oeconomy of Hierarchy, he reckons not Peter first, and then the Apostles, But first Apostles, secondarily Prophets, &c. And whatsoever is. first, either is before all things elle, or at least nothing is before it : So that at least S. Peter is not before all the rest of the Apolities, which also S. Paul expresly averres, I am in nothing inferiour to the very chiefest of the Apostles, no not in the very being a Rock and a foundation; and it was of the Church of Ephefue, that S. Paul faid in particular it was columna & firmamentum veritatie, that Church was, not excluding others,

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Vid.Socrat. 1.1.0.19.20. Sozom: 1,2. c. IA. Niceph. 1.14.C.40. Numb. 8.

for they also were as much as she; for so we keep close and be united to the corner stone, although some be master builders. yet all may build, and we have known whole Nations converted by Lay-men and women, who have been builders so farre as

to bring them to the corner stone.

6. But suppose all these things concern S. Peter in all the capacities can be with any colour pretended, yet what have the Bishops of Rome to doe with this? For how will it appear that these promises and Commissions did relate to him as a particular Bishop, and not as a publike Apostle? Since this later is so much the more likely, because the great pretence of all feemes in reason more proportionable to the founding of a Church, then its continuance : And yet if they did relate to him as a particular Bishop (which yet is a further degree of improbability, removed further from certainty) yet why shall S. Clement or Linus rather succeed in this great office of headthip then S. John or any of the Apostles that survived Peter: It is no way likely a private person should skip over the head of an Apostle; or why shall his Successors at Rome more enjoy the benefit of it then his Successors at Animob, since that he was at Amisch and preached there, we have a Divine Authority, but that he did so at Rome at most we have but a humane; and if it be replyed that because he dyed at Rome, it was Argument enough that there his Successors were to inherit his priviledge, this besides that at most it is but one little degree of probability, and so not of strength sufficient to support an Article of faith; it makes that the great Divine Right of Rome, and the Apostolical prefidency was so contingent and fallible as to depend upon the decree of Nero; and if he had fent him to Marineth there to have suffered Marryrdome, the Bishops of that Town had been heads of the Catholike Church. And this thing presses the harder, because it is held by no meane persons in the Church of Rome, that the Bilhoprick of Rome and the Papacy are things separable: And the Pope may quit that Sea and fit in mother, which to my understanding is an Argument, that he that succeeded Peter at Antiech, is as much supream by Divine Right as he that fits at Rome; both alike, that is, neither by Divine Ordinance : For if the Roman Bishops by

Vid.Cameracenf. Qu. vcfpert.

Christ's intention were to be Head of the Chuch, then by the same intention, the Succession must be continued in that Sea, and then let the Pope goe whether he will, the Bishop of Rome must be the Head, which they themselves deny, and the Pope himselfe did not believe, when in a schisme he fate at Avignon; and that it was to be continued in the Sea of Rome. ir is but offered to us upon conjecture, upon an act of providence, as they fancy it, so ordering it by vision, and this proved by an Author which themselves call fabulous and Apocryphall, under the name of Linus, in Biblioth. PP. de passione Petri & Pauli : A goodly building which relies upon an event that was accidentall, whose purpose was but infinuated, the meaning of it but conjectur'd at, and this conjecture so uncertain, that it was an imperfect aime at the purpose of an event, which whether it was true or no, was so uncertain, that it is ten to one there was no fuch matter. And yet again, another degree of uncertainty is, to whom the Bishops of Rome doe succeed: For S. Paul was as much Bishop of Rome, as S. Peter was; there he prefided, there he preach'd, and he it was that was the Doctor of the Uncircumcifion and of the Gentiles, S. Peter of the Circumcifion, and of the Jewes only; and therefore the converted Jewes at Rome, might with better reason claim the priviledge of S. Peter, then the Romans and the Churches in her Communion, who doe not derive from Jewish Parents.

7. If the words were never so appropriate to Peter, or also Numb. 9. communicated to his Successors, yet of what value will the confequent be? what prerogative is entail'd upon the Chaire of Rome? For that S. Peter was the Ministerial Head of the Church, is the most that is defir'd to be prov'd by those and all other words brought for the fame purpoles, and interests of that Sea: New let the Ministerall Head have what Dignity can be imagined; let him be the first (and in all Communities that are regular, and orderly there must be something that is first, upon certain occasions where an equal power cannot be exercised, and made pompous or ceremoniall:) But will this Ministerial Headship inserre an insallibility? will it inserre more then the Headship of the Jewish Synagogue, where clearly the High Priest was supreme in many senses, yet in no sense

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infallible? will it inferre more tous, then it did amongst the Apostles? amongst whom if for orders sake, S. Peter was the first, yet he had no compulsory power over the Apostles; there was no fuch thing spoke of, nor any such thing put in practile. And that the other Apostles were by a personall priviledge as infallible as himselfe, is no reason to hinder the exercise of jurisdiction or any compulsory power over them; for though in Faith they were infallible, yet in manners and matter of fact as likely to erre as S. Peter himselfewas, and certainly there might have something hapned in the whole Colledge, that might have been a Record of his Authority, by transmitting an example of the exercise of some Judiciall power over some one of them: If he had but withflood any of them to their faces, as S. Paul did him, it had been more then yet is faid in his behalfe. Will the Ministeriall Headship inferre any more then when the Church in a Community or a publike capacity, should doe any Act of Ministery Ecclesiasticall, he shall be first in Order? Suppose this to be a dignity to prefide in Councels, which yet was not alwayes granted him; Suppose it to be a power of taking cognisance of the Major Causes of Bishops when Councels cannot be called; Suppose it a double voyce or the last decifive, or the negative in the causes exteriour; Suppose it to be what you will of dignity or externall regiment, which when all Churches were united in Communion, and neither the interest of States, nor the engagement of opinions had made disunion, might better have been acted then now it can; yet this will fall infinitely short of a power to determine Controversies infallibly, and to prescribe to all mens faith and consciences. A Ministerial Headship or the prime Minister cannot in any capacity become the foundation of the Church to any fuch purpose. And therefore men are causlessely amused with fuch premises, and are afraid of such Conclusions which will never follow from the admission of any sense of these words that can with any probability be pretended.

Numb. 10.

8. I consider that these Arguments from Scripture, are too weak to support such an Authority which pretends to give Oracles, and to answer infallibly in Questions of Faith, because there is greater reason to believe the Popes of Rome have erred,

erred, and greater certainty of demonstration, then these places can be that they are infallible, as will appear by the inflances and perpetuall experiment of their being deceived of which there is no Question, but of the sense of these places there is a And indeed, if I had as clear Scripture for their infallibility, as I have against their halfe Communion, against their Service in an unknown torigue, worshipping of Images, and divers other Articles, I would make no scruple of believing, but limit and conform my understanding to all their Dictates, and believe it reasonable all Prophecying should be restrain'd: But till then. I have leave to discourse, and to use my reason; And to my reason, it seemes not likely that neither Christ nor any of his Apostles, S. Peter himselfe, not S. Paul writing to the Church of Rome, should speak the least word or tittle of the infallibility of their Bishops, for it was certainly as convenient to tell us of a remedy, as to foretell that certainly there must needs be herefies, and need of a remedy. And it had been a certain determination of the Question, if when so rare an opportunity was ministred in the Question about Circumcision that they should have fent to Peter, who for his infallibility in ordinary, and his power of Headflaip would not only with reafon enough as being infallibly affifted, but also for his Authority have best determin'd the Question, if at least the first Christians had known so profitable and so excellent a secret; and although we have but little Record, that the first Councell at Jerusalem did much observe the solennities of Law, and the forms of Conciliary proceedings, and the Ceremonials; yet fo much of it as is recorded, is against them, S. James and not S. Peter gave the finall sentence, and although S. Peter determin'd the Question pro libertate, yet S. James made the Decree, and the Affirmentum too, and gave sentence they should abstaine from some things there mentioned, which by way of temper he judg'd most expedient : And so it passed. And s. Peter shewed no fign of a Superiour Authority, nothing of hom. 3, in, act, Superiour jurisdiction, Opa 3 aurer et noine maria meiera Apost. วอดับพร, นิริโท ลับอิยาใหลัง นิฮิ สอาเหลัง.

So that if this Question be to be determin'd by Scripture, it Numb. 13. must either be ended by plaine places or by obscure; plaine

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places there are none, and these that are with greatest faney pretended, are expounded by Antiquity to contrary purpoles. But if obscure places be all the ausersia, by what meanes shall we infallibly find the sense of them? The Popes interpretation though in all other cases it might be pretended, in this cannot: for it is the thing in Question, and therefore cannot determine for it selfe; either therefore we have also another infallible guide besides the Pope, and so we have two Foundations and two Heads (for this as well as the other upon the fame reason) or else (which is indeed the truth) there is no infallible way to be infallibly affured that the Pope is infallible. Now it being against the common condition of men, above the pretences of all other Governours Ecclefiafticall, against the Analogy of Scrip. ture, and the deportment of the other Apostles, against the Occonomy of the Church, and S. Peters own entertainment, the prelumption lies against him, and these places, are to be left to their prime intentions and not put upon the rack, to force them to confesse what they never thought.

Numb. 12.

But now for Antiquity, if that be deposed in this Question. there are so many circumstances to be considered to reconcile their words and their actions, that the processe is more troublefome then the Argument can be concluding, or the matter confiderable: But I shall a little consider it, so farre at least as to thew either Antiquity faid no fuch thing as is pretended, or if they did, it is but little confiderable, because they did not believe themselves; their practise was the greatest evidence in the world against the pretence of their words. But I am much eased of a long disquisition in this particular (for I love not to prove a Question by Arguments whose Authority is in it felfe as fallible, and by eiseumstances made as uncertain as the Question) by the saying of Aneas Sylvins, that before the Nicens Councell every man liv'd to himselfe, and small respect was had to the Church of Rome, which practife could not well confift with the Doctrine of their Bishops infallibility, and by consequence supreme judgement and last resolution in matters DeRom.Post. of Faith; but especially by the infinuation and consequent acknowledgement of Bellarmine, that for 1000 years together the Fathers knew not of the Doctrine of the Popes infallibility,

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for Nilus, Gerson, Alemain, the Divines of Paris, Alphonsus de Caftro, and Pope Adrian VI, perions who liv'd 1400 after Christ, affirm, that infallibility is not feated in the Popes person, that he may erre and sometimes actually hath, which is a clear demonstration that the Church knew no such Doctrine as this: there had been no Decree nor Tradition, nor generall opinion of the Fathers, or of any age before them; and therefore this opinion which Bellarmine would faine blaft if he could, yet in his Conclusion he sayes it is not proprie baretica. A device, and an expression of his own without sense or precedent. But if the Fathers had spoken of it and believed it, why may not a disagreeing person as well reject their Authority when it is in behalf of Rome, as they of Rome without scruple cast them off when they speak against it? For as Bellarmine being pressed with the Authority of Nilus Bishop of Thessalonica and other Fathers, he fayes that the Pope acknowledges no Fathers but they are all his children, and therefore they cannot depose against him; and if that be true, why shall we take their Tettimonies for him? for if Sonnes depose in their Fathers behalfe, it is twenty to one, but the adverse party will be cast, and therefore at the best it is but sufectum Testimonium. But indeed this discourse signifies nothing, but a perpetual uncertainty in such topicks, and that where a violent prejudice, or a concerning interest is engaged, men by not regarding what any man fayes, proclaim to all the world that nothing is certain, but Divine Authority.

But I will not take advantage of what Bellarmine fayes, nor Numb. 13. what Stapleton, or any one of them all fay, for that will bee but to presse upon personall perswasions, or to urge a generall Question with a particular defaillance, and the Question is never the nearer to an end; for if Bellarmine fayes any thing that is not to another mans purpose or perswasion, that man will be tryed by his own Argument, not by anothers: And fo would every man doe that loves his liberty, as all wife men doe, and therefore retain it by open violence, or private evalions: But to return.

An Authority from Irenens in this Question, and on behalf Numb. 14. of the Popes infallibility, or the Authority of the Sea of Rome,

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or of the necessity of communicating with them is very fallible: for besides that there are almost a dozen answers to the words of the Allegation, as is to be feen in those that trouble them. selves in this Question with the Allegation, and answering such Authorities, yet if they should make for the affirmative of this Question, it is presestatio contra factum. For Irenaus had no fuch great opinion of Pope Victors infallibity, that he believed things in the same degree of necessity that the Pobedid for therefore he chides him for Excommunicating the Afan Bishops assiss all at a blow in the Question concerning Easter day; and in a Question of Faith he expresly disagreed from the doctrine of Rome: for Ireneus was of the Millenary opinion, and believed it to be a Tradition Apostolicall; now if the Church of Rome was of that opinion, then why is she not now? where is the succession of her doctrine? But if she was not of that opinion then, and Ireneus was, where was his beliefe of that Churches infallibility? The fame I urge concerming S. Cyprian who was the head of a Sect in opposition to the Church of Rome, in the Question of rebaptization, and he and the abettors, Firmilian and the other Bishops of Cappadocia, and the voifinage spoke harsh words of Stephen, and fuch as become them not to speak to an infallible Doctor, and the supreme Head of the Church. I will urge none of them to the disadvantage of that Sea, but only note the Satyrs of Firmilian against him, because it is of good use, to shew that it is possible for them in their ill carriage to blast the reputation and efficacy of a great Authority : For he fayes that that Church did pretend the Authority of the Apollies, cum in multis facramentis divina rei, a principie discrepet & ab Ecclesia Hierosolymitand, & defamet Petrum & Paulum tanguam anthores. And a little after jufte dodigner (fayes he) apartain & manifestam finititiam Stephani ad Pompei ni, per quam veritas Christiana petra aboletur, which words fay plainly that for all the goodly pretence of Apostolicall Authority, the Church of Rome did then in many things of Religion difagree from Divine Institution (and from the Church of Jerusalem, which they had as great esteeme of for Religion sake, as of Rome for its principality) and that still in pretending to S. Perer and S. Paul they dishonoured those bleffed Apostles, and destroyed

Epift. Firmiliani contre Steph. ad Cyprian. Vid. etlam Ep. Cypria mm.

deftroyed the honour of their pretence by their untoward prevariention; which words I confesse passe my skill to reconcile them to an opinion of infallibility; and although they were spoken by an angry person, yet they declare that in Africa they were not then perswaded, as now they were at Rome: Nam Cyprian Epist. nec Petrus quem primum Dominus elegit vendicavit sibi aliquid insolonter aut arroganter assumpsit, ut discret se primatum tenere: That was their belief then, and how the contrary hath grown up to that heigh where now it is all the world is witnesse: And now I shall not need to note concerning S. Hierome, that he gave a complement to Dama as, that he would not have given to Liberius, Qui tecum non colligit fargit. For it might be true enough of Damafus who was a good Bishop and a right believer; but if Liberius's name had been put instead of Damefus, the case had been altered with the name; for S. Hierom did believe and write it so, that Liberius had subscrib'd to Arrimife. And if either he or any of the rest had believ'd the De Script. Pope could not be a Heretick nor his Faith faile, but be fo Eccles in Forgood and of so competent Authority as to be a Rule to Christendome; Why did they not appeale to the Pope in the Arrian Controverly? why was the Bishop of Rome made a Parry and a concurrent as other good Bishops were, and not a Judge and an Arbitrator in the Question? Why did the Fathers prescribe so many Rules and cautions and provisoes for the discovery of herefy? Why were the Emperours at so much charge, and the Church at so much trouble as to call and convene in Coursels respectively, to dispute so frequently, to write so:leduloufly, to observe all advantages against their Adversaries, and for the truth, 'and never offered to call for the Pope to determine the Question in his Chaire? Certaindly no way coud have been to expedite, none to concluding and peremptory, none could have convinc'd fo certainly, none could have triumph'd so openly over all discrepants as this, if they had known of any fuch thing as his being infallible, or that he had been appointed by Christ to be the Judge of Controversies. And therefore I will not trouble this discourse to excuse any more words either pretended or really said to this purpose of the Pope, for they would but make books swell and the Question endleffe,

ad Quintum

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liquorum prudentia? quis jam ferat craffistimæ ignorantiz illam voc.m in tot & tantis Patribus? Alan. Cop dialog. p.76, 77. Vide etiam Bonifac. II. Epift ad Eulalium Alexandrinum. Lindanum Pa-2003.1.4.6.89. in fine, Sa'me-108 Tom. 120 Traff. 68. 6 ad Canonem Sander. de v Gbili Monarchia, 1.7. n.411.Buron. Tom. 10, A.D. 878.

endlesse, I shall only to this purpose observe that the Old Writers were to farre from believing the infallibility of the Roman Church or Bishop, that many Bishops and many Churches did actually live and continue out of the Roman Communion. " Vbi illa Au particularly " S. Auftin, who with 217 Bishops and their Suc. gustini & 1e- cessors for 100 years together stood separate from that Church. if we may believe their own Records : So did Ignating of Conftantinople, S. Chryfoltome, S. Cyprian, Firmilian. thole Bishops of Asia that separated in the Question of Easter, and those of Africa in the Question of rebaptization: But besides this, most of them had opinions which the Church of Rome disavowes now, and therefore did to then, or else the hath innovated in her Dodrine, which though it be most true and notorious, I am fure the will never confesse. But no excuse can be made for S. Austins disagreeing, and contesting in the Question of appeales to Rome, the necessity of Communicating Infants, the absolute damnation of Infants to the paines of Hell, if they die before Baptism , and divers other particulars. It was a famous act of the Bishops of Ligurin and Istria who feeing the Pope of Rome consenting to the fifth Synod in disparagement of the famous Councell of Chalcedon, which for their own interests they did not like of, they renounced subjection to his Patriarchate, and erected a Patriarch at Aquilia who was afterwards translated to Venice, where his name remaines to this day. It is also notorious that most of the Fathers were of opinion that the foules of the faithfull did not enjoy the beatifick Vision before Doomesday; whether Rome was then of that opinion or no, I know not, I am fure now they are not; witnesse the Councels of Florence and Trent; but of this I shall give a more full account afterwards. But if to all this which is already noted, we adde that great variety of opinions amongst the Fathers and Councels in affignation of the Canon, they not consulting with the Bishop of Rome, nor any of them thinking themselves bound to follow his Rule in enumeration of the books of Scripture, I think no more need to be faid as to this particular.

8. But now if after all this, there be some Popes which were Numb. 15. motorious Hereticks, and Preachers of falle Doctrine, some that

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made impious Decrees both in faith and manners; some that have determin'd Questions with egregious ignorance and stupidity, some with apparent Sophistry, and many to serve their own ends most openly, I suppose then the infallibility will disband, and we may doe to him as to other good Bishops, believe him when there is canse; but if there be none, then to use our Consciences, Non enim Salvat Christianum quod Pontifex Tract. de inconftanter affirmat praceptum suum effe justum, sed oportet illud terdict. Comexaminari, & se juxta regulam superius datum dirigere : I would Vener prop. not instance and repeat the errours of dead Bishops, if the ex- 13. treme boldnesse of the pretence did not make it necessary : But if we may believe Tertullian, Pope Zepherinus approv'd the Lib. adver. Prophecies of Montanus, and upon that approbation granted Praxeam. peace to the Churches of Asia and Phrygia, till Praxeas periwaded him to revoke his act: But let this rest upon the credit of Tertullian, whether Zepherinus were a Montanist or no; Vid. Liberal. some such thing there was for certain. Pope Vigilius denyed in breviario. two natures in Christ, and in his Epistle to Theodora the Em- cap.22. presse anathematiz'd all them that said he had two natures in Durand. 4. one person; S. Gregory himselfe permitted Priests to give con- dist.7.9.4. firmation, which is all one as if he should permit Deacons to consecrate, they being by Divine Ordinance annext to the higher orders; and upon this very ground Adrianus affirms that the Pope may erre in definiendis dogmatibus fidei. And that we Que. de conmay not feare we shall want instances, we may to secure it firm art ult take their own confession, Nam multa sant decretales haretica layes Occham as he is cited by Almain, & firmiter boc credo 3.dift. 24. (layes he for his own particular) sed non licet dogmatizare op- q. unica. positum quoniam sunt determinata. So that we may as well see that it is certain that Popes may be Hereticks, as that it is dangerous to fay fo; and therefore there are to few that teach it ; All the Patriarchs and the Bishop of Rome himselfe subscrib'd to Arrianism (as Baronius confess;) and * Gratian affirms that A.D. 257. n. 44 d Pope Anastasius the Second was strucken of God for commu- . D.st. 19.090 nicating with the Heretick Photinus. I know it will be made L. 4, Ep. 2. light of that Gregory the Seventh faith, the very exorcists of the Roman Church are Superiour to Princes. But what shall we think of that decretall of Gregory the Third, who wrote

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Vid. Corranz. Sum. Concil. fol. 18. Edit. Antwerp.

Cap per venerabitem- qui filit fint legiti-

Dift.15.:pud Gratian.

De Satord,

to Bonnface his Legate in Germany, qued illi quorum nxores infirmitate aliqua morbida debitum readore naluerum, aliu poterant mibere? was this a Doctrine fit for the Head of the Church, an infallible Doctor? it was plainly, if any thing ever was dollring Damoniorum, and is noted for such by Gratian, canf. 32. 9.7. can, quod propofuifis. Where the gloffe also inrimates that the fame priviledge was granted to the Englishmen by Gregory, quia novi erant in fide. And formetimes we had little reason to expect much better; for, not to inflance in that learned discourse in the " Canon Law de ma oritate & obedientia, where the Popes Supremacy over Kings is proved from the first chapter of Genefis, and the Pope is the Sanne, and the Emperour is the Moone, for that was the fancy of one Pope perhaps; though made authentick and doctrinall by him; it was (if it be possible) more ridiculous, that Pope Innocent the Third urges that the Mosaicall Law was still to be observed, and that upon this Argument, Sane, faith he, cam Desteronomiam fecunda lex interpreserar ex vi vocabuli comprobatur at quod ibi decernitur in Testamento novo debeat observari: Worse yet; for when there was a corruption crept into the Decree called Santta Romana, where inflead of thele words Sedutis opus bereisis versibus descriptume, all the old Copies till of late read hereticis verfibus descriptum; this very mistake made many wise men, (as Pierius fayes) yea Pope Adrian the Sixth, no worse man, believe that all Poetry was hereticall, because (forfooth) Pope Gelafius whose Decree that was, although he believ'd Sedulini to be a good Catholike, yet as they thought, he concluded his Verses to be hereticall: But these were ignorances; it hath been worse amongst some others, whose errours have been more malitious. Pope Honorius was condemned by the fixth Generall Synod, and his Epistles burnt, and in the seventh action of the eigth Synod, the Acts of the Romane Councell under Adrian the Second are recited, in which it is faid that Honorine was justly Anathematiz'd, because he was convict of heresy. Bellarmine sayes it is probable that Pope Adrian and the Roman Councell were deceived with falle Copies of the fixth Synod, and that Honorius was no Heretick. To this I fay, that although the Roman Synod and the eight

eighth generall Synod, and Pope Adrian, altogether are better winesses for the thing then Bella mines conjecture is against it, yet if we allow his conjecture wee shall lose nothing in the whole, for either the Pope is no infallible Doctor, but may be a Heretick as Honorius was, or else a Councell is to us no infallible determiner; I say, as to us, for if Adrian and the whole Roman Councell & the eighth Generallwere all cozen'd with false Copies of the fixth Synod, which was so little a while before them, and whose acts were transacted & kept in the Theatre and Records of the Catholike Church; he is a bold man that will be confident that he hath true Copies now. So that let which they please stand or fall, let the Pore be a Heretick or the Councels be deceived and palpably abused, (for the other, we will dispute it upon other inflances and arguments when we shall know which part they will choose) in the meane time we shall get in the generall what we loofe in the particular. This only, this device of faying the Copies of the Councels were false, was the fratagem of Albertus Pighius, 900 years after the thing was Vid.diatrib. de done, of which invention Pighins was presently admonished, act. 6. & 7 . Syblamed, and wished to recant. Pope Nicholas explicated the ad lectorem Mystery of the Sacrament with so-much ignorance and zeale & Dominicum that in condemning Berengarius he taught a worfe impiety. But Pannes 222, q. what need I any more instances; it is a confessed case by Baro- 1.2.10.dub.2. nius, by Biel, by Stella, Almain, Occham, and Canus, and ge- * Picus Minerally by the best Scholars in the Churchof Rome, that a Pope rand, in expomay be a Heretick, and that some of them actually were so, sit, theorem. 4. and no lesse then three generall Councels did beleive the same thing : viz. fixth, feaventh, and eighth, as Bellarmine is pleased to acknowledge in his fourth book de Pontifice Romano. C. 11. resp. ad Arg. 4. And the Canon fi Papadift. 40. affirms it in . expresse termes, that a Pope is judicable and punishable in that cate. But there is no wound but some Emperick or other will pretend to cure it, and there is a cure for this too. For though it be true that if a Pope were a Heretick, the Church might depose him, yet no Pope can be a Heretick, not but that the man may, but the Pope cannot, for he is ipfo facto no Pope, for he L.2.c.30 ubi is no Christian ; to Bellarmine : and fo when you think you have fupra, s. of him fast, he is gone, and nothing of the Pope left; but who ergo.

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Vide ctiam Innocentium Serm. 2. de conferat. Pontif. ad. 7. 8". Synedi. & Concil, s.ful Symmadio. vide Collat. 8. can.T2.ubi PP. judicialem fententiam P. vigilii in caula mum Capitu-Jorum damnarunt expresse. Extra comm. Extrav. grave. TicX.

De Angelo de confecrat. dift.g. car.pronunciand gloff. verb. Nativic

foare and caution he grants more then he needs, more then was fought for in the Question, the Pope bath no more priviledge then the Abbot of Chur, for he cannot be a Heretick, nor he deposed by a Councell, for if he be manifestly a Heretick he is is facts no Abbot, for he is no Christian; and if the Pope be a Heretick privately and occulely, for that he may be accused and judged favd the Glosse upon the Canon & Papa dift. 40. And the Abbot of Cluny and one of his meanest Monks can be no more. shorefore the case is all one. But this is fitter to make sport with then to interrupt a ferious discourse. And therefore although the Carron Sautta Romana approves all the Decretals of Popes, yet that very Decretall hath not decreed it firm enough, but that they are so warily received by them, that when they list they are pleased to diffent from them ; And it is evident in the Extravagant of Sixens IV; Com. De reliquite; who appointed a Feaft of the immaculate conception, a special Office for the day, and Indulgences enough to the observers of it : And yet the Densitions were to farre from believing the Pope to be infallible and his Decree authencick, that they declaim'd against it in their Pulpits to furiously and to long till they were prohibited under paine of Excommunication, to fay the Virgin Alary was conceived in Original fin Now what follennity can be more required for the Pope to make a Cathedrall determination of an Article? The Article was to concluded, that a Feaft was inflitured for its celebration, and pain of Excommunication threatned to them which should preach the contrary; Nothing more folemme, nothing more confident and severe : And yet after all this, to flew that what foever those people would have us to believe, they'll believe what they lift themselves: This thing was not determined de fide faith Will orelles; Nay, the Author of the Gloffe of the Canon Law hath thefe expresse words, De feste cuftod tol. 59. Conceptiones nibil dicitur quia velebrandum non oft, ficut in multis regionibus fo, & maxime in Anglia, & bec eft ratio, quia in peccasie concepea fine ficue & casere Santis. And the Commissaries, of Sixtus V. and Gregory XIII. did not expunge these words, but left them upon Record, not only against a received and more approved opinion of the Jesuites and Franciscans, but also

in plain defiance of a Decree made by their visible head of the "Hac in per-Church, who (if ever any thing was decreed by a Pope, with petuum valituan intent to oblige all Christendome) decreed * this to that

purpole.

So that without taking particular notice of it, that egregi- is, &c. Extrav. ons sophistry and flattery of the late Writers of the Roman Com. Sixt. 4. Church is in this inflance, besides divers others before mentio- cap. t. ned, clearly made invalid. For here the Bishop of Rome not as a private Doctor, but as Pope, not by declaring his own opinion, but with an intent to oblige the Church, gave semence in a Question which the Dominicans will still account pro non determinata. And every decretall recorded in the Canon Law if it be falle in the matter, is just such another instance : And Alphonfus à Castro fayes it to the same purpose, in the instance of Coloftine dissolving Marriages for herely, Nog, Calestini error talis fuit qui soli neglegentia imputari debeat, ita ut illum errasse dicamus velut privatam personam & non at Papam, quoniam bujusmodi Calestini definitio habetur in antiquis decretalibus in cap. Landabilem, titulo de converfione infidelium; quans ego ipfe vidi & legi, lib. 1. adv. beref.cap. 4. And therefore 'tis a most intolerable folly to pretend that the Pope cannot erre in his Chaire, though he may erre in his Closet, and may maintaine a falle opinion even to his death: For besides that, it is sortish to think that either he would not have the world of his own opinion (as all men naturally would) or that if he were fet in his Chaire, he would determine contrary to himselfe in his findy (and therefore to represent it as possible, they are faine to flie to a Miracle for which they have no colour, neither inftractions, nor infimation, nor warrant, nor promise; besides that, it were impious and unreasonable to depose him for heresy, who may so easily, even by setting himselse in his Chaire and reviewing his Theorems, be cured:) it is also against a very great experience: For befides the former Allegations it is most notorious, that Pope Alexander III in a Councell at Rome of 200 Archbishops and Bishops . D. 1179. condemn'd Peter Lombard of herely in a matter of great concernment, no leffe then fomething about the incarnation; from which fentence he was, after 36 years abiding it, absolv'd by Pope Innecent III, without

ra confficutione statuimus, &c. De reliqui-

L.z.de. Concil.cap.s.

De Pontif. Rom. C. 14. 6 respondeo. In &. fent,d 24. q. in conl.6. dub.6.in fine. * Proverbialitèr olim dictu erat. de Decretalibus Male cum rebus humanis a Sum effe,ex quo deeretis alz. accefferunt. [cil. eum Decretales poft decretum Gratiani fub nomine Gregorii noni edebantur. De Authorit. Ecclef,cap,10. in fine.

verf.hæref. c-

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sentence was not a Cathedrall Dicate; as solemn and great as could be expected, or as is said to be necessary to oblige all Chri-Hendome, let the great Hyperaspists of the Roman Church be Judges, who tell us that a particular Councell with the Popes confirmation is made Occumenicall by adoption, and is infallible and obliges all Christendome; so Bellarmine: And therefore he fayes, that it is tomerarium, greoneum, & proximum barefi, to deny it, but whether it be or not it is all one, as to my purpose: For it is certain, that in a particular Conneell confirm'd by the Pope, if ever; then and there the Pope fate himselfe in his Chaire, and it is as certain that he fate besides the cushion and determined ridiculously and fallly in this case: But this is a device for which there is no Scripture, no Tradition, no one dogmaticall resolute saying of any Father, Greek or Latine, for above 1000 years after Christ: And themselves when they list can acknowledge as much. And therefore Bellarmine's faying, I perceive is believ'd by them to be true : That there are many things in the. Decretall Epifles, which make not Articles to be de fide. And therefore, Nen est necessario credendum determinatis per summum Pontificem, fayes Almain: And this server their turns in every thing they doe not like, and therefore I am resolved it shall serve my turn also for some thing, and that is that the matter of the Pope's infallibility is so ridiculous and improbable, that they doe not believe it themselves: Some of them clearly practifed the contrary, and although Pope Leo X hath determined the Pope to be above a Councell, yet the Sarbon to this day form it at the very heart. And I might urge upon them that form that Almain truly enough by way of Argument alledges. It is a wonder that they who affirm the Pope cannot erre in judgement, doe not also affirm that he cannot sinne: they are like enough to fay so sayes he, if the vitious lives * Lat.ca.4 ad. of the Popes did not make a daily confutation of fuch flattery: Now for my own particular, I am as confident and think it as certain, that Popes are actually deceived in matters of Christian Doctrine, as that they doe prevaricate the lawes of Christian piety: And therefore + Alphonsus à Castro calls them impudentes Papa affentatores, that ascribe to him infallibility in judgement or interpretation of Scripture.

But if themselves did believe it heartily, what excuse is there Numb. 11. in the world, for the strange uncharitablenesse or supine neglia gence of the Popes, that they doe not fet themselves in their Chaire and write infallible Commentaries, and determine all Controversies without errour, and blast all heresies with the word of their mouth, declare what is and what is not de fide. that his Disciples and Confidents may agree upon it; reconcile the Franciscans and Dominicans, and expound all Mysteries? for ir cannot be imagined but he that was endued with so supreme power in order to so great ends, was also fitted with proportionable, that is, extraordinary personall abilities, succeeding and deriv'd upon the persons of all the Popes. And then the Doctors of his Church, need not trouble themselves with study, nor writing explications of Scripture, but might wholly attend to practicall devotion, and leave all their Scholasticall wranglings, the diffinguishing opinions of their Orders, and they might have a fine Church, something like Fairy land, or Lucians Kingdome in the Moone: But if they fay they cannot doe this when they lift, but when they are mov'd to it by the Spirit, then we are never the nearer; for so may the Bishop of Angolesme write infallible Commentaries when the holy Ghoff moves him to it, for I suppose his motions are not ineffectuall, but hee will sufficiently affift us in performing of what he astually moves us to: But among so many hundred Decrees which the Popes of Rome have made or confirmed and attested (which is all one) I would faine know in how many of them did the holy Ghoft affift them? If they know it, let them declare it, that it may be certain which of their Decretals are de fide; for as yet none of his own Church knowes: If they doe not know, then neither can we know it from them, and then we are as uncertaine as ever, and besides, the holy Ghost may possibly move him. and he by his ignorance of it may neglect fo profitable a motion, and then his promise of infallible affishance will be to very little purpole, because it is with very much fallibility applicable to practife: And therefore it is absolutely uselesse to any man or any Church, because, suppose it settled in Thesi, that the Pope is infallible, yet whether he will doe his duty, and

him, or whether he be a secret Simoniack (for if he be, he is iple fatte, no Pope) or whether he be a Bishop, or Priest, or a Christian, being all uncertain; every one of these depending upon the intention and power of the Baptizer or Ordainer, which also are fallible, because they depend upon the honesty and power of other men; we cannot be infallibly certain of any Pope that he is infallible, and therefore when our Questions are dermin'd, we are never the nearer, but may hugge our felves in an imaginary truth, the certainty of finding truth out depending upon so many fallible and comingent circumstances. therefore, the thing, if it were true, being fo to no purpose, it is to be prefum'd that God never gave a power so impertinently, and from whence no benefit can accrue to the Christian

been appointed.

But I am too long in this impertinency: If I were bound to call any man Mafter upon earth, and to believe him upon his own affirmative and authority; I would of all men leaft follow him that pretends he is infallible and cannot prove it. For that he cannot prove it, makes me as uncertaine as ever, and that he pretends to infallibility makes him carelesse of using such meanes which will morally secure those wise persons, who knowing their own aptneffe to be deceiv'd, use what endeavours they can to fecure themselves from errour, and so be-

Church, for whose use and benefit, if at all, it must needs have

come the better and more probable guides.

Well! Thus farre we are come: Although we are secured in fundamentall points from involuntary errour, by the plaine, expresse, and dogmaticall places of Scripture, yet in other things we are not but may be invincibly mistaken, because of the obfcurity and difficulty in the controverted parts of Scripture, by reason of the incertainty of the meanes of its Interpretation, fince Tradition is of an uncertain reputation, and iometimes evidently falle, Councels are contradictory to each other, and therefore certainly are equally deceived many of them, and therefore all may; and then the Popes of Rome are very likely to mideadus, but cannot afcertain us of truth in matter of Queflion; and in this world we believe in part, and prophecy in

Numb. 18.

Numb. 19.

part, and this imperfection shall never be done away till we be translated to a more glorious state; either we must throw our chances, and get truth by accident or predestination, or else we must lie safe in a mutuall toleration, and private liberty of perswasion, unlesse some other Anchor can bee thought upon where wee may fasten our floating Vessels, and ride fafely.

SECT. VIII.

Of the disability of Fathers, or Writers Ecclesiasticall, to determine our Questions, with certainty and Truth.

Here are some that think they can determine all Questi- Numb. 1. ons in the world by two or three fayings of the Fathers, or by the consent of so many as they will please to call a concurrent Testimony: But this confideration will foon be at an end; for if the Fathers, when they are witnesses of Tradition doe not alwayes speak truth, as it hapned in the case of Papias and his numerous Followers for almost three Ages together, then is their Testimony more improbable when they dispute or write Commentaries.

2. The Fathers of the first Ages spake unitedly concerning Numb. 2. divers Questions of secret Theology, and yet were afterwards contradicted by one personage of great repution, whose credit had so much influence upon the world, as to make the contrary opinion become popular; why then may not we have the fame liberty, when so plain an uncertainty is in their perswasions, and so great contrariety in their Doctrines? But this is evident in the case of absolute predestination, which till S. Austine's time no man preached, but all taught the contrary, and yet the reputation of this one excellent man altered the scene. But if he might diffent from so Generall a Doctrine, why may not we doe so too, it being pretended that he is so excellent a precedent to be followed, if we have the same reason? he had nomore Authority nor dispensation to diffent, then any Bishop hath now. Ind therefore S. Austin hath dealt ingeniously, and

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Seff. ult. 2 Q. 60. ad Chustian. b Lib. se e Hom.7,in Levit. d Hom, 30 in I Ccr. e Inc.II. ad Heb. f [n c. 6. ad Apoc. g In 16.c. Luc. h Lib. 4.adv. Mar. i L.z.de.Cain. C. 2. k Ep. III.ad Fortunatianum. I In Pfal.138. m De exeq. defunctor. n L.7.C.21 . o In c.6. Apoc. p Serm. 3. de om.fandis. Vid. enim S. Aug. in Enchir. c.108. &l. 12, de civit. Dei. c. 9. & in Pf.36,& in.l.I. retract.c.14. Vid. insuper testimonia quæ collegit. Spala. 1.5.c.8.n.98. de repub. Eccl. & Sixt. Senenf. 1.6. annot. 345.

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dierum.

as he took this liberry to himself, so he denies it not to others, but indeed forces them to preserve their own liberty: And therefore when S. Hierom had a great mind to follow the Fathers in a point that he fancyed, and the best security he had, was, Patiaris me cum talibus errare, S. Austin would not endure it, but answered his reason, and neglected the Authority. And therefore it had been most unreasonable that we should doe that now, though in his behalfe, which he towards greater perfonages (for so they were then) at that time judg'd to be unreasonable. It is a plaine recession from Antiquity, which was determin'd by the Councell of Florence, piorum animas purgatas, &c. mox in Calum recipi, & intueri clare ipfum Deum tri. num & unum sicuti est : As who please to try, may see it dogmatically resolved to the contrary by a Justin Martyr, b Irenaus, by Corigen, dS. Chryfostome, eTheodoret, ferethas Cafarienfis, gEnthymius, who may answer for the Greek Church, and it is plaine that it was the opinion of the Greek Church by that great difficulty the Romans had of bringing the Greeks to subscribe to the Florentine Councell, where the Latines acted their master-piece of wir and stratagem, the greatest that hath been till the famous and superpolitick design of Trent. And for the Latine Church , h Tertullian , S. Ambrofe, & S. Auftin, 1 S. Hilary , m Prudentius , " Lastantius , Victorinus Martyr, and P S. Bernard are known to be of opinion that the soules of the Saints are in abditis receptaculis, & exterioribus atriis, where they expect the refurrection of their bodies, and the glorification of their foules, and though they all believe them to be happy, yet they enjoy not the beatifick Vision before the refurrection: Now there being fo full a consent of Fathers (for many more may be added) and the Decree of Pope John XXII, besides, who was so consident for his Decree that he commanded the University of Paris to swear that they would preach it and no other, and that none should be promoted to degrees in Theology, that did not swear the like, (as q Occham, r Gerson, Marstins and driams report:) Since it is esteemed lawfull to diffent from all these, I hope no man will be so unjust to presse other men to consent to an Authority which he him-Serm.de Paichal. f In 4 fent.q. 13.2.3. t In 4.de bacran confirmat.

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felse judges to be incompetent. These two great instances are enough, but if more were necessary I could instance in the opinion of the Chiliafts, maintained by the second and third Centuries and disavowed ever fince : in the Doctrine of communicating Infants, taught and practifed as necessary by the fourth and fifth Centuries, & detefted by the Latine Church in all the following Ages: in the variety of opinions concerning the very form of baptism, some keeping close to the institution and the words of its first fanction, De consecrate others affirming it to be sufficient , if it be administred in nomine Chrifi; particularly S. Ambrofe, Pope Nicholas the First, 'V. Bede quodam Iudzo and + S. Bernard befides some Writers of after Ages as Hugo de S. Vittore, and the Doctors generally his contemporaries. And † Ep. 340. it would not be inconsiderable to observe, that if any Synod, Generall, Nationall, or Provinciall, be receded from by the Church of the later Age, (as there have been very many) then, fo many Fathers as were then affembled and united in opinion are effeemed no Authority to determine our perswasions. Now surpose 200 Fathers affembled in fuch a Councell, if all they had writ Books, and Authorities, 200 Authorities had beene alleadged in confirmation of an opinion, it would have made a mighty noise, and loaded any man with an insupportable prejudice that should diffent: And yet every opinion maintained against the * Authority of any one Councell, though but Provinciall, is in its Bonifacii 11. proportion fuch a violent recession and neglect of the Authority and Nicoliand doctrine of formany Fathers as were then affembled, who did as much declare their opinion in those Assemblies by their Suffrages, as if they had writ it in fo many books; and their opinion is more confiderable in the Affembly then in their writings, because it was more deliberate, affifted, united and more dogmaticall. In pursuance of this observation, it is to be noted by way of instance, that S. Austin and two hundred and seventeene Bishops and all their Successors * for a whole Age together did consent in denying appeals to Rome; and yet the Authority of so many Fathers (all true Catholicks) is of no force now at Rome in this Question; but if is be in a matter they like, one of these Fa-

Inc. lo. Ad.

Vid. Epift. num, Tom. 2. Concil, pag. 544. & exentplar precum Eulalii apud eundem. ibid. P.525. Qui anathematizat omnes decisores suòs qui in in ea caufa Romæ se oppenendo recta fidei regulam

pravaricati funt, inter quos tamen fuit Augustinus, quem pro maledicto Calestinus tacite agnoscit, admittendo fc. exemp'ar precum. Vid. Doftor, Marta. de juifaitt. part. 4. p.273. . Erafin annot. in Hieron, prafat in Daniel.

De verb. Dei

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in the festivall and veneration of the assumption of the blessed Virgin, and the hard sentence passed at Rome upon unbaptized Infants and the Dominican opinion concerning predetermination, derived from him alone as from their Originall; fo that if a Father speaks for them, it is wonderfull to see what Tragedies are stirred up against them that dissent, as is to be seen in that excellent nothing of Campian's ten reasons. But if the Fathers be against them, then Patres in quibusdam non leviter lapsi funt fayes Berllarmine , and conftas quofdam ex pracipuis, it is certain the chiefest of them have fouly erred. Nay, Pofa, Salmeron, and wadding in the Question of the immaculate con. ception make no scruple to diffent from Antiquity; to preferre new Doctors before the Old, and to justifie themselves, bring instances in which the Church of Rome had determin'd against the Fathers. And it is not excuse enough to say that singly the Fathers may erre, but if they concurre they are certain Teftimony. For there is no question this day disputed by persons that are willing to be tryed by the Fathers, so generally attested on either fide, as forme points are which both fides diflike feverally or conjunctly. And therefore tis not honest for either fide to preffe the Authority of the Fathers, as a concluding Argument in matter of dispute, unlesse themselves will bee content to submit in all things to the Testimony of an equal

Numb. 2.

certainty of this topick, it would be more then needs as to this Question, and therefore I will abstaine from all disparagement of those worthy Personages, who were excellent lights to their feverall Dioceles, and Cures. And therefore I will not instance that Clement Alexandrinus raught that Christ fels no hunger of thirst, but eat only to make demonstration of the verity lof his humane nature : Nor that S. Hittery taught that Chilft in his fufferings had no forrow; nor that Origen taught the paines of Hell not to have an eternall doration : Nor that S. Cyprian taught rebaptization; nor that Athenageras condemned second marriages; nor that S. John Damascen said, Christ only prayed in appearance, not really and in truth; I will let them all rest

number of them, which I am certain neither fide will doe. 3. If I should reckon all the particular reasons against the

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in peace, and their memories in honour; for if I should enquire into the particular probations of this Article, I must doe to them as I should be forced to doe now; if apy man should say that the Writings of the School-men were excellent Argument and Authority to determine mens perswasions; I must confider their writings, and observe their defaillances, their contradictions, the weaknesse of their Arguments, the mis-allegations of Scripture, their inconsequent deductions, their false opinions; and all the weaknesses of humanity, and the failings of their persons, which no good man is willing to doe, unlesse he be compel'd to it by a pretence that they are infallible, or that they are followed by men even into errors or impiety. And therefore fince there is enough in the former inflances, to cure any fuch misperswasson and prejudice, I will not instance in the insumerable particularities that might perswade us to keep our Liberty intire or to use it discreetly. For it is not to be denyed but that great advantages are to be made by their writings, o probabile eft quod omnibus, quod pluribus, quod sapientibus videar; If one wife man fayes a thing, it is an Argument to me to believe it in its degree of probation, that is, proportionable to fuch an affent as the Authority of a wife man can produce. and when there is nothing against it that is greater; and so in proportion higher and higher as more wife men (fuch as the old Doctors were) doe affirm it. But that which I complain of is that we look upon wife men that lived long agoe with fo much veneration and mistake, that we reverence them not for . having been wife men, but that they lived long fince. But when the Question is concerning Authorty, there must bee fomething to build it on; a Divine Commandment, humane Sanction, excellency of spirit, and greatnesse of understanding, on which things all humane Authority is regularly built. But now if we had lived in their times (for fo we must look upon them now, as they did who without prejudice beheld them) I suppose we should then have beheld them, as we in England look on those Prelates, who are of great reputation for learning and fanctity; here only is the difference; when persons are living, their authority is depressed by their personall defaillances, and the contrary interests of their contemporaries,

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which disband when they are dead, and leave their credit intire upon the reputation of those excellent books, and monuments of learning and piety which are left behind: But beyond this why the Bishop of Hippo shall have greater Authority then the Bishop of the Canaries, cateris peribus, I understand not. For did they that liv'd (to instance) in S. Austine's time believe all that he wrote? If they did, they were much too blame, or elle himselse was too blame for retracting much of it a little before his death; And if while he lived, his affirmative was no more Authority, then derives from the credit of one very wife man, against whom also very wife men were opposed; I know not why his Authority hould prevaile further now; For there is nothing added to the strength of his reason, since that time, but only that he hath been in great efteem with poflerity: And if that be all, why the opinion of the following Ages, shall be of more force then the opinion of the first Ages, against whom S. Austin in many things clearly did oppose him-· felfe, I fee no reason; or whether the first Ages were against him or no, yet that he is approved by the following Ages is no better Argument : for it makes his Authority not to be innate. but derived from the opinion of others, and force be precaria, and to depend upon others, who if they should change their opinions, and such examples there have been miny, then there were nothing left to urge our consent to him; which when it was at the best, was only this, because he had the good Fortune to be believed by them that came after, he must be so still; and because it was no Argument for the old Doctors before him, this will not be very good in his behalfe: The same I say of any company of them, I say not so of all of them, it is to no purpose to say it, for there is no Question this day in contestation, in the explication of which all the old Writers did confent: In the affignation of the Canon of Scripture, they never did consent for fix hundred yeares together, and then by that time the Bilhops had agreed indiffently well, and but indifferently, upon that, they fell out in twenty more; and except it be in she Apostels Creed, and Articles of such nature, there is nothing which may with any colour be called a confept, much leffe Tradition Universall.

4. But I will rather chuse to shew the uncertainty of this Numb. 4. Topick by such an Argument, which was not in the Fathers power to help, such as makes no invasion upon their great reputation, which I defire should be preserved as facred as it ought. For other things, let who please read Mr Daille du vray usage des Peres: But I shall only consider that the Writings of the Fathers have been so corrupted by the intermixture of Hereticks formany falle books put forth in their names, formany of their Writings loft which would more clearly have explicated their fense, and at last an open profession made, and a trade of making the Fathers speak, not what themselves thought, but what other men pleased, that it is a great instance of God's providence and care of his Church, that we have so much good preserved in the Writings which we receive from the Fathers, and that all truth is not as clear gone, as is the certainty of their great Authority

and reputation.

The publishing books with the inscription of great names be- Numb: 50 gan in S. Paul's time; for fome had troubled the Church of Theffalonica with a falle Epittle in S. Paul's name; against the inconvenience of which he arms them in 2 Theff. 3.1, And this increased daily in the Church. The Arrians wrot an Epistle to Constantine, under the name of Athanafius, and the Eutychi- Apolog, Athaand wrot against Cyrill of Alexandria under the name of Theos naf, ad Condores; and of the Age in which the seventh Synod was kept; Erasmus seports , Libris falso celebrium virorum titulo commen- A.D. 5130 dais scatere omnia. It was then a publike busnesse, and a trick not more base then publick : But it was more ancient then so. and it is memorable in the books attributed to S Basil, containing thirty Chapters de Spiritu Santte, whereof fifteen were plainly added by another hand under the covert of S. Bafil, as appears in the difference of the stile, in the impertinent digressions, against the custome of that excellent man, by some passages contradictory to others of S. Bafil, by citing Meletius as dead before him, who yet lived three * years after him, and by the * Vid. Baron. very frame and manner of the discourse; and yet it was so hand. in Annaly fornly carried, and so well serv'd the purposes of men, that it was quoted under the ritle of S. Bafil by many, but without naming the number of chapters, and by S. John Damascen in thele an BESTERN STATE

ftant. Vid Barone

L 1.de magin. orat.1. * Nomocan. tit.1 cap.3.

† V. Beda. de gratia Christi advelulianum.

Greg. Arim, in 2. fent. diff. 26.

these words, Basiline in opera eriginta capitam de Spiritu S. ad smphilochium, and to the fame purpole, and in the number of 27 & 20. chapters he is is cited by A Phorius, by Embymins by Burchard, by Zoneras, Balfanim and Nicephorus; but for this fee more in Erafanay ble Preface upon this book of S. Bafil. There is an Epifile goes still under the name of S. Hierom ad Demetria. dem vi given, and is of great wie in the Question of Predestination, with ite appendices, and yet a very + learned man 800 yeares agone did believe it to be written by a Pelagian, and underrakes to confute divers parce of it, as being high and confi. dent Pelegianifme, and written by Julianas Epife. Eclanenfis, but Gregorius Arimineafis from S. dafin affirmes it to have been written by Pelagine himselfe. I might instance in too many; There is not any one of the Fathers who is effected Author of any confiderable number of books, that hath escaped untouched; But the abuse in this kinde hath been so evident that now if any interested person of any side be pressed with an Authority very pregnant against him, he thinks to escape by according the Edition, or the Author, or the hands it passed through, or at last he therefore suspects it because it makes against him; both sides being resolved that they are in the right, the Authorities that they admir, they will believe not to be against them; and they which are too plainly against them, shall be no Authorities: And indeed the whole world hath been to much abused that every man thinks he hath reason to suspect whatsoever is against him, that is, what he please; which proceeding only produces this truth, that there neither is nor can be any certainty, nor very much probability in fuch Allegations.

Numb. 6.

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A.D -313.

But there is a worse mischiese then this, belider these very many which are not yet discovered, which like the pestilence destroyes in the dark, and grower into inconvenience more insensibly and more irremediably, and that is, corruption of particular places, by inserting words and altering them to contrary senses of the fresh Gamerall Synod complained of concerning the constitutions of St. Clemant; quient jum of the his of St. Clemant; quient jum of the his of the alterna son adult erian quients in more allert son son and the son the son the son that the particular son the son that the son the son that the son the son that the son the son that th

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elegantem & venuftam peciem ob curarunt : And fo also have his Recognitions, so have his Epiftles been used, if at least they were his at all, particularly the fifth Decretall Epistle that goes under the name of S. Clement, in which community of Wives is taught upon the Authority of S. Luke faving the first Christians had all things common; if all things, then Wives also fayes the Epittle; a forgery like to have been done by fome Nicolaitan, or other impure person : There is an Epistle of Criff extant to Successive Bishop of Diocasarea, in which he relates that hee was ask'd by Budus Bishop of Emessa, whether he did approve of the Epistle of Athanasius to Episterus Bilhop of Cornels, and that his answer was, Si hac aprid vos Euseb.1.4.c.23. scripta non sint adultera: Nam plura ex his ab hostibus Ecclesia deprehendantur effe depravata: And this was done even while the Authors themselves were alive; for so Dionysius of Corinth complan'd that his writings were corrupted by Hereticks, and Pope Leo, that his Epiffle to Flavianus was perverted by the Greeks: And in the Synod of Constantinople before quoted (the Act. 8. vid. ergfixth Synod) Macarius and his Disciples were convicted quod am. Synod 7. Sanctorum testimonia aut truncarint aut depravarint : Thus the act 4. third Chapter of S. Cyprians book de unitate Ecclesia in the Edition of Pameline suffered great alteration: These words Primatus Petro datur | wholly inferted, and these [fuper Cashedram Petri fundata est Ecclesia | and whereas it was before, Super unum adificat Ecolesiam Christus, that not being enough they have made it super fillum Junum. Now these Additions are against the faith of all old Copies, before Minutius and Pamelins, and against Gratian, even after himselfe had beenchastiz'd by the Roman Correctors, the Commissaries of Gregory XIII, as is to be feen where these words are alledged, Decret. c. 24. Q.t. can loquitar Dominus ad Petrum. So that we may fay of Cyprians works as Pamelius himself faid concerning his writings and the writings of other of the Fathers, unde colligimus (faith Annot. Cyprihe) Cypriani feripta ut & aliorum Veterum à librariis varie fuise an super Coninterpolata. But Gratien himfelfe could doe as fine a feat when cil. Carchage he lifted, or elfe fome body did it for him, and it was in this n.I. very Question, their beloved Article of the Popes Supremacy; for de penit. dift. I. c. porest fieri. he quotes these words out

of S. Ambrofe, Non habent Petri baredstatem qui non habent Pe-

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Vid. Ind. Ex-Bertram. & Flandr. Hifpan: Portugal, Neopolitan Remanum. Iunium in præfat, ad Ind. Expurg. Belg. Hafen mullerum, pag. 275. Winnington. Apolog.

Videat Lector Andream Cri-Rovium in Belle lesuitico, & Ioh. Reinolds in librade idel Rom.

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colai ad Michael. Imperat.

eri fedem ; fidem, not fedem, it is in S. Ambrofe; but this errour was made authentick by being inferred into the Code of the Law of the Catholiek Church; and confidering how little notice the Clergy had of Antiquity, but what was transmitted to them by Gratian, it will be no great wonder that all this part of the world swallowed fuch a bole and the opinion that was wrapped in it. But I need not inflance in Gratian any further, but referre any one that defires to be fatisfied concerning this Collection of his, to Augustinus Archbishop of Tarracon in emendatione Gratiani, where he shall find sopperies and corruptions good store purg. Belg. in noted by that learned man : But that the ludices Expurgatorii commanded by Anthority, and practifed with publike license professe to alter and correct the sayings of the Fathers, and to reconcile them to the Catholike sense by putting in and leaving out, is fo great an Imposture, so unchristian a proceeding, that it bath made the faith of all books and all Authors juftly to be suspected; For considering their infinite diligence and great opportunity, as having had most of the Copies in their own hands, together with an unfatisfiable defire of prevailing in their right or in their wrong, they have made an absolute destruction of this Topick, and when the Fathers speak Latine, or breathe in a Roman Diocese, although the providence of God does infinitely over-rule them, and that it is next to a miracle that in the Monuments of Antiquity, there is no more found that can pretend for their advantage then there is, which indeed is infinitely inconfiderable: Yet our Questions and uncertainties are infinitely multiplyed in stead of a probable and reasonable determination. For fince the Latines alwayes complain'd of the Greeks for privately corrupting the t Vid.Ep. Ni - Ancient Records both of Councels and t Fathers, and now the Larines make open profession not of corrupting but of correcting their writings (that's the word) and at the most it was but a humane anthority, and that of persons not alwayes learned, and very often deceiv'd; the whole matter is fo unreasonable, that it is not worth a further disquisition. But if any one delites to enquire further, he may be fatisfied in Erafmus, in Henry and Robert Stephens, in their Prefaces before before the Editions of Fathers, and their Observations upon them : in Bellarmine de script. Eccles. in Dr. Reynolds, de libris Apocryphis, in Scaliger, and Robert Coke of Leedes in Yorkelbire, in his Book De cenfura Patrum.

SECT. IX.

Of the incompetency of the Church in its diffusive capacity to be judge of Controversies, and the impertinency of that pretence of the Spirit.

A Nd now after all these considerations of the severall To- Numb. 1. Dicks, Tradition, Councels, Popes and ancient Doctors of the Church, I suppose it will not be necessary, to consider the authority of the Church apart. For the Church either speaks by Tradition, or by a representative body in a Councel, by Popes, or by the Fathers: for the Church is not a Chimera, not a shadow. but a company of men beleeving in Jesus Christ, which men either speak by themselves immediately, or by their Rulers, or by their proxies and representatives; now I have considered it in all fenses but in its diffusive capacity; in which capacity she cannot be supposed to be a Judge of Controversies, both because in that capacity she cannot teach us as also because if by a Judge we mean all the Church diffused in all its parts and members, so there can be no controversie, for if all men be of that opinion, then there is no question contested; if they be not all of a mind, how can the whole diffusive Catholike Church be pretended in defiance of any one article, where the diffusive. Church being divided, part goes this way, and part another? But if it be faid, the greatest part must carry it: Besides that it is impossible for us to know which way the greatest part goes in many questions, it is not alwaies true that the greater part is the best, sometimes the contrary is most certain, and it is often very probable, but it is alwayes possible. And when paucity of followers was objected to Liberius, he gave this Theod. I. 2. c. in answer, There was a time when but three Children of the Cap- 16. hift. tivity resisted the Kings Decree. And Athanasius wrote on pur- Tom. 2. pole against those that did judge of truth by multitudes, and indeed it concerned him so to doe, when he alone stood in the gap against the numerous armies of the Arrians.

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But if there could in this rafe be any diffinet confideration of the Church, yet to know which is the true Church is fo hard to be found out, that the greatest questions of Christendome are judged before you can get to your Judge, and then there is no need of him. For those questions which are concerning the Judge of questions must be determined before you can submit to his judge. ment, and if you can your felves determine those great questions which confift much in univerfalities, then also you may determine the particulars as being of less difficulty. And he that considers how many notes there are given to know the true Church, no less then 15. by Bellamine, and concerning every one of them almost whether it be a certaine note or no there are very many questions and uncertainties, and when it is resolved which are the notes, there is more dispute about the application of these notes then of the momentum, will quickly be fatisfied that he had better fit still then to goe round about a difficult and troublefome passage, and at last get no further; but returne to the place from whence he first fet out. And there is one note amongst the reft, Holine's of Doctrine, that is, to as to have nothing falle cither in Dollring fides or mornen, (for lo Bellionnine explicates it) which supposes all your Controversies, judged before they can be tryed by the authority of the Church, and when we have found out all true Doctrine for that is necessary to hidge of the Church by, that as Saint Mustin's councell's Ecclesium in verbis Christi investigenme) then we are bound to follow because we judge it true, not because the Church hath faid it, and this is to judge of the Church by her Doctrine, not of the Doctrine by the Church. And indeed it is the best and only way. But then how to judge of that Doctrine will be afterwards Inquired into. In the means time, the Church, that is, the Governours of the Churches are to judge for themselves, & for all those who cannot judge for themfelves. For others, they must know that their Governours judge for them too, fo as to keepe them in peace and obedience, though not for the determination of their private perswalions. For the Occohomy of the Church requires that her authority be received by all her children. Now this authority is divine in its original, for it derives immediately from Christ, but it is humane in its ministration. We are to be lead like men not like beafts : A rule is

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referibed for the guides themselves to follow, as we are to folow the guides; and although in matters indeterminable or ambisuous the prefumption lyes on behalfe of the Governours, (for we do nothing for authority if we fuffer it not to weigh that part down of an indifferency and a question which she chooses) yet if here be error manifestim, as it often happens, or if the Church-Governours themselves be rent into innumerable sects, as it is this Ly in Christendome, then we are to be as wife as we can in chooling our guides, and then to follow fo long as that reason resins for which we first chose them. And even in that Government which was an immediate fanction of God, I mean the Eccharicall government of the Synagogue, where God had confin'd the High-Pricks authority with a menace of death to them that thould disobey, that all the world might know the meaning and extent of fuch precepts, and that there is a limit beyond which they cannot command, and we ought not to obey: it came once of that pals, that if the Priest had been obeyed in his Conciliary theses, the whole Nation had been bound to believe the condemnation of our blefsed Saviour to have been just, and at anothe time the Apostles must no more have preached in the name of Is sus. But here was manifest error. And the case is the same every man that invincibly and therefore innocently beleeves it 6. Des potius quam hominibus is our rule in fuch cases. For although every man is bound to follow his guide, unless he beleeves his guide to miflead him; yet when he fees reason against his mide, it is best to follow his reason: for though in this he may fall into error, yet he will escape the fin; he may doe violence to truth, but never to his own conscience; and an honest error is better then an hypocriticall profession of truth, or a violent lusation of the understanding, fince if he retains his honesty and simplicity, he cannot erre in a matter of faith or absolute necesfity: Gods goodness hath secur'd all honest and carefull persons from that; for other things, he must follow the best guides he can, and he cannot be obliged to follow better then God hath given him.

And there is yet another way pretended of infallible Numb. 3. Expositions of Scripture; and that is, by the Spirit. But of this Ishall fay no more, but that it is impertinent as to this question.

For put case the Spirit is given to some men enabling them to expound infallibly, yet because this is but a private affistance, and cannot be proved to others, this infallible affistance may determine my own assent, but shall not inable me to prescribe to others, because it were unreasonable I should, unless I could prove to him that I have the Spirit, and so can secure him from being deceived, if he relyes upon me. In this case I may say as S. Paul in the case of praying with the Spirit, He werely giveth thanks well, but the other is not edified. So that let this pretence be as true as it will, it is sufficient that it cannot be of consideration in this question.

Numb. 4.

The refult of all is this : Since it is not reasonable to limit and preferibe to all mens understandings by any externall rule in the interpretation of difficult places of Scripture which is our rule: Since no man nor company of men is fecure from error, or can fecure us that they are free from malice, interest and delign; and fince all the wayes by which we usually are taught, as Tradition, Councels, Decretals, &co. are very uncertain in the matter, in their authority, in their being legitimate and naturall, and many of them certainly falle, and nothing certain but the divine authority of Scripture, in which all that is necessary is plain, and much of that that is not necessary is very obscure intricate and involved. either we must set up our rest, onely upon articles of faith, and plain places, and be incurious of other obscurer revelations, (which is a duty for persons of private understandings, and of no publike function) or if we will fearch further (to which in fome measure the guides of others are obliged) it remains we inquire how men may determine themselves, so as to doe their duty to God and not to disserve the Church, that every such man may doe what he is bound to, in his perfonall capacity, and ashe relates to the publike as a publike minister.

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lons of great underline med with the authority of their Church, that it is piry to SECT. X.

Of the authority of Reason, and thut it proceeding upon best grounds is the best judge,

There then I consider, that although no man may be trusted Numb. I. to judge for all others unless this person were infallible and authorized to to doe, which no man nor no company of men is ver every man may be trufted to judge for himself, I say every man that can judge at all, (as for others they are to be faved as pleaseth God) but others that can judge at all must either choose their guides who shall judge for them, (and then they oftenimes doe the wifelt, and alwayes fave themselves a labour, hat then they choose too) or if they be persons of greater underfrending then they are to choose for themselves in particular, that the others doe in generall, and by choosing their guide : and or this any man may be better trusted for himselfe then any man can be for another : For in this case his own interest is most concerned and ability is not so necessary as honesty, which certainly every man will belt preferve in his owne case, and to himselfe, (and if he does not, it is he that must finart for't) and it is not required of us not to be in errour, but that we endeavour to a-

2. He that followes his guide fo far as his reason goes along Numb. z. with him, or which is all one, he that followes his owne reason (not guided onely by naturall arguments, but by divine revelation, and all other good meanes) hath great advantages over him that gives himselfe wholly to follow any humane guide whatsoever, because he followes all their reasons and his own too; he follows them till reason leaves them, or till it seemes so to him, which is all one to his particular, for by the confession of all sides, an erroneous Conscience binds him, when a right guide does not bind him. But he that gives himselfe up wholly to a guide is oftentimes (I meane, if he be a discerning person) forc'd to doe violence to his own understanding, and to lose all the benefit of his owne discretion, that he may reconcile his reason to his guide. And of this we see infinite inconveniences in the Church of Rome,

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for we finde persons of great understanding, oftentimes so amused with the authority of their Church, that it is pity to see them fweat in answering some objections, which they know not how to doe, but yet beleeve they mult, because the Church hath faid it. So that if they reade, study, pray, search records, and use all the means of art and industry in the pursuite of truth, it is not with a refolution to follow ther which thall feem truth to them, but to confirm what before they did before and if any argument thall feeme unantwerable against any Article of their Church, they are to take it for a temperation, not for an illumination, and they are to use it accordingly which makes them make the De-All to be the Author of that which Gods Spirit hath affilted them to find in the ule of lawfull means and the fearch of truth, And when the Devill of falthood is like to be cast out by Gods Spirit! they fay that it is through Beelzebab; which was one of the workshings that ever the Pharifees faid or did : And was it not a plain fifting of the just and reasonable demands made by the Emperour, by the Kings of France and Staine, and by the ableft Divines among them which was used in the Councell of Trem, when they demanded the relitution of Pricht to their liberry of marriage, the use of the Chalice, the Service in the vulgar Tongue, and these things not onely in pursuance of Truth, but for other great and good ends, even to take away an infinite scandall and a great schissne? And yet when they themselves did professit, and all the world knew these reasonable demands were denyed meerly upon a politick confideration, yet that thefe things should be fram'd into articles, and decrees of faith, and they for ever after bound not onely not to defire the fame things, but to think the contrary to be divine truths e never was Reason made more a flave or more ufelels. Must not all the world fay, either they must be great hypocrites, or doe great violence to their understanding, when they not onely cease from their claim, but must also beleeve it to be unjust? If the use of their reason had not been reftrained by the tyrannie & imperiousness of their guide, what the Emperour, and the Kings, and their Theologues would have done, they can belt judge who confider the reasonableness of the demand, and the unreasonableness of the denyall. But we fee many wife men who with their Optandum effet ut Ecclesia

clefic licentiam daret, &c. proclaime to all the world that in fome things they confent and doe not confent, and doe not heartily beleeve what they are bound publickly to profes, and they themfelves would cleerly fee a difference, if a contrary decree should be fram'd by the Church, they would with an infinite greater confidence rest themselves in other propositions then what they must beleeve as the ease now stands, and they would find that the authority of a Church is a prejudice as often as a free and modelt

ne of reason is a temptation.

a. God will have no man pressed with anothers inconvenien- Numb: 2, cesin matters spirituall and intellectuall, no mans salvation to depend upon another, and every tooth that eats fowre grapes shall be let on edge for it selfe, and for none else: and this is remarkable in that faving of God by the Prophet, If the Prophet ceafes to Ezek. 33. tell me people of their fins, and leads them into error, the people shall die in their sine, and the blood of them I will require at the hands of her Prophet: Meaning, that God hath to fet the Prophets to miders, that we also are to follow them by a voluntary assent by an act of choice and election. For although accidentally and occasionally the sheep may perish by the shepherds fault, yet that which bath the chiefest influence upon their final condition, is their owne act and election, and therefore God hath so appointed guides to us, that if we perith, it may be accounted upon both but kores upon our own and the guides too, which faves plainly that although we are intrusted to our guides, yet we are intrufted to our selves too. Our guides must direct us, and yet if they faile, God hath not so left us to them, but he hath given us enough to our selves to discover their failings, and our own duties in all things necessary. And for other things we must doe as well as we can. But it is best to follow our guides, if we know nothing better : but if we doe, it is better to follow the pillar of fire, than a pillar of cloud, though both possibly may lead to Caman: But then also it is possible that it may be otherwise. But I am fure if I doe my own best, then if it be best to follow a Guide, and if it be also necessary, I shall be fure by Gods grace and my own endeavour, to get to it : But if I without the particular ingagement of my own understanding, follow a guide, possibly I may be guilty of extream negligence, or I may extinguish Gods

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Spirit, or doc violence to my own realon. And whether intrusting my felf wholly with another, be not a laying up my talent in a napkin. I am not fo well afsured. I am certain the other is not. And fince another mans answering for me will not hinder, but that I also shall answer for my self; as it concerns him to see he does not wilfully milegide me. fo it concerns me to fee that he fhall not if I can help it, if I cannot it will not be required at my hands: whether it be his fault, or his invincible error, I shall be charg'd with neither.

Numb. 4.

4. This is no other then what is enjoyned as a duty. For fince God will be inftified with a free obedience, and there is an obedience of understanding as well as of will and affection, it is of great concernment as to be willing to believe what ever God fayes, fo also to enquire diligently whether the will of God be so as is pretended. Even our acts of understanding are acts of choice, and therefore it is commanded as a duty, to fearth the Scriptures, to try the Spirits whether they be of God or no, of our felves to be able to judge What is right, to ery all things, and to retaine that which is beft. For he that relolves not to confidence folves not to be carefull whether he have truth or no, and therefore hath an affection indifferent to truth or fallhood, which is all one as if he did choose amis: and since when things are truly propounded and made reasonable and intelligible we cannot but assent, and then it is no thanks to us, we have no way to give our wills to God in matters of beliefe, but by our industry in fearthing it and examining the grounds upon which the propounders build their dictates. And the not doing it is oftentimes a cause that God gives a man over or or allegar, into a reprobate and undifferning

Luk. 24. 25. Rom. 3. 11. I. 18. Apoc. 3. 2.

Mat. 15. 10. Joh. 5. 40.

1 Joh. 4. 1.

Ephel. 5. 17.

Act. 17. 11.

Numb. 5.

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mind and understanding. 5. And this very thing (though men will not understand it) is the perpetuall practice of all men in the world that can give a reasonable account of their faith. The very Catholike Church it Telfe is rationabilis & ubig, diffusa, faith Opeatus, reasonable, as well as diffuled, every where. For take the Profelites of the Church of Rome, even in their greatest submission of understanding they feem to themselves to follow their reason most of all. For if you rell them, Scripture and Tradition are their rules to follow, they will believe you when they know a reason for it,

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and if they take you upon your word, they have a reason for that too, either they believe you a learned man, or a good man. or that you can have no ends upon them, or something that is of an equall height to fit their understandings. If you tell them they must believe the Church, you must tell them why they are bound to it, and if you quote Scripture to prove it, you must give them leave to judge, whether the words alledged speak your sense or no, and therefore to dissent if they say no such thing. And although all men are not wife, and proceed discreetly, yet all make their choice some way or other. He that chooses to please his farcie takes his choice as much, as he that chooses prudently. And no man speaks more unreasonably, then he that denyes to men the ule of their Reason in choice of their Religion. For that I may by the way remove the common prejudice, Reason and Authority are not things incompetent or repugnant, especially when the Authority is infallible and supreme: for there is no greater reafon in the world then to beleeve fuch an authority. But then we must consider, whether every authority that pretends to be such, is so indeed. And therefore Deus dixit, ergo hoc verum est, is the greatest demonstration in the world for things of this nature. But it is not so in humane dictates, and yet reason and humane authority are not enemies. For it is a good argument for us to follow fuch an opinion, because it is made sacred by the authority of Councells and Ecclefiafticall Tradition, and sometimes it is the best reason we have in a question, and then it is to be strictly followed: but there may also be at other times a reason greater than it that speaks against it, and then the authority must not carry it. But then the difference is not between reason and authority, but between this reason and that, which is greater: for authority is a yery good reason, and is to prevaile, unless a stronger comes and difarms it, but then it must give place. So that in this question by [Reason] I doe not meane a distinct Topick, but a transcendent that runs through all Topicks; for Reason, like Logick, is instrument of all things elfe, and when Revelation, and Philosophie, and publick Experience, and all other grounds of probability or demonstration have supplyed us with matter, then Reason does but make use of them; that is, in plain terms, there being so many wayes of arguing, so many sects, such differing interests, such variety

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variety of authority, fo many pretences, and fo many false beliefes, it concernes every wife man to confider which is the best argument, which propolition relies upon the trueft grounds: & if this were not his only way, why doe men diffrute and urge arguments, why do they cite Councels & Pathers, why do they alledge Scripture and Tradition, and all this on all fides, and to contrary purposes? If we must judge, then we must ale our reason; if we must not judge, why doe they produce evidence? Let them seave differing and decree propositions magisterially, but then we may choose whether we will believe them or no; or if they say we must believe them, they must prove it, and tell us why. And all these disputes concerning Tradition, Councells, Fathers, &c. are not arguments against or belides reason, but contestations and pretences to the belt arguments, and the most certain satisfaction of our reason. But then all these comming into question, submit themselves to reason, that is, to be judged by humane understanding, upon the best grounds and information it can receive. So that Scripture, Tradition, Councells, and Fathers, are the evidence in a question, but Reason is the Judge: That is, we being the persons that are to be perswaded, we must see that we be perswaded reasonably, and it is unreasonable to assent to a lesser evidence, when a greater and electer is propounded, but of that every man for hittielfe is to take cognitance if he be able to judge, if he be not, he is not bound under the tye of necessity to know any thing of it; that, that is necessary shall be certainly conveyed to him. God that beft can, will certainly take care for that ; for if he does not, it becomes to be not necessary; or if it should fill remain necessary, and he dammed for not knowing it, and yet to know it be not in his power, then who can help it? there can be no further care in this bulinels. In other things, there being no ab-Solute and prime necessity, we are left to our liberty to judge that way that makes best demonstration of our piety and of our love to God and truth, not that way that is alwayes the best argument of an excellent understanding for this may be a bleffing, but the other onely is a duty.

Numb. 6.

And now that we are pitch'd upon that way which is most naturall and reasonable in determination of our selves rather then of questions, which are often indeterminable, fince right reason and

proceeding upon the best grounds it can, viz. of divine revelation and humane authority, and probability is our guide, (Stando in humanis) and supposing the affiltance of Gods Spirit (which he never denies them that faile not of their duty in all such things in which he requires truth and certainty) it remaines that we confider how it comes to pass that men are so much deceived in the use of their reason, and choice of their Religion, and that in this account we diftinguish those accidents which make error innocent from those which make it become a heresie.

SECT. XI.

Of some campes of Erronr in the exercise of Reason which are inculpate. in themselves.

Hen I confider, that there are a great many inculpable Numb. I. aules of Errour, which are arguments of humane imperfections not convictions of a sinne. And (1.) the variety of humine understandings is to great, that what is plaine and apparent to one, is difficult and obscure to another; one will observe a confequent from a common principle, and another from thence will conclude the quite contrary. When S. Peter faw the vision of the sheet let downe with all forts of beafts in it, and a voice saying Surge Petre, matta & manduca, if he had not by a particular Milance beene directed to the meaning of the holy Ghoft, pofby he might have had other apprehensions of the meaning of that vision, for to my felfe it feemes naturally to speake nothing but the abolition of the Molaicall rites, and the restitution of us to that part of Christian liberty which consists in the promiscuous eating of meates; and yet belides this, there want not fome understandings in the world, to whom these words seeme to give Saint Perer a power to kill hereticall Princes. Me thinkes it is a frange understanding that makes such extractions, but Bozius and Baronius did fo. But men may understand what they please, especially when they are to expound Oracles. It was an argument of fome wit, but of fingularity of understanding, that haphed in the great confestation betweene the Missalls of Saint Am-Bufe and Saint Gregory. The for was throwne, and God made to

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to be Judge, so as he was tempted to a miracle, to answer a queftion which themselves might have ended without much trouble. The two Missals were laid upon the Altar, & the Church door shur and fealed By the morrow Mattins they found S. Gregories Milsall torne in pieces (faith the ftory) and thrown about the Church. but S. Ambrofe's open'd and laid upon the Altar in a posture of being read. If I had been to judge of the meaning of this Miracle. I should have made no scruple to have said it had been the will of God that the Milsall of S. Ambrofe which had been anciently used, and publickly tryed and approved of, should still be read in the Church, and that of Gregory let alone, it being torn by an Angelicall hand as an argument of its imperfection, or of the inconvenience of innovation. But yet they judged it otherwise. for by the tearing and feattering about, they thought it was meant, it should be used over all the world, and that of S. Ambrofe read onely in the Church of Milbrine, I am more fatisfied that the former was the true meaning, then I am of the truth of the frory: But we must suppose that. And now there might have been eternal disputings about the meaning of the miracle, and nothing left to determine when two fancies are the litigants, and the contestations about probabilities bine inde. And I doubt not this was one canle of so great variety of opinions in the Primitive Church, when they proved their severall opinions which were mysterious questions of Christian Theologie, by testimonies out of the obscurer Prophets, out of the Psalmes and Canticles, as who please to observe their arguments of discourse and actions of Councel shall perceive they very much used to doe. Now although mens understandings be not equall, and that it is fit the best understandings should prevaile, yet that will not satisfie the weaker understandings, because all men will not think that another understanding is better then his own, at least not in such a particular, in which with fancy he hath pleased himself. But commonly they that are least able, are most bold, and the more ignorant is the more confident, therefore it is but reason if he would have another beare with him, he also should beare with another, and if he will not be prescribed to, neither let him prescribe to others. And there is the more reason in this, because such modesty is commonly to be defired of the more imperfect; for wife men know

know the ground of their perswasion, and have their confidence proportionable to their evidence, others have not, but over-act their trifles: and therefore I said it is but a reasonable demand. that they that have the leaft reason should not be most imperious; and for others it being reasonable enough, for all their great advantages upon other men, they will be soone perswaded to it: for although wife men might be bolder, in respect of the persons of others less discerning, yet they know there are but few things to certaine as to create much boldness and confidence of assertion. If they doe not, they are not the men I take them

2. When an action or opinion is commenc'd with zeale and Numb. 2. piety against a knowne vice or a vitious person, commonly all the miltakes of it's proceeding are made facred by the holiness of the principle, and so abuses the perswasions of good people, that they make it as a Characteristick note to distinguish good perfons from bad; and then whatever error is confecrated by this means is therefore made the more lafting, because it is accounted holy, and the persons are not easily accounted hereticks, because they erred upon a pious principle. There is a memorable instance in one of the greatest questions of Christendome, viz.concerning Images. For when Philippicus had espyed the images of the fix first Synods upon the front of a Church, he caused them to be pulled down: now he did it in hatred of the fixth Synod: for he being a Monothelite, stood condemn'd by that Synod. The Catholiques that were zealous for the fixth Synod, caused the images and representments to be put up againe, and then fprung the question concerning the lawfullness of images in Churches; Philippicus and his party strived by suppressing images to do dispa- vid. Paulum ragement to the fixth Synod : the Catholiques to preferve the ho- Diaconum. nour of the fixth Synod, would uphold images. And then the question came to be changed, and they who were easie enough to be perswaded to pull downe images, were over-awed by a pre-

adice against the Monothelites, and the Monothelites striv'd to maintain the advantage they had got by a just and pious pretence against images. The Monothelites would have secur'd their error by the advantage and confociation of a truth, & the other would

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goe a certain truth. And thus the case stood, and the successors of both parts were led invincibly. For when the Herefie of the Monothelites disbanded, (which it did in a while after) yet the opinion of the Iconoclafts, & the question of Images grew stronger. Yet fince the Iconoclasts at the first were Heretiques, not for their breaking Images, but for denying the two wils of Christ, his Divine and his Humane: that they were called iconoclasts was to distinguish their opinion in the question concerning the Images but that then Iconoclasts so easily had the reputation of Hereticks, was because of the other opinion which was committed in their persons; which opinion men afterwards did not easily diffinguish in them, but took them for Hereticks in gross, and whatloever they held to be hereticall. And thus upon this premdice grew great advantages to the veneration of linages, and the persons at first were much to be excused, because they were misguided by that which might have abused the best men. And if Epiphanius who was as zealous against Images in Churches as Philippicus or Les Haurne, had but begun a publike contestation, and engaged Emperours to have made Decrees against them, Christendom would have had other apprehensions of it then they had when the Monothelites began it. For few men will endure a truth from the mouth of the Devill, and if the person be suspected, so are his wayes too. And it is a great subtlety of the Devill fo to temper truth and fallhood in the fame person, that truth may lofe much of its reputation by its mixture with error, and the error may become more planfible by reason of its committeon with truth. And this we fee by too much experience, for we fedmany truths are builted in their reputation, because persons whom we think we have upon just grounds of Religion, have taught them. And it was plain enough in the case of Maldona, that faid of an explication of a place of Scripture, that it was most agreeable to Antiquity, but because Carvin had so expounded it, he therefore chose a new one, This was malice. But when a prejudice works tacitely, undiffernably, and irrefiltably of the perion to wrought upon the man is to be pityed not condemned, though possibly his opinion deserves it highly. And therefore it hath been usuall to discredit doctrines by the personall defaillances of their that preach them : or with the diffeontation of that fect

In cap 6. lo-

feet that maintains them in conjunction with other perverse dodrines. Faufrus the Manichee in S. Aufrin, glories much, that in L. o.c. 3.cons. their Religion God was worthipped purely and without Images. Fauftum Man. S. Austin liked it well, for so it was in his too, but from hence 1.1 c.ult.de Sanders concludes, that to pull down Images in Churches was the Imagin. herefie of the Manichees. The Jews endure no Images, therefore Bellamine makes it to be a piece of Judaifme to oppose them. He might as well have concluded against faying our prayers, and Derelig. SS. Church musick, that it is Judaicall, because the Jews used it. And 1.2.c.6. Sec. he would be loth to be ferved to himself, for he that had a mind Nicolaus. to use fuch arguments, might with much better probability conchide against their Sacrament of extreme unction, because when the miraculous healing was ceased, then they were not Catholiques, but Heretiques that did transferre it to the use of dying persons, (fayes Irenaus;) for fo did the Valentinians: And indeed L. r. dis, adv. this argument is something better then I thought for at first, be- har. cause it was in Irenaus time reckoned among the heresies. But there are a fort of men that are even with them, and hate some good things which the Church of Rome teaches, because she who teaches fo many errors, hath been the publisher, and is the prachicer of those things. I confess the thing is alwayes unreasonable, but formetimes it is invincible and innocent; and then may ferve to whate the fury of all fuch decretory fentences, as condemne all the world but their own Disciples.

2. There are fome opinions that have gone hand in hand with Numb. 3. ableffing, and a prosperous profession; and the good success of their defenders hath annuled many good people, because they thought they heard Gods voice where they faw Gods hand, and therefore have rushed upon such opinions with great may and as great milesking. For where they once had entertain a scare of God, and apprehension of his so sensible declaration, such a feare produces feraple, and a ferupulous conscience is alwayes to be pityed, because though it is seldome wife, it is alwayes pious. And this very thing hath prevail'd fo farre upon the understandings even of wife men, that Bellarmine makes it a note of the true Church. Which opinion when it prevailes is a ready way to make that instead of Martyrs all men should prove hereticks or apostates in persecution; for since men in misery are very suspici-

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ous, out of strong defires to finde out the cause, that by removing it they may be relieved, they apprehend that to be it that is first presented to their fears; and then if ever truth be afflicted, the shall also be destroyed. I will say nothing in defiance of this fancy, although all the experience in the world fayes it is false, and that of all men Christians should least believe it to be true, to whom a perpetuall crosse is their certain expectation, (and the argument is like the Moone, for which no garment can be fit, it alters according to the fuccels of humane affairs, and in one age will serve a Papili, and in another a Protestant) yet when such an opinion does prevaile upon timerous persons, the malignity of their error (if any be consequent to this fancie, and taken up upon the reputation of a prosperous heresic) is not to be confidered fimply and nakedly, but abatement is to be made in a just proportion to that feare, and to that apprehenfion.

Numb. 4.

4. Education is fo great and fo invincible a prejudice, that he who mafters the inconvenience of it, is more to be commended than he can justly be blam'd that complyes with it. For men doe not alwayes call them principles which are the prime fountaines of reason, from whence such consequents naturally flow, as are to guide the actions and discourses of men; but they are principles which they are first taught, which they suckt in next to their milke, and by a proportion to those first principles they usually take their estimate of propositions. For whatsoever is taught to them at first they believe infinitely, for they know nothing to the contrary, they have had no other masters, whose theorems might abate the strength of their first perswasions and it is a great advantage in those cases to get possession; and before their first principles can be dislodg'd, they are made habituall and complexionall, it is in their nature then to believe them, and this is helped forward very much by the advantage of love and veneration which we have to the first parents of our perswasions. And we see it in the orders of Regulars in the Church of Rome. That opinion which was the opinion of their Patron or Founder, or of fome eminent Personage of the Institute, is enough to engage all the Order to be of that opinion; and it is strange that all the Dominicans should be of one opinion in the matter of Predetermination

termination and immaculate conception, and all the Franciscans of the quite contrary, as if their understandings were form'd in a different mold, and furnished with various principles by their very rule. Now this prejudice works by many principles, but how frongly they doe possess the understanding is visible in that great inflance of the affection and perfect perswasion the weaker fort of people have to that which they call the Religion of their Forefathers. You may as well charm a feaver alleep with the noise of Optima vati ea bells, as make any pretence of reason against that Religion which que magno ofold men have intayl'd upon their heirs male fo many generations fenfu, recepta till they can prescribe. And the Apostles found this to be most funt, quornmq; true in the extremest difficulty they met with, to contest against fint nec ad ... the rites of Mofes, and the long superstition of the Gentiles, tionem, fed ad which they therefore thought fit to be retain'd, because they had similarudinem done to formerly, Pergentes non quo eundum eft, fed quo itur, and Vid. Mirus. all the bleffings of this life which God gave them, they had in Felociav. conjunction with their Religion, and therefore they believed it was for their Religion, and this perswasion was bound fast in them with ribs of iron, the Apostles were forc'd to unloose the whole conjuncture of parts & principles in their understandings, before they could make them malleable and receptive of any impreses. But the observation and experience of all wise men can milifie this truth. All that I shall fay to the present purpose, is this, that confideration is to be had to the weakness of persons when they are prevail'd upon by so innocent a prejudice, and when there cannot be arguments ftrong enough to over-mafter an habituall perswasion bred with a man, nourish'd up with him, that alwayes cat at his table, and lay in his bosome, he is not easily to be called Heretique, for if he keeps the foundation of faith; other articles are not to cleerly demonstrated on either fide, but that a man may innocently be abused to the contrary. And therefore in this case to handle him charitably, is but to doe him juffice: And when an opinion in minoribus articulis, is entertain'd upon the title and from of education, it may be the better permitted to him fince upon no better freek nor ftronger arguments, most men entertain their whole Religion, even Christianity it

5. There are some persons of a differing perswasion, who there- Numb. 5.

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fore are the rather be tolerated, because the indirect practices and impostures of their adversaries have confirmed them, that those opinions which they disevery, are not from God, as being upheld by means not of Gods appointment : For it is no unreaforable discourse to fay, that God will not be ferved with a lve. for he does not need one, and he hath means enough to Support all shole truths which he hath commanded, and hath supplyed every bonele cause with enough for its maintenance, and to contest against its adversaries. And (but that they which use indirect arts will not be willing to lose any of their unjust advantages, nor vet be charitable to those persons, whom either to gain or to undoe, they leave nothing unattempted) the Church of Rome hath much reason not to be so decretory in her sentences against persons of a differing perfevation, for if their cause were entirely the cause of God, they have given wife people reason to suspect it, because fome of them have gone to the Devill to defend it. And if it be remembred what tragedies were frired up against Luther, for faying the Devill bad sauste him an argument against the Mais, it will be of anglest advantage against them, that they goe to the Devill for many arguments to support not onely the Mass, but the other diffinguilling Articles of their Church: Linftance in the notations forging of Misarles, and framing of falle and ridiculous Legends. For the formen I need no other infrances then what happed in the great contestation about the immaculate conception, when there were Misseles brought on both fides to prove the contradictory parts; and though it be more then probable that both fides play'd the jugglers, yet the Dominicans had the ill lock to be discovered vand the actors bym'd at Rerne. But this discovery hapned by providence a for the Dominican opinian high more degrees of probability then the Erancifcan; is deerly more conformal both to Scripture and all antiquity, and this part of it is adenowledged by the greatest Patrons them-Schoos, as Salmoron, Paga and Wanding, yet because they played the knower in a just qualtion, and who disting to maintain a true propositions God Admight the short has be with not he served by a lye, was pleased rather so discover the impolitive in the right opinion then in the falle, fince nothing is more dilhonourableto God, then to other a fin in farrifice to him, and nothing more incongru-5101

singraous in the nature of the thing then that truth and fallhood hould support each other, or that true doctrine should live at the charges of a lye. And he that confiders the arguments for each opinion will eafily conclude, that if God would not have each confirmed by a lye, much lelle would he himself attest a with a true miracle. And by this ground it will eafily follow, the Franciscan party, although they had better luck then the Dominicans, yet had not more honesty, because their cause was worle, and therefore their arguments no whit the better. And although the argument drawn from miracles is good to attelt a boly doctrine, which by its own worth will support it selfe, after my is a little made by miracles, yet of it felfe and by its owne reputation it will not support any fabrick: for instead of prothe a doctrine to be true, it makes that the miracles themselves are suspected to be illusions, if they be pretended in behalfe of a doctrine which we think we have reason to account false. And therefore the Jews did not believe Christs doctrine for his Mifactes, but dis-believed the truth of his Miracles, because they did nor like his doctrine. And if the holineffe of his doctrine, and the Spirit of God by inspirations and infusions, and by that which Saint Peter calls a firer word of prophecy, had not attested the Divinity both of his Person and his Office, we should have wanted many degrees of confidence which now we have upon the truth of Christian Religion. But now fince we are fore-told by this fire word of prophecy, that is, the prediction of Jesus Christ, that Antichrift should come in all wonders, and signs, and lying miracles, and that the Church-faw much of that already verified in Simon Mague, Apollonius Tyaneus, and Manecho, and divers * Heretiques, it is now come to that passe, that the argument in p.201. its belt advantage proves nothing so much as that the doctrine which it pretends to prove, is to be suspected, because it was foretold that falle doctrine should be obtruded under such pretenees. But then when not onely true miracles are an infufficient argument to prove a truth fineethe establishment of Christianity, but that the miracles themselves are false and spurious, it makes that doctrine in whose defence they come, justly to be suspected, because they are a demonstration that the interested persons use all means, leave nothing unattempted to prove their propoliti-

Vid.Baron. Æ. D. 68.n. 22. Philoftrat. I. 4. 7. 485. compend. Cedren. p. 202. *Stapleton. prompt. Moral. pass æftiva, p. 627.

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one but fince they fo faile as to bring nothing from God, but fomething from the Devill for its jultification, it's a great figne that the doctrine is false, because we know the Devill, unlesse it be against his will, does nothing to prove a true proposition that makes against him. And now then those persons who will endure no man of another opinion, might doe well to remember how by their exorelimes, their Devils tricks at London, and the other lide pretending to cure mad folkes and persons bewitched. and the many discoveries of their jugling, they have given so much reason to their adversaries to suspect their doctrine, that either they must not be ready to condemne their persons who are made suspicious by their indirect proceeding in attestation of that which they value so high as to call their Religion, or else they must condemne themselves for making the scandall active and effectuall.

Numb. 4.

As for falle Legends, it will be of the fame confideration, because they are false Testimonies of Miracles that were never done, which differs onely from the other as a lye in words from a lyc in action, but of this we have witness enough in that decree of Pope Les X, festion the eleventh, of the last Lateran Councell, where he excommunicates all the forgers and inventors of visions and false Miracles, which is a testimony that it was then a praetice to publicke as to need a Law for its suppression and if any man shall doubt whether it were so or not, let him see the Centum gravamina of the Princes of Germany where it is highly complain'd of. But the extreme stupidity and sottishness of the inventors of lying stories is so great, as to give occasion to some persons to suspect the truth of all Church * story witness the Le. gend of Lombardy; of the author of which the Bilhop of the Canaires gives this Testimony In ille enim libro mir aculorum monstra Sapins quam vera miracula legas. Hunc home scripfit ferrei oru, plumbei cordis, animi certe parum severi & prudentis. But I need not descend so low, for Saint Gregory and V. Bede themselves re-Vid.L 12 loc. Ported miracles, for the authority of which they only had the report of the common people, and it is not certaine that S. Hierome had so much in his stories of S. Paul and S. Anthony, and the Fauns and the Sayrs which appeared to them, and defird their Prayers. But I shall onely by way of eminency, note what Sir

To so un cien which in Brato edios & TE a-Circon eightopia and de oc Sand i Jum. Ing. Pelus.

Theol.cap.6.

Canus ibid.

Thomas More fayes in his Epille to Ruthal the Kings Secretary before the Dialogue of Lucian [Philopfendes] that therefore he undertook the translation of that dialogue to free the world from a fiperstition that crept in under the face and title of Religion. For fuch Ives (faves he) are transmitted to us with fuch authority that a certaine impostor had perswaded S. Austin, that the very fable which Lucian fooffes, makes sport withall in that *Dialogue + Viz. De dunwas a reall story, and acted in his owne dayes. The Epistle is buspir ais a'worth the reading to this purpose; but he fayes this abuse tero decedence, grew to fich a height, that scarce any life of any Saint or Martyr altere in wiis truly related, but is full of lyes and lying wonders, and some poll viginti dipersons thought they served. God if they did honour to God's es; quam in Saints by inventing some prodigious story, or miracle for their aliu nominibus reputation. So that now it is no wonder if the most pious menare apt to believe, and the greatest hiltorians are easie enough to report fuch stories, which serving to a good end, are also consigned berti cognati, by the report of persons, otherwise pious and prudent enough. I will not instance in Vincentius his speculum, Turonensis, Thomas Cantipratanus, John Herolt, Vita Patrum, nor the revelations of Vid. Palzot. de Saint Briget though confirmed by two Popes, Martin V. and facra findone, Boniface IX. even the best and most deliberate amongst them, ad Lector. Lippoman, Surius; Lipfins Bzovins, and Baronius are so full of fables that they cause great disreputation to the other Monuments and records of antiquity, and yet doe no advantage to the cause under which they serve and take pay. They doe no good and much hurt : but yet accidentally they may procure this advantage to charity, fince they doe none to faith; that fince they have fo abused the credit of story that our confidences want much of that support we should receive from her records of antiquity, yet the men that diffent and are scandaliz'd by such proceedings should be excused if they should chance to be afraid of truth that hath put on garments of imposture: and fince much violence is done to the truth & certainty of their judging, let none be done to their liberty of judging : fince they cannot meet a right guide, let them have a charitable judge. And fince it is one very great argument against Simon Magus and against Mahomet that we can prove their miracles to be impostures, it is much to be pittied. if timorous and fuspitious persons shall invincibly and honestly

ridet Lucianu. Vide ctiam argumentum Gilin Annatat, in

less apprehend a truth which they see conveyed by such a teltimony which we all use as an argument to reprove the Mahumetan superstition.

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6. Here also comes in all the weaknesses and trifling prejudices which operate not by their own ftrength, but by advantage taken from the weaknesse of some understandings. Some men by a Proverb or a common saying are determined to the beliefe of a propolition, for which they have no argument better then such a Proverbiall fentence. And when divers of the common People in Ferulalem were ready to yeild their understandings to the beliefe of the Messias, they were turn'd cleerly from their apprehenfions by that proverb, looke and fee, does any good thing come from Gal tee? And this, when Christ comes, no man knowes from Whence he is but this man was knowne of what parents, of what City. And thus the weaknesse of their understanding was abuse and that made the argument too hard for them. And the who feventh Chapter of Saint Johns Gospelles a perpetual instance of the efficacy of fuch trifling prejudices, and the vanity and weakheffe of popular understandings. Some whole ages have beene abused by a definition, which being once received, as most commonly they are upon flight grounds, they are taken for certaintyes in any science respectively, and for principles, and upon their reputation men use to frame conclusions, which must be false or uncertaine according as the definitions are. And he that hath observed anything of the weaknesses of men, and the fuccessions of groundlesse doctrines from age to age, and how seldome definitions which are put into fyltemes, or that derive from the Fathers, or approved among Shool-men are examined by persons of the same interests, will beare me witnesse, how many and great inconveniences prefie hard upon the perswasions of men, who are abused and yet never consider who hurt them. Others, and they very many, are lead by authority or examples of Princes, & great personages, Numquis credit ex Primipibus? Some by the reputation of one learned man are carryed into any perswasion whatfoever. And in the middle and latter ages of the Church, this was the more considerable, because the infinite ignorance of the Clerks, and the men of the long robe gave them over to be lead by those few guides which were mark'd to them by an eminency,

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much more then their ordinary; which also did the more amuse them, because most commonly they were fit for nothing but to admire what they understood not their learning then was in some skill in the Master of the Sentences, in Aguinas or Scomovehom they admir'd next to the most intelligent order of Anrels: hence came opinions that made Sects & division of names. Thomistis Scotists, Albertists, Nominalls, Realls, and I know not what monfters of names; and whole families of the fame opinion, the whole institute of an Order being ingag'd to believe according to the opinion of some leading man of the same Order. asif fach an opinion were imposed upon them in vitute suncte dedientie. But this inconvenience is greater when the principle of the miltake runs higher, when the opinion is deriv'd from a Primitive man and a Saint, for then it often happens that what at first was but a plain innocent seduction, comes to be made sacred by the veneration which is confequent to the person for having lived long agone: and then, because the person is also since canoniz'd, the error is almost made eternall, and the cure desperate. These and the like prejudices which are as various as the miferies of humanity or the variety of humane understandings are not absolute excuses, unlesse to some persons, but truly if they be to any, they are exemptions to all, from being preffed with too peremptory a fentence against them, especially if we consider what leave is given to all men by the church of Rome to follow any one probable Doctor in an opinion which is contested against by many more. And as for the Doctors of the other side, they being delittate of any pretences to an infallible medium to determine meltions, must of necessity allow the same liberty to the people to be as prudent as they can in the choice of a fallible guide; and when they have cholen if they doe follow him into erfor the matter is not fo inexpiable for being deceived in using the belt guides we had which guides because themselves were abused, did also against their wills deceive me. So that this prejudice may the eafier abuse us, because it is almost like a duty to follow the dictates of a probable Doctor, or if it be over-acted or accidentally patte into an inconvenience, it is therefore to be excused because the principle was not ill, unlesse we judge by our event, not by the antecedent probability. Of fuch men as these it was

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faid by Saint Austin, Coveram entram non intelligendi vivacitai, sed credendi simplicitai varissimam facit. And Gregory Nazianzen, oni manadus red na vi al accomissor. The common fort of people are safe in their not inquiring by their owne industry, and in the simplicity of their understanding relying upon the best guides they can get.

Numb. 6.

But this is of such a nature in which as we may inculpably be deceived, so we may turne it into a vice or a designe, and then the consequent errors will alter the property, and become herefies. There are some men that have mens persons in admiration because of advantage, and some that have itching eares, and heap up teachers to themselves. In these and the like cases the authority of a person, and the prejudices of a great reputation is not the excuse but the fault: And a sinne is so farre from excusing an Errour, that Errour becomes a sinne by reason of it's relation to that sinne as to it's parent and principle.

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Of the imocency of Errow in opinion in a pious person.

Numb. 1.

No therefore as there are fo many innocent causes of Error, as there are weaknesses within and harmlesse and unavoydable prejudices from without, fo if ever errour be procured by a vice it hath no excuse, but becomes such a crime, of so much malightly as to have influence upon the effect and confequent, and by communication makes it become criminal. The Apolities noted two fuch causes overing neft be doubition the former in them of the Circumcifion, and the latter in Distropher and Simon Mayes; and there were fome that were arises im quiat northan they were of the long robe too, but they were the the-Disciples, upon whose Consciences some falle Apolles had influence by advantage of their wantonness, and thes the three principles of all fine become also the principles of herefie, the lift of the fielh, the luft of the eye, and the pride of life. And in pursuance of thefe arts the Devill bath not wanted fuell to let aworke incendiaries

2 Tim. 3.

diaries in all ages of the church. The Bilhops were alwayes homourable, and most commonly had great revenues, and a Bishoprick would fatisfie the two defigns of Covetoninesse and Ambition, and this hath been the golden apple very often contended for and very often the cause of great fires in the Church. Thebalis mia rejectus ab Episcopatu Hieroselymitano, turbare copit Ecclesiam. faid Evefippus in Eusebins. Tertullian turn'd Montanist in discontent for missing the Bishoprick of Carehage after Agrippinus, and so did Montanes himselfe for the same discontent, faith Nicoherus. Novatus would have been Bishop of Rome, Donatus of Corthege, Arrins of Alexandria, Aerius of Sebastia, but they all miffed, and therefore all of them vexed Christendome. And this was to common a thing; that oftentimes, the threatning the Church with a schisme, or a hereste, was a design to get a Bulhoprick : And Socrates reports of Aftering, that he did frequent the Conventicles of the Arrians; Nam Episcopatum aliquem ambield. And letting afide the infirmities of men, and their innocent prejudices; Epiphanius makes pride to be the onely cause of herefies, office of metaporis, Pride and Prejudice cause them all the one criminally, the other innocently. And indeed S. Paul does almost make pride the onely cause of heresies, his words cannot be expounded, unlesse it be at least the principall, "in integeldictional and confents not to found words, and the doctrine that is according to god line fe, Telupales under emsaueros, ethairoan mei Chious A hoppungia, & av zivelau obovos, šeus, Anastauiau, imoroiau movapai.

The fumme is this, If ever an opinion be begun with pride, or Numb. 2. manag'd with impiety, or ends in a-crime; the man turns Heretique: but let the error be never fo great, fo it be not against an Article of Creed, if it be simple and hath no confederation with the personal iniquity of the man, the opinion is as innocent as the person, though perhaps as false as he is ignorant, and therefore shall burne though he himselfe escape. But in these cases and many more, (for the causes of deception increase by all accidents, and weaknesses, and illusions) no man can give certaine judgement upon the persons of men in particular, unlesse the matter of fact and crime be accident and notorious. The man cannot by himane judgement be concluded a heretique, unlesse his opinion be an open recession from plaine demonstrative divine authority

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(which must needs be notorious, voluntary, vineible and criminal) or that there be a palpable serving of an end accidentall and extrinsectal to the opinion.

Numb. 2.

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But this latter is very hard to be differned, because those accidentall and adherent crimes which makes the man a heretique. in ancitions not fishely fundamentall or of necessary practice. are actions to internal and spiritual, that cognizance can but feldome be taken of them. And therefore (to infrance) though the opinion of Purgetory be falle, yet to beleeve it cannot be herefie, if a man be abused into the beliefe of it invincibly, because it is not a Doctrine either fundamentally false or practically impious. it neither proceeds from the will, nor hath any immediate or direft influence toon choice and manners. And as for those other ends of noholding that opinion which possibly its Patrons may have, as for the reputation of their Churches infallibility, for the advantage of Derges, Requiews Malles, Monthly minds Anniverfaries, and other offices for the dead, which usually are very profitable rich and calle, these things may possibly have sole influences upon their understanding but whether they have or no God only knowes. If the proposition and article were true, these ends might jultly be subordinate and confiltent with a true proposition. And there are some truths that are also profitable, as the neceffity of maintenance to the Clergy, the Doctrine of reflitte tion, giving Almes, lending freely, remitting debts in cales of great necessary and it would be but an ill argument that the preachers of these doctrines speake false, because possibly in these articles they may ferve their owne ends. For although Demetricia and the Crafts-men were without excule for refilting the Preaching of S. Paul, because it was notorious they resilt ed the truth upon ground of profit and personall emoluments, and the infatter was confessed by themselves, yet if the Clergie should maintaine their just rites and Rievenues which by pions dedications and donatives were long fince afcertained upon them, is it to be prefumed in order of Law and charity, that this end is in the men subordinate to truth, because is is in the thing it felfe and that therefore no judgement in prejudice of these truths can be made from that obseronfirming diving asmorter

But if aliande we are ascertain'd of the truth or fallhood of Numb. 4. spropolition respectively, yet the judgement of the personall ends of the men, cannot ordinarily be certaine and judiciall, because most commonly the acts are private, and the purpoles internall, and temporall ends may fometimes confift with truth, and whether the purpoles of the men make these ends principall or Subordinate, no man can judge; and be they how they will, yet they doe not alwayes prove that when they are conjunct with error, that the error was caused by these purposes and criminal intentions.

But in questions practicall, the doctrine it felfe and the person Namb, 5. too may with more ease be reproved, because matter of fact being endent, and nothing being to certaine as the experiments of humue affaires, and thefe being the immediate confequents of fuch doctrines, are with some more certainty of observation redargued, then the speculative; whose judgement is of it self more difficult, more remote from matter and humane observation, and with lene curiofity and explicitenelle declared in Scripture as being of desconfequence and concernment in order to Gods and Man's great end. In other things which end in notion and ineffective contemplation, where neither the doctrine is malicious, nor the perion apparently criminall, he is to be left to the judgement of God, and as there is no certainty of humane judicature in this cale, lo it is to no purpose it should be judged. For if the person may be innocent with his Error, and there is no rule whereby he can certainly be pronounced, that he is actually criminall; fas it happens in matters speculative.) Since the end of the Commandment is love out of a pure conscience, and faith unfained; and the Commandment may obtaine its end in a confiftence with this imple speculative Errour. Why should men trouble themselves with fuch opinions, to as to diffurbe the publicke charity or the private confidence? Opinions and perfons are just to to be judged as other matters and persons criminall. For no man can judge any thing elle: it must be a crime, and it must be open, so as to take cognizance, and make true humane judgement of it. And this is all I am to lay concerning the causes of hereties, and of the distinguishing rules for guiding of our judgments towards

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Numb. 6

As for guiding our judgements and the use of our reason in judging for our felves, all that is to be faid is reducible to this one proposition. Since errors are then made sinnes when they are contrary to charity or inconsistent with a good life and the honour of God, that judgement is the trueft, or at least that opinion most innocent that I best promotes the reputation of Gods Glory, and 2. is the best instrument of holy life. For in questions and interpretations of dispute, these two analogies are the best to make propolitions & conjectures and determinations. Diligence and care in obtaining the best guides, and the most convenient affiftances, prayer, and modely of spirit, simplicity of purposes and intentions, tumility and aptneffe to learn, & a peaceable disposition, are therefore necessary to finding out truths, because they are parts of good life, without which our truths will doe us little advantage, and our errours can have no excuse, but with these dispositions as he is sure to find out all that is necessary, so what truth he inculpably miffes of, he is fure is therefore not necessary. because he could not finde it when he did his best and his most innocent endeavours. And this I fay to Jecure the persons; became no rule can antecedently fecure the proposition in matters disputable. For even in the proportions and explications of this rule there is infinite variety of disputes : And when the difpure is concerning free will, one partie denyes it because he beleeves it magnifies the grace of God, that it workes irrefiltably: the other affirmes, because he believes it engages us upon greaser eare and piety of our endeavours. The one opinion thinks God reapes the glory of our good actions, the other thinks it charges our bad actions upon him. So in the question of merit, one part chooses his affertion because he thinks it incourages is to doe good works, the other beleeves it makes us proud, and therefore he rejects it. The first beleeves it increales piety, the second beloeves it increases spirituall presumption and vanity. The first thinks it magnifies God's justice, the other thinks it derogates from his mercy. Now then, fince neither this nor any ground can fecure a man from possibility of mistaking, we were infinitely miferable if it would not fecure us from punishment, so long as we willingly confent not to a crime, and doe our best endeavour to avoid an errour. Onely by the way, let me observe, that

that since there are such great differences of apprehension concerning the consequents of an article, no man is to be charged with the odious consequences of his opinion. Indeed his doctrine is, but the person is not, if he understands not such things to be consequent to his Doctrine; for if he did, and then avows them, they are his direct opinions, & he stands as chargeable with them as with his first propositions; but if he dis-avowes them, he would certainly rather quit his opinion then avow such errours or impicies, which are pretended to be consequent to it, because every man knows that can be no truth, from whence fallhood naturally and immediately does derive, and he therefore believes his first proposition, because he believes it innocent of such errors as are thang'd upon it directly or consequently.

So that now, since no error neither for its selfe nor its conse. Numb. 7. quents is to be charg'd as criminall upon a pious persor, since no simple errour is a sin, nor does condemne us before the throne of God, since he is so pittifull to our crimes, that he pardons many dense of integra, in all makes abatement for the violence of temptation, and the surprizall and invasion of our faculties, and therefore such less will demand of us an account for our weaknesses, and since the strongest understanding cannot pretend to such an immunity and exemption from the condition of men, as not to be deceived and confesse its weaknesse; it remaines we inquire what deportment is to be used towards persons of a differing perswasion, when we are (I doe not say doubtfull of a proposition, but) convinc'd that he that differs from us is in Errour, for this was the first intention, and the last end of this discourse.

SECT. XIII.

Of the deportment to be used towards persons disagreeing, and the reasons why they are not to be punished with death, &c.

Tor although every man may be deceived, yet some are right Numb. 1.

and may know it too, for every man that may erre, does
not therefore certainly erre, and if he erres because he recedes
from his rule, then if he followes it he may doe right, and if ever

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any man upon just grounds did change his opinion, then he was in the right and was fure of it too, and although confidence is millaken for a just perswasion many times, yet some men are confident, and have reason so to be. Now when this happens, the question is what deportment they are to use towards persons that disagree from them, and by consequence are in error.

Numb. 2.

1. Then no Christian is to be put to death, difmembred, or otherwise directly perfecuted for his opinion, which does not teach impiety or blafphemy. If it plainly and apparently brings in a crime, and himselfe does act it or incourage it, then the matter of fact is punishable according to its proportion or malignity; as if he preaches treason or sedition, his opinion is not his excuse, because it brings in a crime, and a man is never the lest traitor, because he beleeves it lawful to commit treason; & a man is a murcherer if he kills his brother unjustly, although he thinks he does God good service in it. Matters of fact are equally judicable whether the principle of them be from within or from without : And if a man could pretend to innecence in being feditious, blasphemous, or perjurd by perswading timself it is lawfull there were as great a gate opened to all imputity, as will entertaine all the presences, the delignes, the impollures, and difguifes of the world. And therefore God hathraken order that all rules concerning matters of fact and good life shall be fo cleerely explicated, that without the crime of the man, he cannot be ignorant of all his practicall duty. And therefore the Apofiles and primitive Doctors made no scraple of condemning fuch persons for hereticks, that did dogmatize a finne. He that teaches others to finne, is worfe then he that commits the crime. whether he be tempted by his owne interest, or incouraged by the others doctrine. It was as bad in Basilides to teach it to be lawfull to renounce Faith and Religion, and take all manner of Oathes and Covenants in time of perfecution, as if himselfe had done for nay it is as much worle, as the milcheife is more univerfall, or as a fountaine is greater then a drop of water taken from it. He that writes Treafon in a booke, or preaches Sedition in a Pulpit, and perswades it to the people, is the greatest Traitor and incendiary, and his opinion there is the fountaine of a finne, and therefore could not be entertain d in his understanding

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mon weaknesse, or inculpable or innocent prejudice; he cannot from Scripture or divine revelation have any pretence to colour that fo fairely as to feduce either a wife or an honest man. If it reft there and goes no further, it is not cognoscible, and so scapes that way but if it be published and comes a fiyle ad Macheram (as Tertullians phrase is) then it becomes matter of fact in principle and in perferation, and is just to punishable, as is the crime that it perswades: such were they of whom S. Paul complaines, who brought in damnable doctrines and halts. S. Pauls Gal. 5. Usinem abscindanter is just of them, take it in any sense of rigour and severity, fo it be proportionable to the crime, or criminall. doctrine. Such were those of whom God spake in Dent, 2 3. If any Prophet tempts to idolarry, faying let us goe after other Gods. he shall be flaine. But these doe not come into this question. But the proposition is to be understood concerning questions disputable in materia intellectuali, which also for all that law of killing. fuch falle Prophets were permitted with impunity in the Synasigne, as appeares beyond exception in the great divisions and disputes betweene the Pharifees and the Sadduces. I deny not but certaine and knowne idolatry or any other fort of practicallimpiery with its principiant doctrine may be punished corporally because it is no other but matter of fact, but no matter of mere opinion, no errors that of themselves are not sins are to be perfecuted or punished by death or corporall inflictions. This s now to be proved.

2. All the former discourse is sufficient argument how easie it Numb. 3. is for us in fuch matters to be deceived. So long as Christian Religion was a simple profession of the articles of beliefe, and a hearty profession of the rules of good life, the fewnesse of the atticles and the clearnesse of the rule, was cause of the seldome prevarication. But when divinity is fivelid up to fo great a body, when the feverall questions which the peevishnesse and warrannelle of fixteene ages have commenc'd, are concentred: inso one, and from all these questions something is drawne into the body of Theologie till it hath ascended up to the greatnesse of amountaine, and the fumme of Divinity collected by Aquinas, makes a volume as great as was that of Livy mock'd at in the

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It is impossible for any industry to consider so many particulars in the infinite numbers of questions as are necessary to be consider'd before we can with certainty determine any. And after all the confiderations which we can have in a whole age, we are not fure not to be deceived. The obscurity of some questions, the nicety of some articles, the intricacy of some revelations, the variety of humane understandings, the windings of Logicke, the tricks of adverfaries, the fubrilty of Sophilters, the ingagement of educations, personall affections, the portentous number of writers, the infinity of authorities, the vaftnesse of some arguments, as confifting in enumeration of many particulars, the uncertainty of others, the feverall degrees of probability, the difficulties of Scripture, the invalidity of probation of tradition, the opposition of all exteriour arguments to each other, and their open contestation, the publicke violence done to authors and records, the private arts and supplantings, the fallifyings, the indefatigable industry of some mento abuse all understandings, and all perswasions into their owne opinions, these and thousands more, even all the difficulty of things, and all the weaknesses of man & all the arts of the Devill, have made it impossible for any man in so great variety of matter not to be deceived. No man pretends to it but the Pope, and no man is more deceived then he is in that very particular in the quality or corporate and an interest or

Numb. 4.

3. From hence proceeds a danger which is confequent to this proceeding, for if we who are so apt to be deceived, & so infecure in our resolution of questions disputable, should persecute a diffagreeing person, we are not sure we doe not sight against God, for if his proposition be true and persecuted, then, because all truth derives from God, this proceeding is against God, and therefore this is not to be done upon Gamaliel's ground, lest peradventure we be found to sight against God, of which because we can have no security (at least) in this case, we have all the guilt of a doubtfull or an uncertaine. Conscience. For if there he no security in the thing as I have largely proved, the Conscience in such cases is as uncertained as the question is sold if it be not doubtfull where it is uncertained it is because the man is not wise, but as consident as ignorant, the first without reason, and the second with-

without excuse And it is very disproportionable for a man to perfecute another certainly, for a proposition, that if he were wife, he would know is not certaine, at least, the other person may innocently be uncertaine of it. If he be kill'd, he is certainly kill'd. but if he be call'd hereticke, it is not fo certaine that he is an hereticke. It were good therefore, that proceedings were according to evidence, and the rivers not fwell over the banks nor a: certaine definitive sentence of death pass'd upon such perswafions which cannot certainly be defin'd. And this argument is of so much the more force, because we see that the greatest perfentions that ever have been, were against truth, even against Christianity it selfe, and it was a prediction of our blessed Saviour. that perfecution should be the lot of true beleevers: and if we compute the experience of fuffering Christendome, and the prediction that truth should suffer, with those few instances of suffering hereticks, it is odds, but persecution is on the wrong fide. and that it is errour and herefie, that is, crueil and tyrannicall, especially since the truth of Jesus Christ, and of his Religion are so meeke, so charitable, and so mercifull : and we may in this case, exactly use the words of S. Paul, But as then, he that was borne after the flesh, persecuted him that was borne after the pirit even fo it is now : and fo it ever will be till Christs second Num'. 5. coming.

Whoever persecutes a disagreeing person, armes all the world against himselfe, and all pious people of his owne persivafion, when the scales of authority return to his adversary, and at- time andacia telt his contradictory; and then, what can he urge for mercy for grassabuntur. himselfe, or his party that sheweth none to others? If he fayes, that he is to be spared because he beleeves true, but the other was jubly perfected because he was in errour, he is ridiculous. For ep. Fund, ita he is as confidently beleeved to be a heretick, as he beleeves his nunc debeo fuadversary such, and whether he be or no, being the thing in question, of this he is not to be his owne judge, but he that hath authority on his fide, will be fure to judge against him. So that, quanta mecum what either fide can indifferently make use of, it is good that nei- egerunt proxither would, because neither side can with reason sufficient doe is in prejudice of the other. If a man will fay, that every man vabiofin ac camust take his adventure, and if it happens authority to be with cus erraren.

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him, he will perfect his advertaries, and if it turnes against him he willbear it as well as be causand hope for a reward of Martyr. donte, and innocent fufficing; belides that this is so equall to be faid of albfides, and belides, that this is a way to make an eternell difunion of hearts and charities, and that it will make Chris flendome nothing but a shambles, and a perpetuall butchery, and as fast as mens wits grow wanton, or confident, or proud, or abused so often there will be now executions and massacres. Befides all this, it is most unreasonable and unjust, as being contrariant to those Lawes of Julice and Charity, whereby we are bound with greater zeale to spare and preserve an innocent, then to condemne a guilty, person, and there's less malice and iniquity in sparing the guilty, then in condemning the good. Beeanie it is in the power of men to remit a guilty person to divine indicature, and for divers causes, not to the severity, but in no case is it lawfull, neither hath. God at all given to man a power to condemne fuch perfore as cannot be proved other than pious and innocent. And therefore it is better, if it should so happen, that we should spare the innocent person, and one that is actually deceived, then that upon the turn of the wheele, the true believers should be destroyed.

Numb. 6.

And this very reason, he that had authority sufficient, and abfolute to make Lawes, was pleafed to urge as a reasonable inducement for the chablishing of that Law which he made for the indemnity of erring persons. It was in the parable of the tares mingled with the good feed in Agra dominica the good fred (Christ himselfe being the interpreter) are the Children of the Kingdome, the tares are the children of the wicked one, upon this comes the precept, gather not the tares by themefelies, but let them book grow together till the harvieft, that is, till the day of Judgement. This Parable bath been tortur'd infinitely to make it con-Seffe its meaning, but we shall soone dispatch it. All the difficulty and variety of exposition is reducible to these two questions, What is meant by [Gather not,] and what by [Times.] That is, what kind of fword is forbidden, and what kind of persons are so be solerated. The former is cleare : for the fairittall fword is not forbidden to be used to any fort of criminals, for that would defroy the power of excommunication. The prohibition

herefore lyes against the use of the temporall sword, in cutting of some persons. Who they are, is the next difficulty. But by wer, or the children of the wicked one, are meant either persons of If lives, wicked persons onely in re practica, or else another kind of evill persons, men criminals or faulty in re intellectualis. One or other of these two must be meant; a third I know not. But the former cannot be meant, because it would destroy all bodies politique, which cannot confit without lawes, not lawes without acompulfory and a power of the fivord, therefore if criminalls were to be let alone till the day of Judgement, bodies politique mult stand or fall ad arbitrium impiorium, and nothing good could be protected, not Innocence it felfe, nothing could be fethre but violence and tyrannie. It followes then that fince a kind of persons which are indeed faulty are to be tolerated, it must be meant of persons faulty in another kind, in which the Golpell had not in other places cleetely established a power externally compuliory, and therefore fince in all actions practically criminall a power of the fword is permitted, here where it is denived must meane a crime of another kind, and by confequence errors intellectuall, commonly call'd herefie.

And after all this the reason there given confirmes this * in- 'Vide S. Chryterpretation, for therefore it is forbidden to cut off these tares, foft. homil. 47. left we also pull up the wheat with them, which is the fumme of Matth et. S. thefe two falt arguments. For because Herelie is of so nice con- August. lideration, and difficult fentence, in thinking to root up herefies, Quelt. in cap. we may by our * militakes deliroy true doctrine, which although 13 Mar. S. Cy-It be possible to be done in all cases of practicall question, by mistake, yet because external actions are more discernable then Theophyl, in inward speculations and opinions, innocent persons are not so 13. Matth. cafily militaken for the guilty, in actions criminall, as in matters * S. Hieron. in of inward perswafion. And upon that very reason Saint Martin was zealous to have procured a revocation of a Commission parabolam Begranted to certaine Tribunes to make enquiry in Spaine for fects nificari ne in and opinions; for under colour of rooting out the Priscilia- rebus dubins milts, there was much mifchiefe done, and more likely to happen to the Orthodox. For it happened then, as oftentimes fince, Pallore portus & veste quam side hereticus dyudicari solebat aliquando per Tribunos Maximi. They were no good inquisi-

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tors of hereticall pravity, fo Sulpition witnesses. But secondly, the reason sayes, that therefore these persons are so to be permitted as not to be perfecuted, lest when a revolution of humane affaires fets contrary opinions in the throne or chaire, they who were perfecuted before, should now them. felves become perfecutors of others, and fo at one time or other, before or after, the wheat be rooted up, and the truth be perfecuted. But as these reasons confirme the Law, and this fense of it, so abstracting from the Law, it is of it selfe concluding by an argument ab incommode, and that founded upon the principles of justice, and right reason, as I formerly alledged.

Numb. 8.

"Illi in vos faviant qui mefeiunt cum ano labore verum inveniatur, & quam difficile caveantur erroies. Illi in vos faviant qui nifciunt quam rarum et arduum fit cumulia. phanea fmata pine mentis ferenitate supci rare. Illi m was favoant qui nefciunt quibut fuspimil & cemitibus fiat at exquintulacunque parte poffit mtelligi Deis. Poffremo illim ves favianty qui nullo fali errore decepti deceptos vident .. That

S. August. Contr. Ep. Fund.

4. We are not onely uncertaine of finding out truths in matters disputable, but we are certaine that the best and ablest *Doctors of Christendome have been actually deceived in matters of great concernment, which thing is evident in all those instances of persons from whose doctrines, all forts of Christians respectively take liberty to distent, The errors of Papias, Irenew, Lattantius, Justin Marry in the Millenary opinion, of Saint Cyprian, Firmilian, the Afian and African Fathers in the question of Re-baptization, Sainte Austin in his decretory and uncharitable sentence against the unbaptized children of Christian parents, the Roman or the Greek Doctors in the question of the procession of the holy Ghost, and in the matter of images, are examples beyond exception, August " uspainter of an Aumania and Summer summer. Now if their great personages had been perfecutedor deltroyed for their opinions, who should have answered the invaluable loffe the Church of God should have sustained in missing so excellent, so exemplary, and so great lights? But then if these persons erred, and by consequence, might have been destroyed what should have become of others whose understanding was lower, and their fecurity leffe, their errors more, and their danger greater? At this rate all men should have passed through the fire, for who can escape, when Saint Cyprian and fant, quali ves Saint Auftin cannot ? Now to fay these persons were not to be perfected because although they had errors, yet none condemned by the Church, at that time or before, is to fay nothing to the purpose, nor nothing that is true. Not true, because Saint Cypriany error was condemned by Pope Stephen, which in the present fense

fende of the prevailing party in the Church of Rome, is to be condemned by the Church: Not to the purpose; because it is nothing ele but to fay that the Church did tolerate their errors. For fince those opinions were open and manifest to the world, that the Church did not condemne them, it was either because those opinions were by the Church not thought to be errors, or if they were yet the thought fit to tolerate the error and the erring perfon. And if the would doe to still, it would in most cases be better then now it is: And yet if the Church had condemned them. it had not altered the case as to this question, for either the perfor upon the condemnation of their error should have been perfeated or not. If not, why shall they now, against the instance and precedent of those ages who were confessedly wife & pious, and whose practice are often made to us arguments to follow? If yea, and that they had been persecuted, it is the thing which this argument condemnes, and the losse of the Church had been invaluable in the loling or the provocation and temptation of fuch rare personages: and the example and the rule of so ill confequence; that all persons might upon the same ground have fuffered; and though fome had escaped, yet no man could have any more fecurity from punishment then from error.

s. Bither the disagreeing person is in error, or not, but a true Numb. 9. believer; in either of the cases to persecute him is extremely imprudent. For if he be a true beleever, then it is a cleere case that we doe open violence to God, and his fervants, and his truth. If he be in error, what greater folly and stupidity then to give to error the glory of Martyrdome, and the advantages which are accidentally confequent to a perfecution? For as it was true of the Marryrs Queries morimur toties nascimur, and the increase of their trouble was the increase of their confidence and the establishment of their perswasions: so it is in all false opinions; for that an opinion is true or false is extrinsecall or accidentall to the consequents and advantages it gets by being afflicted. And there wa popular pity that followes all persons in misery, and that compassion breeds likenesse of affections, and that very often produces likenefie of perswasion; and so much the rather, because there arises a jealousie and pregnant suspicion that they who per-Bb 2

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fente an opinion are definate of fufficient aggitments to confuce it, and that the hangman is the best disputant. For if those arguments which they have for their owne doctrine were a fufficient ground of confidence & perfwation, men would be more willing to use those means arguments which are better complyanges with humane understanding which more naturally doe fatisfic it, which are more humane and Christian, then that way which fatisfies none, which destroyes many, which provokes more, which makes all men jealous. To which adde that those who dye for their opinion, leave in all men, great arguments of the heartineffe of their beliefe of the confidence of their perswafion, of the piery and innocencie of their persons, of the parity of their inrention and simplicity of purposes, that they are persons totally differereft, and separate from defigne. For no interest can be so great as to be put in balance against a mans life and his foul, & he does very imprudently ferve his ends who feeingly & fore-knowingly lofes his life in the profecution of them. Just as if Titim frould offer to dye for Semprenius upon condition he might receive twenty talents when he had done his work it is certainly an argument of a great love, and a great confidence, and a great fincerity, and a great hope when a man layes downe his life in attestation of a proposition. Greater love then this hath no man, then to Liv downe his life faith our Bleffed Saviour, And although laying of a wager is an argument of confidence more then truth, yet laying fisch a wager, staking of a mans Soule, and pawring his life gives a hearty tellimony that the person is honell, confident, refigned, Charteable and Noble. And I know not whether truth can doe a person or a cause more advantages, then these can doc to an error. And therefore befides the impiety, there is great imprudence in Canonizing a hereticke, and confectating an error by fuch meanes, which were better preferr'd as incouragements of truth, and comforts to realf and true Martyrs. And it is not amiffe to observe that this very advantage was taken by hereticks who were ready to show and boast their Catalogues of Martyrs, in particular the Circumcellians did for and the Donatifts, and yet the first were heretiekes, the second Schismaticks. And it was remarkeable in the Schollers of Priscillian, who, as they had their Mafter in the reputation of a Saint while he was living, fo when

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he was dead, they had him in veneration as a Martyr; they with reverence and devotion carryed his, and the bodies of his flaine companions to an honourable sepulture, and connect it Religion to sweare by the name of Priscillians. So that the extinguishing of the person, gives life and credit to his docume, and when he is dead he yet speaks more effe-

Analty.

h is unnaturall and unreasonable to persecute disagreeing Numb. 10. omions. Unnaturall; for Understanding being a thing wholly cannot be restrained, and therefore neither punished by corporall'afflictions. It is in aliena nepublica, a matter of ancmer world : you may as well cure the colick by brushing a mans clothes, or fill a mans belly with a fyllogisme: these things doe not communicate in matter, and therefore neither in action nor paffion: and fince all punishments in a prudent government purilly the offender to prevent a future crime, and so it proves more medicinal then vindictive, the punitive act being in order to the cure and prevention: and fince no punishment of the body can cure's disease in the soule, it is disproportionable in nature. and in all civil government, to punish where the punishment can doe no good. It may be an act of tyrannie, but never of juflice. For is an opinion ever the more true or falle for being perfected? Some men have beleeved it the more, as being provoked into a confidence, and vexed into a resolution, but the thing is felfe is not the truer, and though the hangman may confute a man with an inexplicable dilemma, yet not convince his underflanding, for fuch premises can inferre no conclusion, but that of a mans life : and a Wolfe may as well give lawes to the under-Handing, as he whose dictates are onely propounded in violence, and writ in bloud. And a dog is as capable of a law as a man, if there be no choice in his obedience, nor discourse in his choice, nor reason to facisfic his discourse. And as it is unnaturall, so it is unreasonable, that Semprenius should force Cassu to be of his opinion, because Semprenius is Conful this yeare, and commands the Lictor: As if he that can kill a man cannot but be infallible: and if he be not, why should I doe violence to my conscience, because he can doe violence to my person?

7. Force in matters of opinion can doe no good, but is very Numb. 11.

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will or be fatisfied in his reason that his opinion is false, because discountenanced. If a man could change his opinion when he lifts he might cure many inconveniences of his life: all his feares and his forrowes would soone disband, if he would but alter his opinion, whereby he is perswaded, that such an accident that afflicts him is an evill, and fuch an object formidable: let him but beleeve himfelfe impregnable, or that he receives a benefit when he is plundered, difgraced, imprisoned, condemned, and afflicted, neither his fleeps need to be diffurbed, nor his quietneffe discomposed. But if a man cannot change his opinionwhen helists. nor ever does heartily or resolutely but when he cannot do otherwife, then to use force, may make him an hypocrite, but never to be a right beleever, and so instead of erecting a trophee to God and true Religion, we build a Monument for the Devill. Infinite examples are recorded in Church ftory to this very purpose : But *Einsmodi fuit Socrates instances in one for all; for when Elensius Bishop of Craicum was threatned by the Emperour Valens with banish. ment and confication, if he did not subscribe to the decree of Ariminum, at last he yeilded to the Arrian opinion, and presently ita ut opina t- fell into great torment of Conscience, openly at Cyzicum recanted the errour, asked God and the Church forgivesesse, and complain'd of the Emperours injustice, and that was all the good the Arrian party got by offering, violence to his Confeience. And fo many families in Spain which are as they call them new Christians, and of a suspected faith, into which they were forc'd by the tyrannie of the Inquisition, and yet are secret Moores, is evidence enough of the *inconvenience of preaching a doctrine in ore gladii ernentandi. For it either punishes a man for keeping a good confcience, or forces him into a bad; it either punishes fincerity, or perswades hypocrisie; it persecutes a truth, or drives into error: yeum in ta ci- and it teaches a man to diffemble and to be fafe, but never to be

Hipponensium conversio, cui us quidem (pecies dreepit August. tur bereticos licet non murte trucidandos vi tamen coercendos. Exterientiaenim d'monftravit eos tam facile ad Ariani|mum tranfuffe atq; ad Cathelicumum cum Arriani Principes vitate petiren-honeft.

8. It is one of the glories of Christian Religion, that it was fo pious, excellent, miraculous and perswasive, that it came in upon Numb. 12. its owne piety and wisdome, with no other force but a torrent of arguments and demonstration of the Spirit; a mighty rulhing wind to beat downe all ftrong holds, and every high thought

and imagination; but towards the persons of men it was alwayes full of meeknesse and charity, complyance and toleration, condescension and bearing with one another, restoring persons overtaken mith an error, in the spirit of meeknesse, considering lest me al-The confideration is as prudent, and the proposition as just as the precept is charitable, and the precedent was pious and holy. Now things are best conserved with that which gives it the first being, and which is agreeable to its temper and constimrion. That precept which it chiefly preaches in order to all the bleffednesse in the world that is, of meekness, mercy and charity. should also preserve it selfe and promote its owne interest. For indeed nothing will doe it so well, nothing doth so excellently infinuate it felfe into the understandings and affections of men, as when the actions and perswasions of a sect, and every part and principle and promotion are univocall. And it would be a mighty disparagement to so glorious an institution, that in its principle it should be mercifull and humane, and in the promotion and propagation of it so inhumane: And it would be improbable and unreasonable that the sword should be used in the perswasion of one proposition, and yet in the perswasion of the whole Religion nothing like it. To doe fo, may ferve the end of a temporall Prince, but never promote the honour of Christs Kingdome : it may secure a designe of Spaine, but will very much differve Christendome, to offer to support it by that which good men believe to be a distinctive cognisance of the Mahumetan Religion, from the excellencie and piety of Christianity, whose sense and spirit is described in those excellent words of S. Paul, 2 Tim. 2.24. The servant of the Lord must not strive, but be gentle unto all men, in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging the truth. They that oppose themselves, must not be strucken by any of Gods servants; and if yet any man will fmite these who are his opposites in opinion, he will get nothing by that, he must quit the title of being a fervant of God for his paines. And I think a distinction of persons Secular and Ecclesiasticall will doe no advantage for an escape, because even the Secular power if it be Christian, and a servant of God must not be TANKTHE . ASLOV Kuple & de un'ze 3, I meane in those cases where meek-

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meeknesse of instruction is the remedy, or if the case be irremedia-

ble, abscission by Censures is the penalty.

Numb. 12.

9. And if yet in the nature of the thing it were neither unjust nor unreasonable, yet there is nothing under God Almighty that hath power over the foule of man, so as to command a perswasion, or to judge a disagreeing: Humane positive Lawes direct all externall acts in order to feverall ends, and the Judges take cognisance accordingly, but no man can command the will, or punish him, that obeys the Law against his will: for because its end is ferved in externall obedience, it neither looks after more, neither can it be served by more, nor take notice of any more. And yet possibly the understanding is lesse subject to humane power then the will, for that humane power hath a command over externall acts which naturally and regularly flow from the will, & mt plurimim suppose a direct act of will, but alwayes either a direct or indirect volition, primary or accidentall; but the understand. ing is a naturall faculty subject to no command, but where the command is it selfe a reason fit to satisfie and perswade it. And therefore God commanding us to believe fuch revelations, perfwades and fatisfies the understanding, by his commanding and revealing: for there is no greater probation in the world that a proposition is true, then because God hath commanded us to believe it. But because no mans command is a satisfaction to the understanding, or a verification of the proposition, therefore the understanding is not subject to humane authority. They may perfwade, but not enjoyne where God hath not; and where God hath, if it appeares so to him, he is an Infidell if he does not beleeve it. And if all men have no other efficacie or authority on the understanding but by perswasion, proposall and intreaty, then a man is bound to affent but according to the operation of the argument, and the energie of perswasion, neither indeed can he, though he would never so faine, and he that out of feare and too much complyance and defire to be fafe, shall defire to bring his understanding with some luxation to the beliefe of humane di-Chates and authorities, may as often miffe of the truth as hit it, but is fure alwaies to lose the comfort of truth, because he beleeves it upon indirect, infufficient, and incompetent arguments: and as his defire it should be so is his best argument that it is so, so the pleasing

pleafing of men is his best reward, and his not being condemned and contradicted all the possession of a truth.

SECT. XIIII.

Of the practice of Christian Churches towards persons disagreeing, and when persecution first came in.

A Nd thus this truth hath been practiced in all times of Chri-Aftian Religion, when there were no collaterall defignes on foot, nor interests to be served, nor passions to be satisfied. In S. Pauls time, though the censure of herefie were not so loose and forward as afterwards, and all that were called Heretiques were cleerly fuch, and highly criminall; yet as their crime was, fo was their censure, that is, spirituall. They were first admonished once at least, for so (a) Irenam, (b) Tertullian, (c) Cyprian, (d) Am- (a) l. 3.cap.31 brofe, and (e) Hierome read that place of Tiens 3. But fince that (b) do pretime all men, and at that time some read it, Post unam & alteram script. admonitionem, reject a Heretique. Rejection from the communion Quirinum. of Saints after two warnings, that's the penalty. Saint John ex- (d) in bunc preffes it by not eating with them, not bidding them God freed, locum. but the persons against whom he decrees so severely, are such as (e) ibidem. denyed Christ to be come in the flesh, direct Antichrists: and let the fentence be as high as it lifts in this case, all that I observe is, that fince in fo damnable doctrines nothing but spirituall cenfure, separation from the communion of the faithfull was enjoyned and prescribed, we cannot pretend to an Apostolicall precedent, if in matters of dispute and innocent question, and of great uncertainty and no malignity we should proceed to sentence of death.

For it is but an abfurd and illiterate arguing to fay that excom- Numb. 2. munication is a greater punishment, and killing, a leffe; and therefore whoever may be excommunicated may also be put to death (which indeed is the reasoning that Bellarmine uses) for first, excommunication is not directly, and of it felf a greater punishment then corporall death. Because it is indefinite, and incompleat, and in order to a further punishment, which if it happens, then the excommunication was the inlet to it, if it does not, the excommunication

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munication did not fignifie halfe fo much as the loffe of a member, much leffe, death. For it may be totally ineffectually either by the iniquity of the proceeding, or repentance of the person: and in all times and cases it is a medicine if the man please : if he will not, but perseveres in his impiety, then it is himselfe that brings the Cenfure to effect, that actuates the judgement and gives a sting, and an energy upon that which otherwise would be zeig ampG. Secondly, but when it is at worft, it does not kill the Soule, it onely confignes it to that death which it had deferved, and should have received independently from that sentence of the Church. Thirdly, and yet excommunication is to admirable purpose; for whether it referres to the person censured or to others, it is prudentiall in it felfe, it is exemplary to others, it is medicinall to all. For the person censured, is by this meanes threatned into piety, and the threatning made the more energeticall upon him because by fiction of Law, or as it were by a Sacramentall representment the paines of hell are made presentiall to him; and so becomes an act of prudent judicature, and excellent discipline, and the best instrument of spiritual Government : Because the neerer the threatning is reduced to matter. & the more present and circumstantionable it is made, the more operative it is upon our spirits while they are immerged in matter. And this is the full sense and power of excommunication in its direct intention: confequently and accidentally other evills might follow it, as in the times of the Apollles, the centured persons were buffeted by Satan, and even at this day there is leffe fecurity even to the temporall condition of fuch a person whom his spirituall parents have Anathematiz'd. But besides this, I know no warrant to affirme anything of excommunication, for the fentence of the Church does but declare, not effect the finall, fentence of damnation. Whoever deserves excommunication deserves damnation; and he that repents shall be faved, though he dye out of the Churches external Communion, and if he does not repent he shall be damn'd though he was not excommunicate.

But suppose it greater then the sentence of corporall death, yet it followes not, because hereticks may be excommunicate, therefore kill'd, for from a greater to a lesse, in a severall kind of things the argument concludes not. It is a greater thing to make an excellent



rellent discourse then to make a shooe, yet he that can doe the greater cannot doe this lesse. An Angell cannot beget a man, & vet he can doe a greater matter in that kind of operations which we terme spirituall and Angelicall. And if this were concluding that whoever may be excommunicate may be kill'd, then, becanse of excommunications the Church is confessed the sole and intire Judge, the is also an absolute disposer of the lives of perfons. I beleeve this will be but ill doctrine in Spaine : for in Bulla Come Domini the King of Spaine is every year excommunicated on Maunday Thursday; but if by the same power he might also be put to death (as upon this ground he may) the Pope might with more ease be invested in that part of S. Peters patrimony which that King hath invaded and surpriz'd. But besides this, it were extreme harsh Doctrine in a Roman Consistory, from whence excommunications issue for trifles, for fees, for not suffering themfelves infinitely to be oppressed, for any thing; if this be greater then death, how great a tyrannie is that which does more then kill men for less then trifles, or else how inconsequent is that argument which concludes its purpose upon so false pretence & supposition?

Well, however zealous the Apostles were against hereticks, yet Numb. 4. none were by them, or their dictates put to death. The death of Ananias and Saphira, and the blindnesse of Elymas the Sorcerer amount not to this, for they were miraculous inflictions : and the first was a punishment to Vow-breach and Sacriledge, the second of Sorcery, and open contestation against the Religion of Jesus Christ; neither of them concerned the case of this present question:or if the case were the same, yet the authority is not the same : For he that inflicted these punishments was infallible, and of a power competent: But no man at this day is fo. But as yet, people were converted by Miracles, & Preaching, and Difputing, and Hereticks by the same meanes were redargued, and all men in-Itructed, none tortured for their opinion. And this continued till Christian people were vexed by disagreeing persons, and were impatient and peevish, by their owne too much confidence and the luxuriancy of a prosperous fortune: but then they would not endure persons that did dogmatize any thing which might intrench upon their reputation or their interest. And it is observable that no man, nor no age did ever teach the lawfullnesse of

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putting hereticks to death, till they grew wanton with prosperity. But when the reputation of the Governours was concerned, when the interests of men were indangered, when they had something to lose, when they had built their estimation upon the credit of disputable questions, when they began to be jealous of other men, when they over-valued themselves and their owne opinions, when some persons invaded Bishopricks upon pretence of new opinions, then they as they thrived in the favour of Emperours, and in the successe of their disputes, sollicited the temporall power to banish, to fine, to imprison, and to kill their adversaries,

Numb. 5.

So that the case stands thus. In the best times, amongst the best men, when there were fewer temporall ends to be served, when Religion and the pure and simple designes of Christianity were onely to be promoted; in those times and amongst such men, no persecution was actuall, nor perswaded nor allowed towards disagreeing persons. But as men had ends of their owne and not of Christs, as they receded from their duty, and Religion from its purity, as Christianity began to be compounded with interests, and blended with temporall designes, so men were persecuted for their opinions. This is most apparent, if we consider when persecution first came in, and if we observe how it was checked by the holiest and the wisest persons.

Numb. 6.

The first great instance I shall note was in *Priscillian* and his followers, who were condemned to death by the Tyrant *Maximus*. Which instance although S. *Hierom* observes as a punishment, and judgement for the crime of heresie, yet is of no use in the present question, because *Maximus* put some Christians of all sorts to death promiscuously, Catholike and Heretick without choyce, and therefore the Priscillianists might as well have called it a judgement upon the Catholiques, as the Catholiques upon them.

Numb. 7.

But when *Orfatus* and *Stacius*, two Bishops, procured the Priscilianists death by the power they had at Court: S. *Martin* was so angry at them for their cruelty, that he excommunicated them both. And S. *Ambrose* upon the same stock denyed his communion to the *Itacianis*. And the account that *Sulpisius* gives of the story is this, *Hormodo* (sayes he) homines luce indignissimin pessimo exemplo necuti sunt. The example was worse then the men. If the men were hereticall, the execution of them however was machristian.

But it was of more authority that the Nicene Fathers Suppli- Numb. 8. cated the Emperour, and prevailed for the banishment of Arius, Sozom.1,1.c.29 of this we can give no other account, but that by the historie of the time we see basenesse enough, and personall misdemeanour, Socrat.d.1.c.26 and factiousnesse of spirit in Arius, to have deserved worse then banishment, though the obliquity of his opinion were not put into the ballance; which we have reason to beleeve was not so much as confidered, because Constantine gave toleration to diffeting opinions, and Arius himselfe was restored upon such conditions to his country and office, which would not stand with the ends of the Catholiques, if they had been severe exactors of con- tit. petilian,

currence and union of perswasions.

I am ftill within the scene of Ecclesiastical persons, and am confidering what the opinion of the learnedest and the holiest prelates were concerning this great queltion. If we will believe retractar, vide Saint Austin (who was a credible person) no good man did al- Epist. 48. ad low it. Nullis tamen bonis in Catholica hoc placet, fi ufa, ad mor- viacent. fcript. tem in quenquam licet hareticum saviatur. This was S. Austins post. retrust. et finall opinion : For he had first been of the mind that it was not honest to doe any violence to mis-perswaded persons; and when (a) ads capula. upon an accident happening in Hippo he had altered and retracted (b) lib. 3. Ep. that part of the opinion, , yet then also he excepted death, and would by no means have any meere opinion made capitall. But for ought appears, S. Austin had greater reason to have retracted (d) in cap 13. that retractation, then his first opinion. For his faying of nullis bo- Matth. et in mis placet was as true as the thing was reasonable it should be so. cip. 2. los. Witnes those known testimonies of (a) Tertullian, (b) Cyprian, Martin, (c) Lastantius, (d) Hierom, (e) Severus Sulpitius, (f) Minutius, (f) Octiv. (g) Hilary, (h) Damascen, (i) Chrysoftome, (k) Theophylaet, and (g) cont. Aux-(1) Bernard, and divers others, whom the Reader may find en. Arr. quoted by the Arch-Bishop of Spalato, Lib. 8. de rep. Eccles. (h) 3. sed : сар. 8.

Against this concurrent testimony my reading can furnish me Mauh. hom: with no adversarie, nor contrary instances, but in Attiens of C.P. 47. Theodosius of Synada, in Stacius & Orsans before reckoned. Only indeed some of the later Popes of Rome began to be busic and (1) in verba unmercifull, but it was then when themselves were secure, and Apost. sides ex their interests great, and their temporall concernments highly audicu.

confiderable.

Cont. Crefcon. Grammat. lib. 3.6.50. zide etiam Epit. 61. addulestium. et Epift. 158. et 159. ct lib. 1.c.29.cont. vide cliam Socrat.li.3.e.3. et c. 29. Lib. z. cap. s.

Epilt. 50. ad Benifac.

1. Epift (c) Lib. 5.c.

(e) in vit : S.

(i) in cap. 13.

(k) in cuang. Matth.

Numb. II.

Apud Aug li.
1. c. 7. cont.
Epift. Parmenian. & l. 2.
C. 10. cont. tit.
Petilian.
Epift. 1. ad
Tu bium.
Lib. 1. cp.
72.

For it is most true, and not amisse to observe it, that no man who was under the ferula did ever think it lawfull to have opinions forced, or heretiques put to death, and yet many men who themselves have escaped the danger of a pile and a faggot, have changed their opinion just as the case was altered, that is, as themfelves were unconcern'd in the fuffering. Petilian, Parmenian, and Gaudentius, by no means would allow it lawfull, for themselves were in danger, and were upon that side that is ill thought of and discountenanc'd: but * Gregory and * Leo, Popes of Rome, upon whose fide the authority and advantages were, thought it lawfull they should be punished and persecuted, for themselves were unconcerned in the danger of fuffering. And therefore S. Gregory commends the Exarch of Ravenna, for forcing them who diffented from those men who called themselves the Church. And there were fome Divines in the Lower Germany, who upon great reasons spake against the tyrannie of the Inquisition, and restraining Prophelying, who yet when they had shaked off the Spanish voke, began to persecute their Brethren. It was unjust in them, in all men unreasonable and uncharitable, and often increases the error, but never leffens the danger.

Numb. 12.

But yet although the Church, I mean, in her diffinet & Clericall capacity, was against destroying or punishing difference in opinion, till the Popes of Rome did super-seminate and perswade the contrary, yet the Bishops did perswade the Emperours to make Lawes against Heretiques, and to punish disobedient persons with fines, with imprisonment, with death and banishment respectively. This indeed calls us to a new account. For the Church-men might not proceed to bloud nor corporall inflictions, but might they not deliver over to the Secular arme, and perswade Temporall Princes to doe it? For this, I am to fay, that fince it is notorious that the doctrine of the Clergie was against punishing Heretiques, the Lawes which were made by the Emperours against t'nem might be for restraint of differing Religion in order to the preservation of the publique peace, which is too frequently violated by the division of opinions. But I am not certaine whether that was alwayes the reason, or whether or no some Bishops of the Court did not also serve their owne ends in giving their Princes such untoward counsell; but we find the Lawes made severally to leverall purpoles, in divers cases and with different severity. Confentine the Emperour made a Sanction, De parem oum fdeli- Apud Enfeb: but il qui errant paris & quietis fruitionem gandentes accipiant. The de vita Con-Emperour Gratian decreed, Ut quam quifq; vellet religionem fequeretur; & conventus Ecclesiasticos semoto metu omnes agerent. But he excepted the Manichees, the Photinians, and Eunomians. These fire the elder made a law of death against the Anabaptists of his time, and banish'd Empomine, and against other erring per-17.6.12. fons appointed a pecuniary mulch; but he did no executions fo levere as his fanctions, to shew they were made in terrorem onely. Vid. cod. de So were the Lawes of Valencinian and Martian, decreeing contra heretic. L. maof que prava docere cement, that they should be put to death, nichees. & le lo did * Michael the Emperour, but Instinian onely decreed ba- Quicunque, nilhment.

But what ever whilpers fome Politiques might make to their lum Diac !. Princes as the wifest & holiest did not think it lawful for Church-16. 6 1.24. men alone to doe executions, so neither did they transmit such Numb. 11. perions to the Secular Judicature. And therefore when the Edicature of Macedonius the Prefident was fo ambiguous, that it feemed to threaten death to Heretiques, unlesse they recanted; S. Außin dmonithed him carefully to provide that no Heretique should be to death, alledging it also not onely to be unchristian, but illegall also, and not warranted by imperiall constitutions; for hefore his time no Lawes were made for their being put to death : but however he prevailed , that Macedonius published another Edich, more explicite, and leffe feemingly fevere. But in his Epille to Donatus, the African Proconful, he is more confident and determinate, Necessitate nobis impattà & indittà. ne posins occidi ab eis eligamus, quam eos occidendos vestris judiciis BEEF ANNU.

But afterwards many got a trick of giving them over to the Numb. 12. Secular power, which at the best is no better then hypocrifie, removing envie from themselves, and laying it upon others, a refufing to doe that in externall act, which they doe in councell and approbation; which is a transmitting the act to another, and retaining a proportion of guilt unto themselves, even their own and the others too. I end this with the faying of Chrysoftome, Dog. Serm.de Ana-

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Det although Herericall perforeure not the deferoyed, yet habely being a work of the fieth, and all hereticks criminall perfohe who is and doffrine have influence upon Communities of men whether Ecclefiafticall or civill, the governours of the Republiques or Church refrectively are to do their duties in reframing these unit here which may happen to their severall charges for which indenney they are uniforerable. And therefore according to the effect or makes of the doctrine or the per-fon, forthe cognification disear belongs to leverall judicatures. If is be falle docume in any capacity and doth infichieft in my ferthing technicity the to any inflance; or incounties evil in any particular interesting the men made be fileneed, they must be convinted by found doctring and put to filence by spirituall evidence, and rest aimed by authority Beelestesteall, that is, by spiritualle institutions amounting as is scenes necessary to him who is most counting the regiment of the Church For all this we have pre-cepts and proceeding aportolically and much renton. For by this doing the governour of the Church uses all third authority that competons and at the meanes that is reasonable, and that proeeeding which is regular, that he may discharge his cure and secure his flock. And that he possibly may be decrived in judging a donume infere injury is no argument against the reasonablenesse of the proceeding! For all the injury that is, is vilible and in appeasance, and to be his erime. Indges must judge according to their He person guided by how of God as there fule and by evidence and appearance as their bell infliament, and they can judge no better

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better. If the Judges be good and prudent, the error of proceeding will not be great, nor ordinary, and there can be no better dablishment of humane judicature, then is a fallible proceeding upon an infallible ground; And if the judgement of herefie be made by estimate and proportion of the opinion to a good or a had life respectively, supposing an error in the deduction, there will be no malice in the conclusion; and that he endeavours to feare piety according to the best of his understanding, and yet lid miltake in his proceeding, is onely an argument that he did dury after the manner of men, possibly with the piety of a Saint, though not with the understanding of an Angel. And the incle inconvenience that happons to the person injuriously judged is abundantly made up in the excellency of the Discipline, the padethe of the example, the care of the publike, and all those influences into the manners of men which derive from fuch and to publiquely configued. But fuch publique judgement in atters of opinion must be seldome and curious, and never but frame piety, and a holy life; for in matters speculative, as all neuminations are fallible, fo fearce any of them are to purpose, or ever able to make compensation of either side, wither for the whike fraction, or the particular injustice if it should so happen the confure.

But then as the Church may proceed thus far, yet no Christian Numb. 2. man, or Community of men may proceed farther. For if they be descined in their judgement and centure, and yet have pasted onely spiritual conferes, they are totally ineffectuall, and come to nothing, there is no effect remaining apon the foule, and fuch confures are not to meddle with the body to much as indirectly. But if any other judgement pafferipon persons orring, such judgements prhose effects remaine, if the person be unjustly confured, nothing will answer and make compensation for such injuries. If a person be excommunicate unjuffly, it will doe him no hurt, but if he be killed or differembred unjustly, that certifier and indiction is not an administrated by his innocence, he is certainly will dand distinguished. So that as the Churches authorized in frich cales fo suffrained and made prinders, cautelous, and orderly, is all and compostat : fo the proceeding is reasonable, it is pro-

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rident for the publike, and the inconveniences that may fall upon particulars fo little, as that the publique benefit makes ampte compensation, so long as the proceeding is but spiritual library to manage and a bank a bank a bank of the proceeding is but spiritual library of the proceeding in the proceeding is but spiritual library of the proceeding in the proceeding in

Numb. 3.

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This discourse is in the case of such opinions, which by the former rules are formall herefies, and upon practicall inconveniences. But for matters of queltion which have not in them an enmity to the publique tranquillity, as the Republique hath nothing to doe upon the ground of all the former diffeurles : fo if the Church meddles with them where they doe not derive into ill life, either in the person or in the consequent, or else are destructions of the foundation of Religion, which is all one, for that those fundamentall articles are of greately necessity in order to a vertuous and godly life, which is wholly built upon them, (and therefore are principally necessary) If the meddles further, otherwise then by preaching, and conferring, and exhortation, the becomes tyrannicall in her government, makes her felfe an immediate indee of consciences and perswasions, fords it over their faith, delivores unity, and charity; and as if he that dogmatizes the opinion becomes criminally if he troubles the Church with an immodest prevish and pertinacious proposall of his article, not fimply necessary; fo the Church does not doe her duty, if the fo condemnes it pro pribanili as to enjoyne him and all her fubjects to believe the contrary. And as there may be pertinacy in dooffine, for there may be pertinacy in judging, and both are faults. The peace of the Church and the unity of her doctrine is best conserved when it is judged by the proportion it hath to that rule of unity which the Apollies gave, that is the Creed for Articles of meer beliefe, and the precepts of Jefus Chrift, and the practical rules of piety, which are most plaine and easie, and without controversie, fet downe in the Gospels, and Writings of the Apostles. But to multiply articles, and adopt them into the family of the faith, and to require assent to fich articles which (as S. Paul phrale is) are of doubtfull disputation, equall to that alsent wer give to matters of futh, is tobuild a Tower upon the top of a Bulrulh, and the further the effect of fuch proecedings does extend, the worse they are the very making fuch y

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fisch a Law is unreasonable, the inflicting spiritual censures upon them that cannot doe so much violence to their understanding as to obey it, is unjust and ineffectuall; but to pusifin the person with death, or with corporall infliction, indeed it is effectuall; but it is therefore tyrannicall. We have seen what the Church may doe towards restraining salse or differing opinions, next I finall consider by way of Corollarie what the Prince may doe as for his interest, and onely in securing his people, and serving the ends of true Religion.

SECT. XVI.

Whether it be lawfull for a Prince to give toleration to severall Re-

For upon these very grounds we may easily give account of Numb. 1.

give toleration to feverall Religions.

For first, it is a great fault that men will call the severall sects of Christians by the names of severall Religions. The Religion of I B s u s. C H R I S T is the forme of found doctrine and wholfome words, which is fet downe in Scripture indefinitely, actually conveyed to us by plaine places, and feparated as for the queltion of necessary or not necessary by the Symbol of the Apostles. Those impertinencies which the wantonness and vanity of men hath commenced, which their interests have promoted, which serve not truth so much as their own ends, are farre from being distinct Religions; for matters of opinion are no parts of the worship of God, nor in order to it, but as they promote obedience to his Commandments; and when they contribute towards it, are in that proportion as they contribute parts and actions, and minute particulars of that Religion to whose end they doe, or pretend to serve. And such are all the fects and all the pretences of Christians, but pieces and minutes of Christianity, if they doe serve the great end, as every man for his owne feet and interest beleeves for his share it does.

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Talleration bath a double lenfe or purpose, for fometimes by it then understand a publick dicence and exercise of a feet Sometimes it is onely an indemnity of the persons privately to convene and to opine as they speciale, and as they meane to ans. wer to God. Both thefe are very much to the fame purpofe, un. leffe fome perfore whom we are bound to fatisfie be foundativ'd and then the Prince is bound to doe as he is bound to fatisfic. To God it is all one. For ableracting from the offence of perions which is to be confidered just as our chilgraien is to content the persons, it is all one whether we indulge to them to meet publikely or privately, to do actions of Religion concerning which we are not perswaded that they are tankly holy. To God it is just one to be in the dark and in the light, the thing is the same. enely the Circumstance of publick and private is different, which cannot be concerned in any thing, nor can it concerne any thing but the matter of Scandall and relation to the minds and fantafies to noon thefe very grounds we may canonic entered entered to

Numb. 3.

2. So that to tolerate is not to perfecure. And the queltion whether the Prince may tollerate divers perfundions, is no more then whether he may lawfully perfective any man for not being of his opinion. Now in this cafe he is fult fo to tollegue divertity of perfivations ashe is to tolerate publike actions, for no opinion is judicuble, nor no perfor punishable, but for a fin, and if his opinion by reason of its managing, or its effect, be a sinne in it selfe, or becomes a linne to the person, then ashe is to doe rowards other finnes, to to thue opinion or man to opining. But to behere to or not for when there is no more but meere believing, is not in his power to enjoyme, therefore not to panish. And it is not onely lawfull to tollerate differenting perswallons, but the authority of God onely is competent to take notice of it and infulfille to determine te, and fit to judge, and therefore no humane authority is inficient to doe all those things which can affilite the inflicting temporall punithments upon fuch as doe not conforme in their perfuations to a vale or an hority which is not only fallible, but improfed by the difference perforce be attendity de-Cartaingrapy, if tingy doe ferve the great end, as green

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total is not properly and immediately concerned, le as in any legrae to be endangered. For it may be fafe in divertity of per-legions, and it also a part of Christian * Religion that the lis ' Humani juthe of mens Consciences should be preserved in all things, where ru & natura-God hack not fet a limit and made a reftraint; that the foule of lis posestatis, no should be free and acknowledge no master but Jesus Christ ; unique quod has matters spirituall should not be referain'd by perilhments re. Sed nic reporall that the fame meckenelle and chatity frould be pre-ligious eft cofored in the promotion of Christianity, that gave it foundation gerereligionem, dincrement, & firmacis in its first publication; that conclusions sponte debet, hould not be more dogmatical then the vertual resolution and non vi. Terrul. efficiency of the premises: And that the persons should not more ad Scapulam. an die infirmities of men and difficulties of things should be out in ballance to make abatement in the definitive fentence mone perforts. But then became tolleration of opinions is moperty a question of Religion, it may be a question of poliathough a man may be a good Christian, though he beere in cerous nor fundamentall, and not directly or evidently impletes, yethis opinion may accidentally diffurbe the publick eace through the over-activeness of the person, and the confisee of their beliefe and the opinion of its appendant necessity, and therefore tolleration of differing perfwafions in these cases is becombilized upon politicall grounds, and is just fo to be addicted or danged as the opinions or tolleration of them may could with the publicke and necessary des of Government. Onely this LAs Christian Princes must looke to the interest of their Government, to especially must they consider the interests of Christianicy, & not call every redargution or modelt discovery can established errour, by the name of disturbance of the peace. For it is very likely that the previlences and impatience of contradiction in the Governours may break the peace. Let them remembut the gentlenesse of Christianity, the Liberty of Consciences which ought to be preferred, and let them doe juffice to the perfors, whoever they are that are preville, provided no mans person be ever born with prejudice. For if it be necessary for all men ro In Aribe to the prefent established Religion, by the same reason

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at another time a man may be bound to fubscribe to the contradictory, and so to all Religions in the world. And they only, who by their too much confidence intitle God to all their fancies, and make them to be queltions of Religion, and evidences for Hea-AND VALLEY OF ME ven, or confignations to Hell, they onely think this doctrine un. 's poseflatie. reasonable, and they are the men that first disturb the Churches hous prolairs beace, and then thinke there is no appearing the tumult but by getting the victory. But they that consider things wisely, understand that fince salvation and damnation depend not upon impertinencies, and yet that publick peace and tranquillity may, the Prince is in this case to seeke how to secure Government, and the issues and intentions of that, while there is in these cases directly no infecurity to Religion, unlesse by the accidentall uncharitablenesse of them that dispute : Which uncharitablenesse is also much prevented when the publike peace is fecured, and no person * Deztera prais on either fide ingaged upon *revenge, or troubled with difgrace, cipue capit inor vexed with punishments by any decretory sentence against dulgentia menhim. It was the faying of a wife states man (I meane Thuanus) Aperitas oditi Haretici qui pace data factionibus scinduntar persecutione uniuntur contra Remp. If you perfecute heretickes or discrepants, they unite themselves as to a common defence : If you permit them, they divide themselves upon private interest, and the rather, if this interest was an ingredient of the opinion.

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Numb. s.

The Summe is this, it concernes the duty of a Prince because it concernes the Honour of God, that all vices and every part of ill life be discountenanced and restrain'd: And therefore in relation to that, opinions are to be dealt with. For the understanding being to direct the will, and opinions to guide our practices, they are considerable onely as they teach impiety and vice, as they either dishonour God or disobey him. Now all such doctrines are to be condemned; but for the persons preaching such Do-Arines, if they neither jultific nor approve the pretended Confequences which are certainly impious, they are to be separated from that confideration. But if they know such consequences and allow them, or if they doe not stay till the doctrines produce impiety, but take finne before hand, and mannage them impioully in any lense; or if either themselves or their doctrine doe really and

and without colour or fained pretext, diffurb the publique peace. * and just interests, they are not to be suffered. In all other cases + Extat pruit is not onely lawfull to permit them, but it is also necessary, that dens monitum Princes and all in authority should not persecute discrepant opinions. And in fuch cases wherein persons not otherwise incompetent are bound to reprove an error, (as they are in many) in all these if the Prince makes restraint, he hinders men from hac verba. Eas doing their duty, and from obeying the Lawes of JE sus vero qui in CHREST.

Mecanatis aand Dienem Callium ad Augustum in Divinis aliauid innovant, olio

babe & coerce non Deerum folum caufa : fed quia nova numina hi tales introd centes multos impellant ad mutationem recum. Made conjurationes, feditiones, Conc liabula exiffunt, es profello minime conducibiles principarni. Et legibus quoq; expreffum eft, quod in religionem committitur, in'omnium fertur in nriam.

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-Mi Sura do SECT. XVII.

Of complyance with disagreeing persons or weake constiences in generall

No Pon these grounds it remaines that we reduce this doctrine Numb. 1. to practicall Conclusions, and consider among the differing fects and opinions which trouble these parts of Christendome. and come into our concernment, which fects of Christians are to be tolerated, and how farre? and which are to be restrained and punished in their-severall proportions?

The first consideration is , that fince diversity of opinions does Numb. 2. more concerne publike peace then religion, what is to be done to persons who disobey a publike sanction upon a true allegation; that they cannot believe it to be lawfull to obey fuch conlitutions, although they dif-believe them upon infufficient grounds; that is , whether in constituta lege disagreeing persons or weake consciences are to be complyed withall, and their disobeying and disagreeing tolerated?

1. In this question there is no distinction can be made between Numb. 3. perfons bedierce

perform truely weake, and but pretending for For all that prerend to it are to be allowed the fame liberty what foever it be . for no muns foirit is knowne on any, but ou God, and himselfe: and therefore pretences and nealityes in this case, and both alike in order to the prolike coleration. And this very thing is one argurient to perfinade a Negative. Bootherchiefe thing in this cafe is the concernment of publique government, which is then most of all violated, when what map prudently be permitted to fome purposes, may be demanded to many more, and the picty of the Lawes abused to the impiety of other mens ends. And if laws be made fo malleable, as to comply with weak confciences, he that hath a mind to disobey, is made impregnable against the coercitive power of the Law by this pretence. For a weak conscience signifyes nothing in this case, but a diffike of the Law upon a contrary perswasion. For if some weak consciences doe obey the law, and others doe not, it is not their weaknesse indefinitely that is the cause of it; but a definite and particular perfivation to the contrary. So that if then a pretence be excuse sufficient from obeying then the law is a fanction obliging every one to obey that hath a mind to it, and he that hath not, may choose, that is, it is no Law at all, for he that hath a mind to it may doe it if there be no Law, and he that hath no mind to it need not for all the Law.

Numb. 4.

And therefore the wit of man cannot prudently frame a law of that temper, and expedient, but either he must lose the formality of a law, and neither have power coercive nor obligatory, but ad arbitrium inferior am, or effect cannot antecedently to the particular cale give leave to any fort of men to difagree or difforey.

Numb. 5.

2. Suppose that a Law be made with great reason so as to satisfie divers persons pious to prudent, that it complyes with the necessity of government, and promotes the interest of Gods service and publike order, it may easily be imagined that shele persons which are obedient sons of the Church, may be as zeasons for the publike order and discipline of the Church, as others for their opinion against it, and may be as much standalized if diso

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bedience be tolerated, as others are if the Law be exacted, and what shall be done in this case? Both forts of men cannot be completed withall, because as these pretend to be offended at the Law, and by confequence (if they understand the confements of their owne opinion) at them that obey the Law: forthe others are justly offended at them that unjustly disobey it. If therefore there be any on the right fide as confident and zealous as they who are on the wrong fide, then the difagreeing perfine we not to be complyed with, to avoid giving offence; for if they be, offence is given to better persons, and so the mischiefe, which fuch complying feeks to prevent, is made greater ad more unjust, obedience is discouraged, and disobedience is locally canonized for the refult of a holy and a tender conforence.

Such complying with the disagreeings of a fort of men, is Numb. 6. therotall overthrow of all Discipline, and it is better to make no Lawes of publique worthip, then to rescind them in the very con-Aintion : and there can be no end in making the fanction, but to make the Law ridiculous, and the authority contemptible. For to fay that complying with weake confciences in the very framing of allaw of Discipline, is the way to preserve unity, were all one as rocky, To take away all Lawes is the best way to prevent tifobedience. In fuch matters of indifferencie, the best way of rementing the fraction, is to unite the parts in the authority, for then the question is but one, viz. Whether the authority must be obeyed or not? But if a permission be given of disputing the particulars the questions become next to infinite A Mirrour when it is broken represents the object multiplyed and divided : but if it be entire and through one centre transmits the species to the eye, the Wifton is one and naturall. Lawes are the Mirrour in which menare to dreffe and compose their actions, and therefore must noobe broken with such chauses of exception which may without remedy be inbufed to the prejudice of authority, and peace and althumane fanctions. And I have known in fome Churches that this pretence hach been nothing but a deligne to diferedic the Lawyrordiference the authority that made it, to

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raife their owne credit, and a trophey of their zeale, to make it a characteristick note of a fect, and the cognisance of holy persons, and yet the men that claim'd exemption from the Lawes, upon pretence of having weake consciences, if in hearty expression you had told them to to their heads, they would have foit in your face, and were fo farre from confessing themselves weake, that they thought themselves able to give Lawes to Christendome, to instruct the greatest Clerks, and to Catechize the Church her felfe; And which is the worst of all, they who were perpetually clamorous that the feverity of the Lawes fhould flacken as to their particular, and in matter adiaphorous (in which, if the Church hath any authority, she hath power to make Lawes) to indulge a leave to them to doe as they lift, yet were the most imperious amongst men, most decretory in their fentences, and most impatient of any disagreeing from them though in the least minute and particular: whereas by all the justice of the world, they who perswade such a complyance in matters of fact, and of so little question, should not deny to tolerate persons that differ in questions of great difficulty and contestation.

Numb. 7.

4. But yet fince all things almost in the world have beene made matters of dispute, and the will of some men, and the malice of others, and the infinite industry and pertinacie of contelting and refolution to conquer bath abused some persons innocently into a perswasion, that even the Lawes themselves, though never so prudently constituted, are superstitious or impious, fuch persons who are otherwise pious, humble and religious, are not to be deftroyed for fich matters, which in themselves are not of concernment to salvation, and meither, are so accidentally to fuch men and in fuch cases where they are innocently abused, and they erre without purpose and defigne. And therefore if there be a publike disposition in some persons to dislike Lawes of a certaine quality, if it be fore-seene it is to be confidered in lege dicenda; and whatever inconvenience or particular offence is fore-feenes is either to be directly avoided in the Law, or elfe a compensation in the excellency of the

the Law; and certaine advantages, made to out-weigh their pretenfions: But in lege jam dieta, because there may be a necessity fome persons should have a liberty indulged them it is necessary that the Governours of the Church thould be intrusted with a power to confider the particular case, and indulge a liberty to the person, and grant personall dispensations. This I fay is to be done at feverall times, upon partioffer inftance, upon fingular confideration, and new emergenties to But that a whole kind of men, fuch a kind to which all men without possibility of being confuted may pretend, should at once in the very frame of the Law be permitted to disobey, is to nullifie the Law, to destroy Discipline, and to hallow disobedience; it takes away the obliging part of the Law, and makes that the thing enacted shall not be enjoyn'd, but tolerated onely: it destroyes unity and uniformity, which to preserve was the very end of such lawes of Discipline: it bends the rule to the thing which is to be ruled, so that the law obeyes the subject, not the subject the law : it is to make a law for particulars, not upon generall reason and congruity, against the prudence and defigne of all Lawes in the world, and absolutely without the example of any Church in Christendome; it prevents no scandall, for some will be scandalized at the authority it selfe, some at the complying, and remisnesse of Discipline, and severall men at matters, and upon ends contradictory: All which cannot fome ought not to be complyed withall.

6. The summe is this. The end of the Lawes of Discipline are Numb, 8, in an immediate order to the conservation and ornament of the publique, and therefore the Lawes must not so tolerate, as by conferving persons to destroy themselves and the publike benefit, but if there be cause for it, they must be cassated, or if there be no sufficient cause, the complyings must be so as may best preserve the particulars in conjunction with the publike end, which because it is primarily intended, is of greatest consideration. But the particulars whether of case or person are to be considered occasionally and emergently by the Judges, but cannot antecedently and regu-

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larly be determined by a Law.

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Numb. 9.

But this fort of men is of fo generall pretence, that all Lawes and all Judges may easily be abused by them. Those sects which are signified by a Name, which have a systeme of Articles, a body of profession, may be more cleerly decormined in their queltion concerning the lawfulnesse of permitting their profession ons and affemblies.

I shall instance in two, which are most proublesome and most diflik'd; and by an account made of thefe, we may make judgement what may be done towards others whose great are not apprehended of lo great malignity. The men I means are the Anabaptifts and the Papills.

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SECT. 18.

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Aparticular confideration of the opinions of the Analospifts.

IN the Anabaptists I consider onely their two capital opini- Numb. I. Pons, the one against the bapeiline of infants; the other against Magneracy: and became they produce different judgements and various effects, all their other fancyes which vary as the Moon does , may fland or fall in their proportion and likeneffe to their.

And first I consider their denying baptisme to infants ; al- Numb. 2. though it be a doctrine justly condemned by the most forts of Christians, upon great grounds of reason, yet possibly their defenre may be forgreat, as to take off much, and rebate the edge of their adversaries affiult. It will be neither unpleasant nor unprohable to draw a front scheme of plea for each party, the result of which poffiely may be that though they be deceived, yet they have logical excule on their fide, that their errour is not impudent or the black of infants refls wholly upon this discourse.

When God made a covenant with Abraham for himselfe and Numb. 3. his pollerity, into which the Gentiles were reckoned by fprituall adoption, he did for the prefent configne that eovenant with the Secrement of circumcifion. The extent of which rite, was to all his family, from the Major domo, to the Profetiens domicilio, and to infants of eight dayes old. Now the very nature of this covenant being a covenant of faith for its formallity, and with all faithful people for the object; and circumcifion being a feale of this covenant, if ever any rite doe supervene to configne the same covenant, that rite must acknowledge circumcision for its type and precedent. And this the Apostle tels us in expresse doctrine. Now the nature of types, is to give some proportions to its succeffour the Antitype; and they both being feales of the fame righteousnesse of faith, it will not easily be found where these two feales have any fush diffinction in their nature or purposes, as to appertaine to perfons of differing capacity, and not equally concerne all, and this argument was thought of fo much force by force of those excellent men which were Bishops in the primitive church, that a good Bishop writ an Epistle to S. Cyprian, to

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know of him whether or no it were lawfull to baptize infants before the eighth day, because the type of baptisme was ministred in that circumcision, he in his discourse supposing that the first rite was a direction to the second, which prevailed with him so farre as to believe it to limit every circumstance.

Numb. 4.

And not onely this type; but the acts of Christ which were previous to the institution of baptisme did prepare our understanding by such impresses as were sufficient to produce such per-Swasion in us that Christ intended this ministery for the actuall advantage of infants as well as of persons of understanding. For Christ commanded that children should be brought unto him, he took them in his armes, had posed hands on them and blessed them, and without question did by such acts of favour consigne his love to them, and them to a capacity of an eternall participation of it. And possibly the invitation which Christ made to all to come to him, all them that are heavy laden, did in its proportion concerne infants as much as others, if they be guilty of Original finne, and if that finne be a burtlen, and presses them to any spiritual danger or inconvenience. And it is all the reason of the world, that fince the grace of Christis as large as the prevarication of Adem, all they who are made guilty by the first Adam, should be cleanfed by the fecond. But as they are guilty by another mans act, so they should be brought to the Font, to be purifyed by others, there being the same proportion of reason, that by others acts, they should be relieved who were in danger of perilling by the act of others. And therefore S. Auftin argues excellently to this purpole. Accommodat illis mater Ecclefia aliorum pedes, ut veniant; aliorum cor, ut credant; aliorum linguam, ut fateantur: ut quonium quod agri funt, alio peccante pragravantur, sic cum Sani frant alio confitente Salventur. And Inftin Martyr, asisilar माण शेव के हिम्मीरिवारी के विश्व के हिंदून में मंदर कर कर कर कर कर कर avia To Barliquali.

Serm. 10. de verb. Apost.

Refp.adOr-

Numb. 5.

But whether they have original finne or no, yet take them in puris naturalibus, they cannot goe to God, or attaine to eternity: to which they were intended in their first being and creation, and therefore much less since their naturals are impaired by the curse on humane nature procured by Adams prevarication. And if a natural agent cannot in puris naturalibus attaine to heaven, which

which is a supernaturall end, much leffe when it is loaden with scidentall and grievous impediments. Now, then lince the nale way revealed to it of acquiring Heaven is by Jellis Chrift; and the first inlet into Christianity, and accesse to him is by Baptism, as appears by the perpetuall Analogy of the New Tespecials either Infants are not perfons capable of that end which is the perfection of burnane partite, and to which the foule of and in its being made memortall was effentially defign'd, and fo and enderable and deficient from the very end of humanity, if they die before the nie of reason; or elle they must be brought to Christ by the Church deores, that is by the Font and waters of Bertifittien s or estito

And in reason, it feemes more pregnant and plaulible that Infine rather then men of tinderstanding should be baptized: For lince the effect of the Sacratnents depends upon Divine Inftiintion and immediate benediction, and that they produce their. meets independently upon man, in them that doe not hinder there operation; fince Imants cannot by any act of their own promote the hope of their own falvation, which men of reason and choice may, by acts of vertne & election; it is more agreeable to the goodnesse of God, the honour and excellency of the Sacrament and the necessity of its institution that it should in Infine fupply the want of humans acts and free obedience. Which the very thing it felfe feather to fay it does, because its effect is from God, and requires nothing on man's part, but that to efficiety bee not hindered : And then in Infants, the disposition is equall, and the necessity more; they cannot ponere objects, and by the fame reason cannot doe others acts, which without the Sacraments doe advantage us towards our hopes of heaven, and therefore have more need to be supplyed by an act, and an Infliturion Divine and supernaturall.

And this is not only necessary in respect of the condition of Numb. 7. Infants in capacity, to doe acts of grace, but also in obedience to Divine precept. For Christ made a Law whose Sanction is with an exclusive negative to them that are not baptized, Onlesse a mean be born of water and of the Spirit, he shall not enter into the Kingdome of heaven;] If then Infants have a capacity of being co-heires with Christ in the Kingdome of his Father.

Father, as Christ affirms they have, by Gying for of such is the kingdome of heaven, then there is a necessity that they should be brought to Baptim, there being an absolute exclusion of all persons unbaptized, and all persons not spirituall from the kingdome of heaven.

Mamb. 8.

But indeed it is a defirmation of all the hopes and happinesse of Infants, a denying to them an exemption from the small condition of Beatls and Infediles, or elses designing of them to a world milery to say that God hath pot appointed some external or internal meanes of bringing them to an eternal happinesse: Internal they have none; for Grace being an improvement and heighning the faculties of nature, in order to a heighten'd and supernatural end, Grace hath no influence or efficacy upon their faculties, who can do no natural gots of understanding: And if there be no external meaner, them they are destitute of all hopes, and possibilities of salvation.

Numb. 9.

But thanks be to God, he hath provided better and told us accordingly, for he hath made a promise of the holy Ghott to Infants as well as to men a The Promise is made to yes and to your children, laid S. Paters, The Promite of the Eather, the Fromise that he would send the hely Ghost . Now if you ask how this Promile shall be convey'd to our children, we have an exprefie out of the fame Sermon of S. Peter, Be baptized, and ye thall receive the est of the boly Ghoft ; So that shorefore because the holy Ghost is promised, and Baptism is the meanes of receiving the Promile, therefore Baptism pertaines to them, to whom the Promite which is the effect of Baptism, does appertaine. And that we may not think this Argument is fallible, or of humane collection, observe that it is the Argument of the fame Apostle in expresse termes : For in the case of Cormelias and his Pamily, he justified his proceeding by this very medium, Shall me deny Baptifin to them who have received the rift of the boly Ghost as well as we? Which Discourse if it be reduced to form of Argument fayes this; They that are capable of the same Grace are receptive of the same sign ; but then (to make the Syllogism up with an assumption proper to our present purpose) Infants are capable of the same Grace, that is of the holy Ghoft (for the Promite is made to our Children

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as well as to-us, and S. Paul fayes the Children of believing Parents are holy, and therefore have the holy Ghoft who is the Rountaine of holinesse and fanctification) therefore they are to receive the fign and the lease of it, that is the Sacrament of Bantifmi.

And indeed fince God entred a Covenant with the lewes, Numb. 10. which did also actually involve their Children, and gave them a fien to establish the Covenant, and its appendant Promise, either God does not so much love the Church as he did the Synapogne, and the metries of the Golpel are more restrain'd, with the Infants of Ifrael, and none with the Children of Christian Parents: or if he hath, yet we want the comfort of its Confignation; and unleffe our Children are to be baptiz'd. and to intitled to the Promises of the new Covenant, as the lewiff Babes, were by Circumcilion, this mercy which appertenes to frients is fo fecret and undeclard and unconfigned. that wee want much of that mercy and outward Testimony which gave them comfort and affurance.

And in proportion to these Precepts and Revelations was Number I the practile. Apostolicall: For they (to whom Christ gave in Precept to make Disciples all Nations baptizing them, and knew that Nations without Children never were, and that therefore they were pallively concernd in that commission.) baprized whole Families, particularly that of Stephanus and divers others, in which it is more then probable there were some Minors if not fucking Babes. And this practife did descend upon the Church in after Ages by Tradition Apoltolicall : Of this we have fufficient Testimony from Origen, Pro boc Ecclesia ab Apostolit craditionem accepit, etiam parvulis baptismum dare : And S. Auftin, Hor Ecclefia a majorum fide percepte : And generally all Writers (as Calvin fayes) affirm the fame thing : For mullus eft Stripter jans vetuftus, qui non ejus eriginem ad 4. Inflir cap. 16. Spostolorum faculum pro certo referat. From hence the Con- 5/8. dufion is, that Infants ought to be baptized, that it is simply necessary, that they who deny it are Herericks, and such are not to be endured because they deny to Infants hopes and take away the possibility of their falvation, which is revealed to us

In Rom. 6.tom. 2.pag.543. Serm. 10. de

verb. Apoff.c. 2.

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on no other condition of which they are capable but Baptim. For by the infinuation of the Type by the action of Chrut, by the title, infants have to Fleaven, by the precept of the Golpel, by the Energy of the Promile, by the realonablenesse of the thing, by the infinite necessity on the Infants part, by the practile Apolitokall, by their Tradition, and the universall practice of the

Church: by all there God and good people proclaime, the Jaw-functie, the conveniency, and the peceficity of Infants Baptism.

To all this the Analysis gives a foir and gentle Answer, that it is a goodly harappace which upon first examination will come to nothing, that it pretends fastely and lightless little; Numb. 12.

That lome of these Allegations are falle, some impertinent, and

That forme of the parties and the reft injuries and Types prove nothing unlefte a confidence of the Argument from Circumstillon is invalid upon infinite confidence of Figures and Types prove nothing unlefte a command the first purpose; For the Deluge of Waters and the Ark of Nooh were a figure of Baptillo lad Refer; and if Namb. 13. therefore the circumstances of one thould be drawn to the o-ther, we thould make Baptim a prodigy rather then a Rite: The Patchall Lamb was a specific Eucharut which increeds the order as Francisco of the Patchall Lamb no prescription of Sacramentall dripk; shall we thence conclude that the Eucharut is to be primited but in one kind. And even is the very initiance of this Augument, improving a correspondence of among the coverant of the patchall it were granted that the correspondence at the first the patchall and the patchall the patchall that the patchall are the patchall that the patchall are the patchall and the patchall are the patchall a both of them did conlign the Covenant of Faith, yet there is nothing in the circumstance of childrens being circumcifed that to concernes that Mystery, but that it might very well be given to Children, and yet Baptilm only to men of realon; because Circumchon lest a Character in the help which being imprinted upon Intante did its work to them when they came to age; and fuch a Character was necessary because there was no word added to the fign , but Baptism implints nothing that remaines on the body, and if it leaves a Character at all it is upon the foule, to which also the word is added which is as much

part of the Sacrament as the figne it leffe is; for both which realons, it is requilite that the perions baptized should be capable of reason, that they may be capable both of the word of the Sacrament, and the impresse made upon the Spirit: Since therefore the reason of this parity does wholly faile, there is no thing left to inferre a necellity of complying in this cir-Type: And the case is cleare in the Bishop's Question to Ciprian, for why hall not Infants be baptized just upon the eighth day as well as circumcifed? If the correspondence of the Rites be an Argument to inferre one cucumitance which is impertinent and accidentall, to the mylterioninelle of the Rite, why shall it not inferre all? And then allo Femals must not be baptiezd, because they were not circumcised : But it were more proper if we would understand it right, to prosecute the analogy from the Type to the Anti-type by way of letter and fpirit, and fignification, and as Circumcifion figures Baptilm, fo ato the adjuncts of the Circumction shall lignifie formething. spiritual in the adherencies of Baptilm; And therefore as Infants were circumcifed, fo spirituall Infants shall be baptized. which is spirituall Circumcision; for therfore Babes had the mimility of the Type, to fignifie that we must when we give our mames to Christ become riveres of warming children in malice, for unlelle you become like one of thefe little ones, you cannot enter ento the Kingdome of beaven | faid our bleffed Saviour, and then the Type is made compleat. And this seemes to have been the lenie of the Primitive Church; for in the Age next to the Apollies they gave to all baptized perions milk and honey to represent to them their duty, that though in age and understanding rney were men yet they were Babes in Christ, and children in malice. But to inferre the lenfe of the Pædo-baptists is so weak a manner of arguing that Austin whose device it was (and men ale to bee in love with their own fancies) at the most pretended it but as probable and a meare conjecture,

And as ill successe will they have with the other Arguments Namb. Bank. as with this; For from the action of Christs bleffing Infants to inferre that they are to be baptized, proves nothing fo much Ff.2

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as that there is great want of better Arguments; The Conchilon would be with more probability derived thus: Christ bleffed children and so dimissed them, but baptized them nor, therefore Infants are not to be baptized: But let this be as weak as its enemy, yet that Christ did not baptize them, is an Argument sufficient that Christ hath other wayes of bringing them to heaven then by baptism, he passed his act of grace upon them by benediction and imposition of hands.

Numb. 15.

And therefore, although neither Infants nor any man in paris materialism can attain to a supernatural end without the addition of some instrument or meaner of Gods appointing ordinatily and regularly yet where God hath not appointed a Rule nor as Order. It in the case of Infants we contend he hath her, the Argument is invalid. And as we are fire that God hath not commanded Infants to be baptized; so we are fure God will doe them no injustice, nor damn them for what they cannot help.

Namb. 16.

And therefore, let them be preffed with all the inconveniences that are confequent to Original finne, yet either it will not be land to the charge of Infants, so as to be sufficient to condemn them; or if it could, yet the mercy and absolute goodnesse of God will fecure them, if he takes them away before they can glorifie him with a free obedience ; Quid ergo festinat invocens atar all femiffionem pecchierum, was the Queltion of Tertullian, (Ho. de bape) he knew no fuch danger from their Originall guilt as to drive them to a laver of which in that Age of innocence they had no need; as be conceived. And therefore, there is no necessity of flying to the help of others, for tongue, and heart. and faith, and predipolitions to baptiling for what need all this Harre an Infants without their own confent, without any act of their own; and without any exteriour folennity contracted the guilt of classiffinne, and to are lyable to all the punishment which can with justice descend upon his posterity who are personally innocent; so Infants shall be restored without any tolenmity or act of their own, or of any other men for them, by the second Adam, by the redemption of Jesus Christ, by his right confine fe and mercies applyed either immediatly, or how or when he shall be pleased to appoint. And so Austin's Argument

Argument will come to nothing without any need of Godfathers, or the faith of any body elfe. And it is too narrow a. conception of God Almighty, because he hath tyed us to the observation of the Ceremonies of his own institution, that therefore he hath tyed himselfe to it. Many thousand wayes there are by which God can bring any reasonable soule to himselfe : But nothing is more unreasonable, then because he hath tyed all men of years and discretion to this way, therefore we of our own heads shall carry Infants to him that way without his direction: The conceit is poore and low, and the action confequent to it is too bold and ventrous, my ferium meum mihi & filis downs mea: Let him doe what he please to Infants, wee, mult not.

Only this is certain that God hath as great care of Infants as Numb . 176 of others, and because they have no capacity of doing such acts as may be in order to acquiring falvation, God will by his ownimmediate mescy bring them thither where he hath intended then; but to fay that therefore he will doe it by an externall act and ministery, and that copfin'd to a particular, viz. This Rice and no other, is no good Argument, unlesse God could not doe it without fuch meanes, or that he had faid he wou'd not : And why cannot God as well doe his mercies to Infants now immediately, as he did before the inflication either of Circum-

cision or Baptism? However, there is no danger that Infants should perish fer Numb. 18. want of this externall Ministery, much lesse for prevaricating Christs precept of Ness quie renains fuerit, &c. For first, the Water and the Spirit in this place fignifie the same thing; and by Water is meant the effect of the Spirit, cleaning and purifying the Soule, as appears in its parallel place of Christ baptizing with the Spirit and with Fire. For although this was literally fulfilled in Pentecost, yet morally there is more in it, for it is the fign of the effect of the holy Ghost, and his productions upon the foule; and it was an excellency of our bleffed Saviour's office, that he baptizes all that come to him with the holy Ghost and with fire; for so S. John preferring Christs mission and office before his own, tells the Jewes, not Christ's Disciples, that Christ shall baptize them with Fire and the holy Spi-

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rite that is, att that come to him, as John the Baptift did with water for forlies the Antichefis And you may as well conclude that Infants must also passe through the fire as through the water. And that we may not think this a trick to elude the preffure of this place, Piver layer the fame thing ; for when he had taid that Baptifar faves us he addes by way of explication finot the mashing of the flesh; but the considered of a good Con-(elencorowards God | plainly laying that it is not water, or the putifying of the body, but the cleaning of the Spirit, that does that which is supposed to be the effect of Baptism; and if our Savious's exclusive negative be expounded by analogy to this of Part as certainly the other parallel inflance must, and this may, then it will be fo farre from proving the necessity of Infants Baptism, that it can conclude for no man that he is obhigh to the Rice, and the doctrine of the Baptism is only to derive from the very words of Infitution, and not be forced from words which were spoken before it was Ordain'd. But to ler passe this advantage plane to suppose it means of externall Bapelini, yet chis no more interres a necessity of Infant's Baptiling then the other words of Christ inferre & necessity to give them the holy Communions Nif sunuder with carnem file Bomine, & bibertis fangament y non introibite in regnum ruturum; and wer we doe not think thele words fufficient Argument to communicate them; if men therefore will doe us Justice, either let them give both Sacraments to Infants, as fome Ages of the Church did, or neither. For the wit of man is not able to thew a disparity in the Sanction, or in the Energie of its expression. And therefore they were honest that understood the obligation to be parallel, and performed it accordingly, and yet because we say they were deceived in one instance, and yet the obligation (all the world cannot reasonably say but) is the fame; they are as honest and as reasonable that doe neither. And fince the Ancient Church did with an equal opinion of necessity give them the Communion, and yet men now adayes do not, why shall men be more burthened with a prejudice and a name of obloquy, for not giving the Infants one Sacrament more then they are diffiked for not affording them the other. If Anabaptiff shall be a name of digrace, why shall not some other

other name be invented for them that deny to communicate Infants, which shall be equally disgracefull, or else both the opimions fignified by fuch names, be accounted no disparagement, but receive their estimate according to their truth?

Of which truth fince we are now taking account from pre. Numb. 19. sences of Scripture, it is considerable that the discourse of S. Peter which is precended for the intitling Infants to the Promise of the holy Ghoft, and by consequence to Baptism, which is suppofed to be its inftrument and conveyance, is wholly a fancy, and hath in it nothing of certainty or demonstration, and not much probability. For befides that the thing it felfe is unreasonable, and the holy Ghost works by the heigthning and improving our naturall faculties, and therefore is a promise that so concernes them as they are reasonable creatures, and may have a title to it, in proportion to their nature, but no possession or reception of it, till their faculties come into act; besides this, I fay, the words mentioned in S. Peter's Sermon (which are the only record of the promise) are interpreted upon a weak miftake: The promise belongs to you and to your children, therefore Infants are actually receptive of it in that capacity. That's the Argument; but the reason of it is not yet discovered, not ever will, for [to you and your children] is to you and your posteriey, to you & your children when they are of the same capacity, in which you are effectually receptive of the promite; But he that when ever the word [children] is used in Scripture Thall by [children] understand Infants, must needs believe that in all Ifraot there were no men, but all were Infants; and if that had been true, it had beene the greater wonder they should overcome the Anakims and beat the King of Monb, and march to farre, and discourse so well, for they were all called the children of Ifrael.

And for the Allegation of S. Paul that Infants are holy, if Numb. 30. their Parents be faithfull, it fignifies nothing but that they are holy by defignation, just as Jeremy and John Baptist were fandified in their Mothers womb, that is they were appointed and defign'd for holy Ministeries; but had not received the Promise of the Father the gift of the holy Ghoft, for all that fanctification; and just so the Children of Christian Parents are sandlified,

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that is design'd to the service of Jesus Christ, and the future participation of the Promises.

Numb. 21.

And as the Promise appertaines not (for ought appears) to Infants in that capacity and confistence, but only by the title of their being reasonable creatures, and when they come to that act of which by nature they have the faculty; so if it did, yet Baptism is not the meanes of conveying the holy. Ghost. For that which Peter fayes, be baptized and ye shall receive the holy Ghoff, fignifies no more then this: First be baptized and then by imposition of the Apostles hands (which was another myflery and rite,) ye, shall receive the Promise of the Father: And this is nothing but an infinuation of the rite of confirma. tion, as is to this sense expounded by divers Ancient Authors, and in ordinary ministry, the effect of it is not bestowed upon any unbaptized persons; for it is in order next after Baptism; and upon this ground Peter's Argument in the case of Cornelius was concluding enough a majori ad minus: Thus the holy Ghost was bestowed upon him and his Family, which gift by ordinary ministery was consequent to Baptism, (not as the effect is to the cause or to the proper inftrument, but as a consequent is to an antecedent in a chaine of causes accidentally and by pofitive institution depending upon each other.) God by that miracle did give restimony, that the persons of the men were in great dispositions towards Heaven, and therefore were to be admitted to those Rites, which are the ordinary inlets into the Kingdome of Heaven. But then from hence to argue that wherever there is a capacity of receiving the same grace, there also the same sign is to be ministred, and from hence to inferre Pædo-baptism, is an Argument very fallacious upon severall grounds. First, because Baptism is not the sign of the holy Ghost, but by another mystery it was conveyed ordinarily, and extraordinarily, it was conveyed independently from any mystery, and to the Argument goes upon a wrong supposition. Secondly, if the inpposition were true, the proposition built upon it is false; for they that are capable of the fame grace, are not alwayes capable of the fame fign ; for women under the Law of Mofes, although they were capable of the righteousnesse of Faith, yet they were not capable of the fign of Circumcifion : For God does not alwayes

alwayes convey his graces in the fame manner, but to fome mediately, to others immediatly; and there is no better instance in the world of it, then the gift of the holy Ghost (which is the thing now instanced in this contestation) for it is certain in Scripture, that it was ordinarily given by impolition of hands, and that after Baptism; (And when this came into an ordinary ministery, it was called by the Ancient Church Chrism or Confirmation) but yet it was given sometimes without imposition of hands, as at Pentecost and to the Family of Corneline; fometimes before Baptism, sometimes after, sometimes in

conjunction with it.

And after all this, least these Arguments should not ascer- Numb. 22, taine their Cause, they fall on complaining against God, and will not be content with God, unlesse they may baptize their Children, but take exceptions that God did more for the Children of the Jewes. But why fo? Because God made a Covenant with their Children actually as Infants, and confign'd it by Circumcifion: Well; so he did with our children too in their proportion. He made a Covenant of spiritual Promises on his part, and spirituall and reall services on ours; and this pertains to Children when they are capable, but made with them as foon as they are alive, and yet not fo as with the Iewes Babes; for as their rite confign'd them actually, fo it was a Nationall and temporall bleffing and Covenant, as a feparation of them from the portion of the Nations, a marking them for a peculiar people, (and therefore while they were in the Wildernesse and separate from the commixture of all people, they were not at all circumcifed) but as that rite did feale the righteoninesse of Faith, so by vertue of its adherency, and remanency in their flesh, it did that work when the Children came to age. But in Christian Infants the case is otherwise; for the new Covenant being establish'd upon better Premises, is not only to better purposes, but also in distinct manner to be understood: when their spirits are as receptive of a spirituall act or impresse as the bodies of Jewish Children were of the fign of Circumcision, then it is to be consign'd: But this businesse is quickly at an end, by saying that God hath done no de for ours, then for their Children; for hee will doe the mercies Gg 3

mercies of a Fether and Crestor to them, and he did no more to the other a but he hath done more to ours ; for he hath made a Covenant with them and built it upon Promifes of the greatest concernment, he did not to them : But then for the otherpart which is the maine of the Argument, that unlesse this mercy be confign'd by Baptilm, as good not at all in respect of us, became we want the comfort of it; this is the greatest vanity in the world For when God bath made a Promie pertaining also to our Children (for folour Adversaries contend, and we also acknowledge in its true sense) stial mot this Promile, this word of God be of sufficient truth, certainty and efficacy to caufe comfort, unleffe we tempt God and require a fign of him? May not Christ say to shele men as sometime to the James, a miched and redulterous goneration fortunb after a fign, but no fign shall be given anto it? But the truth on't it, this Asgument is mothing but & direct quarrelling with God Almighty

Name .. 23.

Now fince there is no literath in the Dodriedl part, the practife and precedents Apotholicall and Edeleliafficall, will be of leffe concernment, if they were true as it pretended, because actions Apostolical are not alwayes Rules for ever; it might be fit for them to dec it pro deco to sempore as divers others of their anticutions, but yet no lengagement pall thence upon following Ages, for it might be convenient at the time. in the new foring of Christianity and till they had engaged a confiderable party, by that meanes to make themparties against the Gentales Superfiction, and by way of pre-occupation to aftertain them to their own feet when they came to be men; or for some other reason not trasmitted to us, because the Question of fact in selfe is not infliciently determined For the infinuation of that precept of baptizing all Nurione, softwhich Children cerealthy are a part, does as tirule advancage as any of the reft , because other parallel expressions of Soripture doe descrimine and expound shemfelves to a feate that includes not all persons absolutely, but of a espable condition, as advance enter omnen geneer, & offellite Des omnes movingrerra, and diwers more.

Numb. 24.

As for the conjecture conterning the Family of Scophaline,

wethe best it is but a conjecture, and besides that it is not provid that there were Children in the Family; yet if that were granted. it followes not that they were baptized, because by [whale Fawiller] in Scripture is meant all persons of reason and age within the Family; for it is faid, of the Ruler at Capernaum, Ich, 4. that he believed and all his bonfe : Now you may also suppose that in his house were little Babes, that is likely enough, and you may suppose that they did believe too before they could understand, but that's not so likely; and then the Argument from bapeizing of Stephen's houshold may bee allowed just as probable: But this is unman-like to build upon fuch flight acry

conjectures.

But Tradition by all meanes must supply the place of Scrip Numb. 354. tere and there is pretended a Tradition Apolitolicall, that Infants were baprized: But at this we are not much moved; For we who rely upon the written Word of God as sufficient to establish all true Religion, doe not value the Allegation of Tradions . And however the world goes, none of the Reformed Churches can precend this Argument against this opinion, becarle drey who reject Tradition when tis against them must not prerend it at all for them : But if wee should allow the Topick to be good, yet how will it be verified? for fo farre as k can ver appeare, it relies wholly upon the Teltimony of Origen, for from him Haffin had it. Now a Tradition Apostolical if it being configured with a fuller Pellimony then of one person whom all after-Ages have condemn d of many errors; will obtain to little reportation amongst those who know that things have spon greater Authority pretended to derive from the Apofiles, and yet fally, that it will be a great Argument that he is eredulous and week, that shall be determined by so weak probation in matters of fo great concernment. And the truth of the balinesse is as there was no command of Scripture to oblige Children to the insception of it, so the necessity of Padobaptilin was not determin'd in the Church till in the eighth Nee after Christ burin the yeare 418 in the Milevitan Councells a Provincial of Africa, there was a Canon made for Pado bapelin i never till then! I grant it was practiz'd in Africa before that time, and they or some of them thought well of G g 3

it, and though that be no Argument for us to think so, yet none of them did ever before, pretend it to be necessary, none to have been a precept of the Gospel. S. Austin was the first that ever preach'd it to be absolutely necessary, and it was in his heat and anger against Pelagins who had warm'd and chased him so is that Question that it made him innovate in other doctrines possibly of more concernment then this. And that although this was practiled anciently in Africa, yet that it was without an opinion of necessary, and not often there, nor at all in other places, we have the Testimony of a learned Pado-baptist, Ludevicus Vives, who in his Annotations upon S. Austin, De Civit Dei. 1, 1, c. 27, affirms, Neminem wist adultum antiquitin solere baptizari.

Namb. 16.

But besides that the Tradition cannot be proved to be Apostolicall; we have very good evidence from Antiquity, that it was the opinion of the Primitive Church, that Infants ought not to be baptiz'd; and this is clear in the fixth Canon of the Councell of Nescafares, The words are thefe, de zuoposéons on вы ратісья блоте віле) чвет за когорої й тінтион то питонера. Sid to suasy iside & analyses + is to bushopia Seinving: The sence is this, A woman with child may be baptized when she please; For her Baptism concernes not the child. The reason of the connexion of the parts of that Canon is in the following words, because every one in that Confession is to give a demonstration of his own choyce and election: Meaning plainly, that if the Baptism of the Mother did also passe upon the child, it were not fit for a pregnant woman to receive Baptism, because in that Sacrament there being a Consession of Faith, which Confession supposes understanding, and free choyce, it is not reasonable the child should be configued with fuch a mystery, since it cannot doe any act of choyce or underflanding: The Canon speaks reason, and it intimates a practise which was absolutely universall in the Church, of interrogating the Catechamens concerning the Articles of Creed : Which is one Argument that either they did not admit Infants to Baptilm, or that they did prevaricate egregiously in asking Queflions of them, who themselves knew were not capable of giving answer.

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And to supply their incapacity by the Answer of a God- Numb. 27. father, is but the same unreasonablenesse acted with a worse Quid ni necircumstance : And there is no sensible account can be given cesse est (sie leof it; for that which fome imperfectly murmure concerning git Franc. Iuflipulations civill perform'd by Tutors in the name of their Pu- ad Terrul.) pile , is an absolute vanity : For what if by positive Confil- sponsores erithe Romans such solennities of Law are required in am periculo all flipulations, and by indulgence are permitted in the case of ingeri qui & a notable benefit accruing to Minors, must God be tyed, and ipsi per morta-Christian Religion transact her mysteries by proportion and tuere promission complyance with the Law of the Romans? I know God might ones fuas pofif he would have appointed Godfathers to give Answer in be- sint, & provenhalfe of the Children, and to be fidejuffors for them; but we tu make indocannot find any Anthority or ground that he hath, and if he tul, lib, de baphad, then it is to be supposed he would have given them Com- tiscap, 18. mission to have transacted the solennity with better circumflances, and given Answers with more truth. For the Queflion is asked of believing in the present. And if the Godfathers answer in the name of the child, [I doe believe] it is Lib. de bartif. notorious they speak falle and ridiculously; for the Infant is prope finem. not capable of believing, and if he were, he were also capable cap. 18. itaque of differeing, and how then doe they know his mind? And pro persona therefore Terendian gives advice that the Baptism of Infants ditione ac should bee deferred till they could give an account of their dispositione, Faith, and the same also is the Councell of " Gregory Bishop eriam mate, of Nazianzum, although he allowes them to haften it in case cuncatio baye of necessity; for though his reason taught him what was fit, tismi utilior of necessity; for though his reason taught him what was fit, est, præcioue yet he was overborn with the practife and opinion of his Age, tamen circa which began to beare too violently upon him, and yet in ano- parvulos ... Fither place he makes mention of fome to whom Baptilm was not ant Christiani adminstred And maiornea, by reason of Infancy; To which if we cum Christum adde that the Parents of S. Auftin, S. Hierom, and S. Ambrofe rint. although they were Christian, yet did not baptise their children . Orat. 40. before they were 30 years of age, it will be very confiderable qualt in S. Bap. in the example, and of great efficacy for destroying the supportisma, fed necessity or derivation from the Apostles.

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But however, it is against the perpetual analogy of Christs Numb. 18. Doctrine to baptize Infants : For besides that Christ never gave

any precept to baptize them, nor ever himselfe nor his Apostles

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Sacrament:

(that appears) did baptize any of them; All that either he or his Apolities faid concerning it, requires fuch previous dispositione to Baptism of which Infants are not capable, and these are Faith and Repentance: And not to infrance in those innumerable places that require Pairh before this Sacrament, there needs no more but this one faying of our bleffed Saviour , He that believeth and is baptized shall be faved, but be that believeth not shall be dammed; plainly thus, Faith and Baptism in conjunction will bring a man to heaven; but if he have not Faith, Baptism shall doe him no good. So that if Baptifor be necessary then, fo is Faith, and much more; for want of Faith damnes absolenely; it is not faid to of the want of Baptism. Now if this decretory fentence be to be understood of persons of age, and if Children by such an Answer (which indeed is reasonable enough) be excused from the necessity of Faith, the want of which regularly does damne, then it is fortiff to fay the same incapacity of reason and Faith shall not exemse from the actuall fuseprion of Bapillo, which is leffe necessary, and to which Faith and many other acts are necessary predisposions when it is reasonably and humanely received. The Conclusion is, that Baptifen is also to be deferr'd till the time of Faith: And whether Infants have Faith or no, is a Queftion to be disputed by perfens that care not how much they fay, nor how little they prove.

Numb. 29.

r. Personall and actuall Faith they have none; for they have no acts of understanding; and besides how can any man know that they have, since he never saw any sign of it, neither was he told so by any one that could tell? 2. Some say they have improved the Parents Faith or the Churches, then so let Baptism be imputed also by derivation from them, that as in their Mothers womb, and while they hang on their breasts, they live upon their Mothers nourishment, so they may upon the Baptism of their Parents or their Mother the Church. For since Faith is necessary to the susception of Baptism (and they themselves confesse it by striving to finde out new kinds of Faith to dawb the matter up) such as the Faith is, such must be the

Sacrament: for there is no proportion between an actuall Sacrament and an imputative Faith, this being in immediate and necessary order to that : And whatsoever can be said to take off from the necessity of actuall Faith; all that and much more may be faid to excuse from the actuall susception of Baptime a. The first of these devices was that of Luther and his Scholars, the second of Calvin and his; and yet there is a third device which the Church of Rome teaches, and that is, that Infants have habituall Faith: But who told them fo? how can they prove it? what Revelation, or reason teaches any such thing? Are they by this habite so much as disposed to an actuall beliefe without a new mafter? Can an Infant fent into a Mahumesan Province be more confident for Christianity when he comes to be a man, then if he had not been baptized? Are there any alls precedent, concomitant or consequent to this pretended habit? This strange invention is absolutely without art, withour Scripture, Reason or Authority : But the men are to be excused unlesse there were a better; But for all these stratagemes, the Argument now alledged against the Baptism of Infants is demonstrative; and unanswerable.

Towhich also this confideration may be added, that if Baptism Numb. 20. be necessary to the salvation of Infants, upon whom is the imposition laid? To whom is the command given? to the Parents or to the Children? not to the Children, for they are not capable of a Law: not to the Parents, for then God hath put the falvation of innocent B bes into the power of others; and Infants may be damn'd for their Fathers carelessnesse or malice. It followes that it is not necessary at all to be done to them, to whom it cannot be prescrib'd as a Law, and in whose behalfe it cannot be reasonably intrusted to others with the appendant necessity and if it be not necessary, it is certain it is not reasonable, and most certain it is nowhere in termes prescribed, and therefore it is to be prefumed, that it ought to be understood and administred according as other precepts are with reference to the capacity of the subject, and the reasonablenesse of the thing.

For I consider, that the baptizing of Infants does rush us up- Numb. 31. on fuch inconveniences which in other Questions we avoid like Rocks, which will appear if we Discourse thus.

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Either Baptiss produces spirituall effects, or it produces them not: If it produces not any, why is such contention about it, what are we the nearer heaven if we are baptized? and if it be neglected, what are we the farther off? But if (as without all peradventure all the Pado-baptist will say) Baptism does doe a work upon the soule, producing spiritual benefits and advantages, these advantages are produced by the externall work of the Sacrament alone, or by that as it is help'd by the co-operation and predispositions of the successor.

If by the external work of the Sacrament alone, how does this, differ from the opus operatum of the Papifts, fave that it is worfe? for they fay the Sacrament does not produce its effect but in a fulcipient disposed by all requifites and due preparatives of piety, faith, and repentance; though in a subject so disposed, they say the Sacrament by its own vertue does it; but this opinion sayes it does it of it selse without the help, or so much as the coexistence of any condition but the means reception.

But if the Sacrament does not doe its work alone, but per medium recipients according to the predifpositions of the suscipient, then because Insants can neither hinder it, nor doe any thing to further it, it does them no benefit at all. And if any man runs for succour to that exploded xpasserable, that Infants have Faith, or any other inspired habite of I know not what or how, we defire no more advantage in the world, then that they are constrained to an answer without Revelation, against reason, common sense, and all the experience in the world.

The summe of the Argument in short, is this though under

another representment.

Bither Baptism is a meare. Ceremony, or it implyes a Duty on our part. If it be a Ceremony only, how does it sanctifie us, or make the commers thereuse perfect? If it implyes a Duty on our part, how then can Children receive it, who cannot doe duty at all?

And indeed, this way of Ministration makes Baptism to be wholly an outward duty, a work of the Law, a carnall Ordinance, it makes us adhere to the letter, without regard of the Spirit, to be satisfied with shadowes, to return to bondage,

to relinquish the mysteriousnesse, the substance and Spirituality of the Gospel. Which Argument is of so much the more confideration, because under the Spirituall Covenant, or the Gospel of Grace, if the mystery goes not before the Symbol (which it does when the Symbols are Seales and Confignations of the Grace, as it is said the Sacraments are) yet it alwayes accompanies it, but never followes in order of time: And this is clear

in the perpetuall analogy of holy Scripture,

For Baptism is never propounded, mentioned or enjoyn'd as a meanes of remission of sinnes, or of eternall life, but something of duty, choyce and fanctity is joyn'd with it, in order to production of the end fo mentioned, Know ye not that as ma- Romis 2. ny as are bapeized into Christ Josus, are baptized into his death? There is the mystery and the Symbol together, and declared to bee perpetually united, son igaolismus. All of us who were haptized into one, were baptized into the other, Not only into the Name of Christ, but into his death also: But the meaning of this as it is explained in the following words of S. Paul, makes much for our purpole: For to bee baptized into his death fignifies to be buried with him in Baptifm, that as Chrift Vett. 4. rose from the dead; wee also should walk in newnesse of life: That's the full mystery of Baptism; For being baptized into his death, or which is all one in the next words, is oursupals is Saralle auris into the likenesse of his death, cannot goe alone; if we be so plan- Vers. 50 ted into Christ, we shall be partakers of his Resurrection, and that is not here instanced in precise reward, but in exalt Duty, for all this is nothing but crucifixion of the old man, a destroying the V. If. 6: body of finne, that wee no longer ferve finne.

This indeed is truly to be baptized both in the Symbol and the Mystery: Whatsoever is lesse then this, is but the Symbol only, a meare Ceremony, an opus operatum, a dead letter, an empty shadow, an inftrument without an agent to manage, or

force to actuate it.

Plainer yet: Whofoever are baptized into Christ have put on Christ have put on the new man: But to put on this new man, is to be formed in righteonfiese, and holinesse, and truth: This whole Argument is the very words of S. Paul: The Major proposition is dogmatically determin'd, Gal. 3,27. The Minor in Epkef.

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Ephefique. The Conclusion then is obvious, that they who are not formed new in righteenfuese, and bolinesse, and worth, they who remaining in the present incapacites cannot walk in new-messe of life, they have not been begined into Christ, and then they have but one member of the distinction, used by S. Peter, they have that Baptism which is a putting usual she filth of the slight; but they have not that Baptism which is the unswer of a good conscience towards God, which is the onely Baptism that favier us. And this is the case of children; And then the case is thus.

1 Pct 3.21.

As Infants by the force of nature cannot put themselves into a supernatural condition, (and therefore say the Pado-baptists, they need Baptism to put them into it:) so if they be baptized before the nie of reason, before the make of the Spinit, before the operations of Grace, before they can throw off the works of darkness, and live in righteenshess and mercusses of life, they are never the nearer: From the paines of Hell they shall be saved by the mercies of God and their own innecence, though they die in panis naturalism, and Baptism will carry them no surcher. For that Baptism that favor mais not the only washing with water, of which only, Children are capable, has the answer of a good conscience towards God, of which they are mot capable till the use of reason, till they know to chuse the good and refuse the evill.

And from thence I consider anew; That all vowes made by persons under others Names, stipulations made by Asinors, are not valid till they by a supervening act after they are of sufficient age doe ratisfie them. Why then may not Insants as well toake the vow de novo, as de novo ratisfication which was made so them ab antique, when they come to years of choice? If the Insant vow he invalid till the Manly construction, why were it not as good they staid to make it till that time, before which if they doe make it, it is to no purpose? This would be considered.

Vide, Frafmum in præfat, ad Annotat, in Marth.

Numb. 32.

And in Conclusion, Our way is the the farer way, for not to baptize Children till they can give an account of their Faith, is the most proportionable to an act of region and humanity, and it can have no danger in it: For to say that Insants may be dann'd for

for want of Baptilm, (a thing which is not in their power to acquire, they being perfors not yet capable of a Law) is to affirm that of God which we dare not fay of any wife and good man. Certainly it is much derogatory to Gods Justice and a plaine defiance to the infinite reputation of his goodnesse.

And therefore, who ever will pertinaciously perfift in this opi- Numb. 23. nion of the Pado-baptifts and practife it accordingly, they poldute the blood of the everlasting Testament, they dishonour and make a pageantry of the Sacrament, they ineffectually represent a sepulture into the death of Christ, and please themfelves in a fign without effect, making Baptism like the fig-tree in the Gospel, sull of leaves but no fruit; And they invocate the holy Ghost in vaine, doing as if one should call upon him to

illuminate a stone, or a tree.

Thus farre the Anabapissis may argue, and men have Dispu- Numb. 34. red against them with so much weaknesse and considence, that they have been encouraged in their errour * more by the acci- * su & rolls dentall advantages we have given them by our weak arguings, fauror soythen by any truth of their cause, or excellency of their wit. But was the igue the use I make of it as to our present Quettion is this: That exertes, and is fine there is no direct impiety in the opinion, nor any that is rolls in alsown apparently confequent to it, and they with so much probabili- on Oppose by doe or may pretend to true perswasion, they are with all the Suppliers meanes, Christian, faire, and humane, to be redargued, or in- as Nazianzen fructed, but if they cannot be perswaded they must be left to observes of the case of the church in his all his weaknesses and strengths, what impresse each Argument time. makes upon his Spirit, and how unresistible every reason is, and he alone judges his innocency and fincerity; and for the Question, I think there is so much to be precented against that, which I believe to be the truth, that there is much more truth then evidence on our fide, and therefore we may be confident as for our own particulars, but not too forward peremptorily to prescribe to others, much lesse damne, or to kill, or to perfecute them that only in this particular difagree.

SECT. XIX.

That there may be no Toleration of Doctrines inconfifient with piety or the pulsque good.

Numb. 1.

L.7.Stromat.

DUt then for their other capitall Opinion, with all its branches, Other it is not lawfull for Princes to put Malefactors to death, nor to take up defensive Armes, por tominister an Oath, nor to contend in judgement, it is not to be disputed with fuch liberty as the former: For although it bee part of that Doctrine which Clowers Alexandrinus layes was delivered per fecretam traditionem Apostolorum, Non licero Christianis consendere in Indicio, nec coram gentibut, nos coram fantis, & perfellum non debere Inrare; and the other part feemes to be warranted by the eleventh Canon of the Nicene Councell. which enjoynes penance to them that take Armes after their conversion to Christianity; yet either these Authorities are to be flighted, or be made receptive of any interpretation rather then the Common wealth be difarmed of its necessary supports, and all Lawes made ineffectuall and impertinent : For the interest of the republique, and the well being of bodies politick is not to depend upon the nicery of our imaginations, or the fancies of any pecvish or mistaken Priests, and there is no reason a Prince should ask John a - Branck, whether his understanding will give him leave to raign, and be a King : Nay, suppose there were divers places of Scripture which did feemingly reftraine the Politicall use of the Sword, yet fince the avoyding a perfonall inconvenience, bath by all men been accounted inflicient reason to expound Scripture to any sense rather then the literall, which inferres an unreasonable inconvenience, (and therefore the pulling out an eye, and the cutting off a hand, is expounded by mortifying a vice, and killing a criminall habit) much rather must the Allegations against the power of the Sword endure any sence rather then is should be thought that Christianity should destroy that which is the only instrument of Tuttice, the restraint of vice and support of bodies politick. It is certain that Christ and his Apostles, and Christian Religion did

did comply with the most absolute Government, and the most imperiall that was then in the world; and it could not have been at all indured in the world if it had not; for indeed the world it felfe could not last in regular and orderly communities of men, but be a perpetuall confusion, if Princes and the Supreme Power in Bodies Politick, were not armed with a coercive power to punish Malefactors: The publike necessity. and univerfall experience of all the world convinces those men of being most unreasonable, that make such pretences which destroy all Lawes, and all Communities, and the bands of civill Societies, and leave it arbitrary to every vaine or vitious person whether men shall be fase; or Lawes be established, or a Morderer hang'd, or Princes Rule. So that in this case men are not so much to Dispute with particular Arguments, as to confider the Interest and concernment of Kingdomes and Publick Societies: For the Religion of Jesus Christ is the best establisher of the felicity of private persons, and of publick' Communities; it is a Religion that is prudent and innocent, humane, and reasonable, and brought infinite advantages to mankind but no inconvenience, nothing that is unnaturall, or unfocable, or unjust. And if it be certain that this world cannot be governed without Lawes, and Lawes without a compullory fignifie nothing, then it is certain, that it is no good Religion that reaches Dodrine whose consequents will destroy all Government; and therefore it is as much to be rooted out. as any thing that is the greatest pest and nuisance to the publick interest: And that we may guesse at the purposes of the men, and the inconvenience of fuch Doctrine; thele men that did first intend by their Doctrine to disame all Princes, and bodies Politick, did themselves take up armes to establish their wild, and impious faricie; and indeed that Prince or Common-wealth that should be perswaded by them, would be expoled to all the infolencies of forraingners, and all mutinies' of the teachers themselves, and the Governours of the people could not doe that duty they owe to their people of protecting them from the rapine and malice which will be in the world as long as the world is. And therefore, here they are to be restrained from preaching such Doctrine, if they mean to preserve theirwir Cicero de

their Government, and the necessity of the thing will justifie the lawfulnesse of the thing: If they think it to themselves, that cannot be helped; fo long it is innocent as much as concernes the Publick; but if they preach it, they may be accounted Authors of all the confequent inconveniences, and punishe accordingly : No Dollring that destroyes Government is to be endured : For although those Doctrines are not alwayes good that ferve the private ends of Princes, or the fecret delignes of State, which by reason of some accidents or imperfections of men may be promoted by that which is falle and pretending, yet no Do-Grine can be good that does not comply with the formality of Government it selfe, and the well being of bodies Politick; Angur cum estes Cato, dicere ausus est, optimis auspicis ea geri qua pro Respub, salute gererentur; qua contra Rempub, sierent contra auspicia fieri : Religion is to meliorate the condition of a people, not to doe it disadvantange, and therefore those Docarines that inconvenience the Publick, are no parts of good Religion; m Raffub. Jalua fit, is a necessary consideration in the permission of Prophecyings; for according to the true, solid, and prudent ends of the Republick, so is the Doctrine to be permitted or referained, and the men that preach it according as they are good Subjects, and right Common-wealths men a For Religion is a thing inperinduced to remporall Government, and the Church is an addition of a capacity to a Common-wealth, and therefore is in no fense to differve the necessity and just interests of that to which it is super-added for its advantage and confervation.

Numb.1.

And thus by a proportion to the Rules of thele inflances, all their other Doctrines are to have their judgement, as concerning Toleration or reffraint; for all are either speculative or practicall, they are consistent with the Publick ends or inconsistent, they reach imperty or they are innocent, and they are to be permitted or rejected accordingly. For in the Question of Toleration, the foundation of Faith, good life and Government is to be secured; in all others cases, the former considerations are effectuall.

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SECT. XX.

How farre the Religion of the Church of Rome is Tolerable.

Ut now concerning the Religion of the Church of Rome Numb. 1. D(which was the other instance I promised to consider) we will proceed another way, and not confider the truth or falfity of the Doctrines; for that is not the best way to determine this Question concerning permitting their Religion or Assemblies; because that a thing is not true, is not Argument sufficient to conclude that he that believes it true is not to bee endured: but we are to confider what inducements there are that possesse the understanding of those men; whether they be reasonable and innocent, sufficient to abuse or perswade wise and good men, or whether the Doctrines be commenc'd upon defigne, and manag'd with impiety, and then have effects not to be endured.

And here first, I consider that those Doctrines that have Numb. 20 had long continuance and possession in the Church, cannot eafily be supposed in the present Professors to be a design, since they have received it from so many Ages, and it is not likely that all Ages should have the same purposes, or that the same Doctrine should serve the severall ends of divers Ages. But however, long prescription is a prejudice, oftentimes so insupportable, that it cannot with many Arguments be retrench'd, as relying upon these grounds, that truth is more ancient then fallhood, that God would not for so many Ages for fake his Church, and leave her in an errour; that what soever is new, is not only suspicious, but false; which are suppositions, pious and plansible enough. And if the Church of Rome had communicated Infants fo long as the hath prayed to Saints, or baptized Infants, the communicating would have been believed with as much confidence, as the other Articles are, and the diffentients with as much impatience rejected. But this confideration is to be enlarg'd upon all those particulars, which as they are apt to abuse the persons of the men and amuse their understandings,

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so they are inftruments of their excuse, and by making their errours to be invincible, and their opinions, though falle, yet not eriminall, make it also to be an effect of reason and charity. to permit the men a liberty of their Conscience, and let them answer to God for themselves and their own opinions : Such as are the beauty and splendor of their Church; their pompous Service; the statelinesse and solennity of the Hierarchy; their name of Catholick, which they suppose their own due, and to concern no other Sect of Christians; the Antiquity of mamy of their Doctrines; the continual! Succession of their Bishops; their immediate derivation from the Apostles; their Tirle to forceed S. Peter: the supposall and pretence of his personall Prerogatives; the advantages which the conjunction of the Imperiall Seat with their Episcopall hath brought to that Sea; the flattering expressions of minor Bishops, which by being old Records, have obtain'd credibility; the multitude and variety of people which are of their perswasion; apparent consent with Antiquity in many Ceremonialls which other Churches have rejected; and a pretended, and sometimes an apparent consent with some elder Ages in many matters doctrinall; the advantage which is derived to them by entertaining some personall opinions of the Fathers, which they with infinite clamours fee to bee cryed up to be a Doctrine of the Church of that time: The great confent of one part with another in that which most of them affirm to be de fide; the great differences which are commenc'd amongst their Adversaries, abusing the Liberty of Prophecying unto a very great licentioninelle; their happinesse of being instruments in converting divers Nations; the advantages of Monarchicall Government, the benefit of which as well as the inconveniences (which though they feele they consider not) they daily doe enjoy; the piety and the austerity of their Religious Orders of men and women; the fingle life of their Priests and Bishops; the riches of their Church : the severity of their Fasts and their exteriour observances; the great reputation of their first Bishops for Faith and fandity; the known holinesse of some of those persons whole Institutes the Religious Persons pretend to imitate; their Miracles falle or true, substantiall or imaginary; the cafualties.

cafualties and accidents that have hapned to their Adversaries. which being chances of humanity are attributed to severall canses according as the fancies of men and their Interests are pleased or satisfied; the temporall selicity of their Professors; the oblique arts & indirect proceedings of some of those who departed from them; and amongst many other things, the names of Heretick and Schismatick, which they with infinite pertinacy faften upon all that disagree from them: These things and divers others may very eafily perswade persons of much reason and more piety, to retain that which they know to have been the Religion of their fore-Fathers, which had actuall possession and seizure of mens understandings before the oppolite professions had a name; And so much the rather because Religion hath more advantages upon the fancy and affections, then it hath upon Philosophy and severe discourses, and therefore is the more easily perswaded upon such grounds as these, which are more apt to amuse then to satisfie the underflanding.

Secondly. If we consider the Doctrines themselves, we shall Numb. 3. finde them to be superstructures ill built, and worse manag'd, but yet they keep the foundation, they build upon God in Jefas Christ, they professe the Apostles Creed, they retain Faith and Repentance as the supporters of all our hopes of Heaven, and believe many more truths then can be proved to be of fimple and original necessity to salvation: And therefore all the wisest Personages of the adverse party allowed to them possibility of falvation, whilst their errours are not faults of their will, but weaknesses and deceptions of the understanding. So that there is nothing in the foundation of Faith, that can reafonably hinder them to be permitted . The foundation of Faith flands secure enough for all their vaine and unhandsome super-

Aructures.

But then on the other fide, if we take account of their Doerines as they relate to good life, or are confiftent or inconfiftent with civill Government, we shall have other confide--rations.

Thirdly For I confider, that many of their Doctrines doe Number accidentally teach or lead to ill life, and it will appeare to any

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man that confiders the refult of thefe propositions : Attrition (which is a low and imperfed degree of forrow for fin, or as others fay a forrow for finne commenced upon any reason of remporall hope, or feare or defire or any thing elfe) is a fufficient disposition for a man in the Sacrament of penance to receive absolution, and be justified before God, by taking away the guilt of all his finnes, and the obligation to eternall paines. So that already the feare of Hell is quite removed upon condicions to easie, that many men take more paines to get a groat then by this Doctrine we are obliged to, for the curing and acquirting all the greatest sinnes of a whole life, of the most vicious person in the world. And but that they affright their people with a feare of Purgatory, or with the leverity of Penances in case they will not venter for Purgatory (for by their Doarine they may chuse or refuse either) there would be nothing in their Doctrine or Discipline to impede and slacken their proclivity to sinne; but then they have as easy a cure for that too, with a little more charge sometimes, but most commonly with leffe trouble: For there are fo many confraternities, fo many priviledged Churches, Alrars, Monasteries, Cometeries, Offices, Reftivals, and to free a concession of Indulgences appendant to all these, and a thousand fine devices to take away the feare of Purgatory, to commute or expiate Penances, that in no feet of men, doe they with more case and cheapnesse reconcile a wicked life with the hopes of heaven, then in the Roman Communion

Name . 53

And indeed if men would confider things upon their true grounds, the Church of Rome should be more reproved upon Doctrines that inferre ill life; then upon such as are contrariant to Faith. For falls superstructures doe not always destroy Faith; but many of the Doctrines they teach if they were profecuted to the utmost issue would destroy good life: And therefore my quartell with the Church of Rome is greater and stronger upon such points which are not usually consider d, then it is upon the ordinary disputes, which have to no very great purpose so much disturbed Christendome: And I am more leandalized at her for teaching the sufficiency of Attrition in the Sacrament, for indulging Penances so frequently, for remitting

all Discipline, for making so great a part of Religon to consist in externalls and Ceremonialls, for putting more force and Energy and exacting with more severity the commandments of men then the precepts of Justice, and internall Religion: Lastly, befides many other things, for promising heaven to persons after a wicked life upon their impertinent cryes and Ceremonialls transasted by the Priest and the dying Person: I confesse I wish the zeale of Christendome were a little more active against these and the like Doctrines, and that men would write and live more earnestly against them then as yet they have done.

But then what influence this just zeale is to have upon the Numb. 6. persons of the Profesiors is another consideration; For as the Pharifees did preach well and lived ill, and therefore were to be heard not imitated: So if these men live well though they teach ill, they are to be imitated not heard : their Dostrines by all meanes, Christian and humane, are to be discountenanc'd, but their persons tolerated patenus; their Profession and Deeress to be rejected and condemn'd, but the persons to be permitted, because by their good lives they confine their Doctrines, that is, they give evidence, that they think no evil to be confeatient to fach opinions and if they did, that they live good lives, is argument fufficient that they would themselves cast the first stone against their own opinions, if they thought them guilty of fuch mildemeanours.

Fourthly But if we confider their Dostrines in relation to Numb. 7. Government, and Publick focieties of men, then if they prove faulty, they are so much the more intolerable by how much the confequents, are of greater danger and malice : Such Doctrines as their, The Pope may dispence with all oather taken to God or man : He may absolve Subjects from their Allegiance to their natural Prince: Faith is not to be kept with Hereticks, Hereticall Princes may be flaine by their Subjects. These Propolitions are so deprest, and doe so immediately communicate with matter, and the interests of men, that they are of the fame confideration with matters of fact, and are to be handled accordingly. To other Doctrines ill life may be consequent; but the connexion of the antecedent and the confequent is not (peradventure) perceiv'd or acknowledged by him that believes

the opinion with no greater confidence then he disavowes the effect, and iffue of it. But in these, the ill effect is the direct profession and purpose of the opinion, and therefore the man and the mans opinion is to be dealt withall, just as the matter of fact is to be judg'd; for it is an immediate, a perceiv'd, a direct event, and the very purpole of the opinion. Now these opinions are a direct overthrow to all humane fociety, and mutuall commerce, a destruction of Government, and of the lawes and duty and subordination which we owe to Princes; and therefore those men of the Church of Rome that doe hold them, and preach them, cannot pretend to the excuses of innocent opinions, and hearty periwation, to the weaknesse of humanity. and the difficulty of things; for God hath not left those truths which are necessary for conservation of publike societies of men, so intricate and obscure, but that every one that is honest and defirous to understand his duty, will certainly know that no Christian truth destroyes a mans being sociable and a member of the body Politick, co-operating to the confervation of the whole as well as of it felfe. However, if it might happen that men should sincerely erre in such plaine matters of fact (for there are fooles enough in the world poyet if he hold his peace, no man is to perfecute or punish him, for then it is meare opinion which comes not under Politicall Cognilance, that is, that Cognifance which onely can punish corporally; but If he preaches it, he is actually a Tray for, or Sedicious, or Author of Perjury, or a destroyer of humane Society, refrectively to the nature of the Doctrine; and the preaching such Dochrines cannot claime the priviledge and immunity of a meare opinion, cante it is as much matter of fact, as any the actions of his disciples and confidents, and therefore in fach cases is not to be permitted but judg'd according to the hature of the effect it hath or may have upon the actions of men.

Numb. 8:

Fifthly: But lattly, In matters mearly speculative; the case is wholly altered, because the body Politick which only may lawfully use the sword, is not a competent Judge of such matters which have not direct influence upon the body Politick; or upon the lives and manners of men as they are parts of a community (nor but that Princes or Judges Temporall may have

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have as much ability as others, but by reason of the incompetency of the Authority;) And Gallio spoke wifely, when he discoursed thus to the Jewes, If it were a matter of wrong or Act, 18.14. wicked lewdnesse ô ye Jewes, reason would that I should hear you: But if it be a question of words, and names, and of your Law. look ye to it, for I will be no Judge of fuch matters: The man spoke excellent reason; for the Cognisnance of these things did appertain to men of the other robe : but the Ecclesiasticall power, which only is competent to take notice of fuch questions, is not of capacity to use the Temporall sword or corporall inflictions: The meare doctrines and opinions of men are things Spirituall, and therefore not Cognoscible by a temporall Authority; and the Ecclesiasticall Authority, which is to take Cognifance is it felfe fo Spirituall, that it cannot inflict any punishment corporall.

And it is not enough to fay that when the Magistrate re- Numb. 9. Araines the preaching luch opinions; if any man preaches them he may be punished (and then it is not for his opinion but his disobedience that he is punish'd) for the temporall power ought not to restraine Prophecyings, where the publick peace and interest is not certainly concern'd. And therefore it is not sufficient to excuse him, whose Law in that case being by an incompetent power made a scruple where there was no

finne.

And under this confideration, come very many Articles of Numb. 10. the Church of Rome, which are wholly speculative, which doe not derive upon practife, which begin in the understanding and rest there, and have no influence upon life and government, but very accidentally, and by a great many removes, and therefore are to be considered only so farre as to guide men in their perswasions, but have no effect upon the persons of men, their bodies, or their temporall condition: I inflance in two; Prayer for the dead, and the Doctrine of Transubstantion, these two to be inflead of all the reft.

For the first, This Discourse is to suppose it false, and we are Numb. 13. to direct our proceedings accordingly: And therefore I shall not need to urge with how many faire words and gay pretences, this Dectrine is set off, apt either to couzen or instruct the con-

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2 Tim. 1.18.

science of the wisest according as it is true or false respectively: But we finde (fayes the Romanist) in the History of the Maccahees, that the Jewes did pray and make offerings for the dead (which also appeares by other Testimonies, and by their forme of prayers still extant which they used in the Captivity) it is very confiderable, that fince our bleffed Saviour did reprove all the evill Doctrines and Traditions of the Scribes and Pharifees, and did argue concerning the dead and the Refurrection against the Sadduces, yet he spake no word against this publick practife, but left it as he found it, which he who came to declare to us all the will of his Father would not have done, if it had not been innocent, pious and full of charity. To which by way of confociation, if we adde that S. Paul did pray for Quesiphorus, That God would from him a mercy in that day. that is, according to the flile of the New Testament, the day of Judgement: The result will be, that although it be probable that One figherus at that time was dead (because in his falutations he falutes his houshold, without naming him who was the Major domo, against his custome of falutitions in other places:) Yet befides this, the prayer was for fuch a bleffing to him whose demonstration and reception could not be but after death; which implies clearly, that then there is a need of mercy, and by consequence the dead people even to the day of Judgement inclusively are the subject of a misery, the object of Gods mercy, and therefore fit to be commemorated in the duties of our piery and charity, and that we are to recommend their condition to God, not only to give them more glory, in the reunion, but to pitty them to fuch purpofes in which they need; which because they are not revealed to us in particular, it binders us not in recommending the persons in particular to Gods mercy, but should rather excite our charity and devotion: For it being certaine that they have a need of mercy, and it being uncertain how great their need is, it may concern the prudence of charity to be the more earnest as not knowing the greatnesse of their necessity.

Numb. 12.

And if there should be any uncertainty in these Assuments, yet its having been the universall practise of the Church of God in all places, and in all Ages till within these hundred

yeares,

yeares, is a very great inducement for any member of the Church to believe that in the first Traditions of Christianity, and the Institutions Apostolicall, there was nothing delivered against this practife, but very much to infinuate or enjoyn it: because the practise of it was at the first, and was universall. And if any man shall doubt of this, he shewes nothing but milit.c.3. & de that hee is ignorant of the Records of the Church, it being monogam, plaine in Tertullian and S. * Cyprian (who were the eldelt a 10. Writers of the Latine Church) that in their times it was ab * Ep.66. antique, the custome of the Church to pray for the Soules of the Faithfull departed, in the dreadfull mysteries : And it was an Inftitution Apostolicall (fayes one of them) and so transmitted to the following Ages of the Church, and when once it began upon flight and discontent to be contested against by Merius, the man was presently condemn'd for a Heretick, as appeares in Epiphanius.

But I am not to consider the Arguments for the Doctrine Numb. 13. it felfe, although the probability and faire pretence of them may help to excuse such persons who upon these or the like grounds doe heartily believe it. But I am to consider that whether it be true or falle, there is no manner of malice in it, and at the worft, it is but a wrong errour upon the right fide of charity, and concluded against by its Adversaries upon the confidence of fuch Arguments, which possibly are not so probable as the

grounds pretended for it.

And if the same judgement might be made of any more of Numb. 14 their Doctrines, I think it were better men were not furious, in the condemning such Questions which either they underfood not upon the grounds of their proper Arguments, or at least consider not, as subjected in the persons, and lessened by circumstances, by the innocency of the event, or other prudentiall confiderations.

But the other Article is harder to be judged of, and hath Numb. 15. made greater stirres in Christendome, and hath been dasht at with more impetuous objections, and fuch as doe more trouble the Question of Toleration. For if the Doctrine of Transubstantiation be false (as upon much evidence we believe it is) then tis accused of introducing Idolatry, giving Divine worship

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to a Creature, adoring of bread and wine, and then comes in the precept of God to the Jewes, that those Prophets who perswaded to Idolatry should be slaine.

Peut. 13. Numb. 16.

But here we must deliberate, for it is concerning the lives of men, and yet a little deliberation may suffice : For Idola. try is a forfaking the true God, and giving Divine Worship to a Creature or to an Idoll, that is, to an imaginary god, who hath no foundation in effence or existence: And is that kind of superflition which by Divines is called the superflition of an undue object: Now it is evident that the Object of their Adoration (that which is represented to them in their minds, their thoughts, and purpoles, and by which God principally if not folely takes estimate of humane actions) in the blessed Sacrament, is the only true and eternall God, hypoltatically, joyned with his Holy humanity, which humanity they believe actually present under the veile of the Sacramentall fignes: And if they thought him not present, they are so farre from worshipping the bread in this case, that themselves professe it to be Idolatry to doe fo, which is a demonstration that their soule hath nothing in it that is Idololatricall. If their confidence and fancy. full opinion hath engag'd them upon fo great mistake (as without doubt it hath) yet the will hath nothing init, but what is a great enemy to Idolatry, Et nibil ardet in inferno nifi propria voluntas: And although they have done violence to all Philofophy, and the reason of man, and undone and cancelled the principles of two or three Sciences, to bring in this Article, yet they have a Divine Revelation whose literall and Grammaticall sense, if that sense were intended, would warrant them to doe violence to all the Sciences in the Circle; and indeed that, Transubstantiation is openly and violently against natural reafon, is an Argument to make them disbelieve, who believe the mystery of the Trinity in all those niceties of explication which are in the Schoole (and which now adays passe for the Doctrine of the Church) with as much violence to the principles of naturall and supernaturall Philosophy, as can be imagin'd to be in the point of Transubstantiation.

Numb. 17.

1. But for the Article it felfe, we all fay that Christ is there present some way or other extraordinary, and it will not be amisse

amisse to worship him at that time, when he gives himselfe to ns in fo mysterious a manner, and with so great advantages: especially since the whole Office is a Consociation of divers actions of Religion and Divine Worthip. Now in all opinions of those men who think it an act of Religion to communicate and to offer; a Divine Worship is given to Christ, and is transmitted to him by mediation of that action and that Sacrament, and it is no more in the Church of Rome, but that they differ and mittake infinitely in the manner of his presence: which errour is wholly seated in the Understanding, and does not communicate with the will; for all agree that the Divinity and the Humanity of the Sonne of God is the ultimate and adequate object of Divine Adoration, and that it is incommunicable to any creature whatfoever, and before they venture to passe an Act of Adoration, they believe the bread to be annihilated or turn'd into his substance who may lawfully be worshipped; and they who have these thoughts, are as much enemies of Idolatry, as they that understand better how to avoid that inconvenience which is supposed to be the crime, which they formally hate, and we materially avoid: This confideration was concerning the Doctrine it felfe.

2. And now for any danger to mens persons for suffering Numb. 18. such a Doctrine, this I shall say, that if they who doe it, are not formally guilty of Idolatry, there is no danger that they whom they perswade to it should be guilty; and what persons foever believe it to be Idolatry, to worship the Sacrament, while that perswasion remaines will never bee brought to it, there is no feare of that: And he that perswades them to doe it by altering their perswasions and beliefes, does no hurt but altering the opinions of the men, and abusing their understandings; but when they believe it to be no Idolatry, then their fo believing it is sufficient security from that crime which bath so great a tindure and residency in the will, that from thence

only it hath its being criminall.

3. However, if it were Idolatry, I think the Precept of God Numb. 19. to the Jewes of killing false and Idolatrous Prophets will be no warrant for Christians so to doe : For in the case of the. Apostles and the men of Samaria, when James and John would;

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have cald for fire to destroy them even as Elias did under Moses Law, Christ distinguished the spirit of Elias from his own Spirit, and taught them a lesson of greater sweetnesse, and consign'd this truth to all Ages of the Church, that such severity is not consistent with the meekenesse which Christ by his example and Sermons hath made a precept Evangelicall: At most it was but a Indiciall Law and no more of Argument to make it necessary to us, then the Mosaicall precepts of putting Adulterers to death, and trying the accused persons by the waters of jealousie.

Namb. 20.

And thus in these two Instances, I have given account what is to be done in Toleration of diversity of opinions: The refult of which is principally this: Let the Prince and the Secular Power have a care the Common-wealth be safe. For whether such or such a Sect of Christians be to be permitted is a question rather Politicall then Religious; for as for the concernments of Religion, these instances have familhed us with sufficient to determine us in our duties as to that particular, and by one of these all particulars may be judged.

Namb . 21.

And now it were a strange inhumanity to permit Jewes in a Common-wealth, whose interest is served by their inhabitation, and yet upon equall grounds of State and Policy; not to permit differing Sects of Christians: For although possibly there is more danger, mens perswasions should be altered in a committure of divers Sects of Christians, yet there is not so much danger when they are changed from Christian to Christian, as if they be turn'd from Christian to sew, as many are daily in Spains and Portugall.

Numb. 22.

And this is not to be excused by saying the Church hath no power over them qui foris sum as Iewes are: For it is true the Church in the capacity of Spirituall regiments hath nothing to doe with them, because they are not her Diocesse: Yet the Prince hath to doe with them, when they are subjects of his regiment: They may not be Excommunicate any more then a stone may be kild, because they are not of the Christian Communion, but they are living persons parts of the Common-Wealth, infinitely deceived in their Religion, and very dangerous if they offer to perswade men to their opinions, and are

the greatest enemies of Christ whose honour and the interest of whose Service a Christian Prince is bound with all his power to maintaine. And when the Question is of punishing difagreeing persons with death, the Church hath equally nothing to doe with them both, for the bath nothing to doe with the temporall fword, but the Prince whose Subjects equally Christians and lewes are, hath equall power over their persons; for a Christian is no more a subject then a Iew is, The Prince hath upon them both the same power of life and death, so that the Iew by being no Christian is not foris, or any more an exempt person for his body, or his life then the Christian is : And yet in all Churches where the fecular power hath temporal reaion to tolerate the Iewes, they are tolerated without any scruple in Religion; which thing is of more confideration, because the lewes are direct Blasphemers of the Sonne of God, and Blashemy by their own Law the Law of Moses is made capitall; And might with greater reason be inflicted upon them, who acknowledge its obligation then urg'd upon Christians as an Authority, enabling Princes to put them to death, who are accused of accidentall and consequentive Blasphemy and Idolatry respectively, which yet they have and disavow with much zeale and heartinesse of perswasion. And I cannot yet learn a reason why we shall not be more complying with them, who are of the houshold of Faith; for at least they are children though they be but rebellious children (and if they were not, what hath the Mother to doe with them any more then with the Iewes?) they are in some relation or habitude of the Family, for they are configned with the same Baptism, professe the same Faith delivered by the Apostles, are erected in the same hope, and look for the same glory to be reaveled to them, at the comming of their Common Lord and Saviour, to whose Service according to their understanding they have vowed themselves: And if the disagreeing persons be to be esteemed as Heathens and Publicans, yet not worfe, Have no company with them, that's the worst that is to be done to such a man in S. Pauls judgement. Yet count bim not as an enemy, but admenish him as a brother.

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SECT. XXI.

Of the duty of particular Churches in allowing Com.

Numb. 1.

Rom these premises, we are easily instructed concerning the I lawfulnesse or duty respectively of Christian Communion. which is differently to bee confidered in respect of particular Churches to each other, and of particular men to particular Churches: For as for particular Churches, they are bound to allow Communion to all those that professe the same Faith upon which the Apostles did give Communion; For what soever preserves us as Members of the Church, gives us tirle to the Communion of Saints, and what foever Faith or beliefe that is to which God hath promised Heaven, that Faith makes us Members of the Catholick Church : Since therefore the Judiciall Acts of the Church are then most prudent and religious when they nearest imitate the example and piety of God: To make the way to Heaven straighter then God made it, or to deny to communicate with those whom God will vonchiase to be united, and to refuse our charity to those who have the fame Faith, because they have not all our opinions, and believe not every thing necessary which we over-value; is impious and Schismaticall, it inferres Tyranny on one part, and perswades and tempts to uncharitablenesse and animosities on both; It diffolves Societies, and is an enemy to peace, it busies men in impertinent wranglings, and by names of men and titles of factions it confignes the interessed parties to act their differences to the height, and makes them neglect those advantages which piery and a good life bring to the reputation of Christian Religion and Societies.

Numb. 2. Cap. II. Vid. Pacian. Epitt. ad Sempron. 2.

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And therefore Vincentin Livinensis, and indeed the whole Chutch accounted the Donatist's Hereticks upon this very ground, because they did imperiously deny their Communion to all that were not of their persuasion; whereas the Authors of that opinion for which they first did separate, and make a Sect, because they did not break the Churches prace nor magisterially prescribed to others.

others, were in that difagrecing and errour accounted Catholicke, Divisio enim & difunio facit vos bareticos; paze & unitas [. 2. c. 95. faciunt Carbolicos faid S. Auffin; and to this fense is that of Petilian. S. Paul. If I had all faith and had not charity . I am nothing: He who upon confidence of his true beliefe denies a charitable Communion to his brother, loses the reward of both. And if Pope Victor had been as charitable to the Afiaticks as Pope Anicetus, and S. Polycarp were to each other in the same difagreeing concerning Eatter, Vetter had not been manufixed Tapor retandeus G, so bitterly reprov'd and condemn'd as he was for the uncharitable managing of his difagreeing by Polycrates and Euseb.l.g.c.25. Irenens; Concordia enim que est charitatis effectus est unio 26. voluntatum non opinionum. True Faith which leads to charity leads on to that which unites wills and affections, not opinions.

Upon these or the like considerations, the Empereur Zene Numb 3 publish'd his irwiner in which he made the Nicene Creed to be the medium of Catholick Communion, and although he liv'd after the Councell of Chalcedon, yet he made not the Decrees of that Councell an instrument of its' restraint and limit, as preferring the peace of Christendome, and the union of charity farre before a forced or pretended unity of perswasion, which never was or ever will be reall and substantiall; and although it were very convenient if it could be had, yet it is therefore not necessary because it is impossible; and if men please, whatever advantages to the publick would be consequent to it, may be fupply'd by a charitable complyance and mutuall permission of opinion, and the offices of a brotherly affection prescrib'd us by the Lawes of Christianity : And we have seen it , that all Seds of Christians, when they have an end to be ferv'd upon a third, have permitted that liberty to a second, which we now contend for, and which they formerly deny'd but now grant, that by joyning hands, they might be the stronger to destroy the third. The Arrians and Meletians joyned against the Catholicks : The Catholicks and Nevatians joyn'd against the Arrians. Now if men would doe that for charity which they doe for interest, it were handsomer and more ingenuous; For that they doe permit each others disagreeings for their interest's sake,

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convinces them of the lawfulnesse of the thing, or else the unlawnesse of their own proceedings, and therefore it were better they would serve the ends of charity then of saction, for then that good end would hallow the proceeding and make it both more prudent and more pious, while it serves the design of religious purposes.

SECT. XXII.

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That particular men may communicate with Churches of different perswassions, and how farre they may doe it.

Numb. Ti

A S for the duty of particular men in the Question of communicating with Churches of different perswasions, it is to be regulated according to the Lawes of those Churches; for if they require no impiety, or any thing unlawfull as the condition of their Communion, then they communicate with them as they are Servants of Christ, as Disciples of his Do. Etrine and subjects to his Laws, and the particular distinguishing Doctrine of their Sect hath no influence or communication with him who from another Sect is willing to communicate with all the Servants of their Common Lord : For fince no Church of one name is infallible, a wife man may have either the misfortune or a reason to believe of every one in particular, that the erres in fome Article or other, either he cannot communicate with any, or elfe he may communicate with all, that doe not make a finne or the profession of an errour to be the condition of their Communion. And therefore, as every particular Church is bound to Tolerate disagreeing persons in the fenles and for the reasons above explicated; to every particular person is bound to Tolerate her, that is, not to refuse her Communion when he may have it upon innocent conditions : For what is it to me if the Greek Chusch denies Procession of the third Person from the second, so she will give me the right hand of Fellowship, (though I affirm it) there-

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fore because I prosesse the Religion of Jesus Christ, and retain all matters of Faith and necessity? But this thing will scarce he reduced to practile, for few Churches that have fram'd bodies of Confession, and Articles, will endure any person that is not of the same confession; which is a plaine demonstration that such bodies of Consession and Articles doe much hurt, by becoming infirmments of separating and dividing Communions, and making unneceffary or uncertain propositions a certaine meanes of Schilmand difunion : But then men would doe well to confider whether or no such proceedings doe not derive the guilt of Schilm upon them who least think it and whether of the two is the Schifmatick? he that makes unnecellary and (sapposing the state of things) inconvenient impositions, or he that disobeyes them, because hee cannot withour doing violence to his conscience believe them? Hee that parts Communion, because without sinne hee could not entertain it, or they that have made it necessary for him to legarate, by requiring such conditions which to man are imply necessary, and to his particular are either finfull or im-

The Summe of all is this, There is no fecurity in any thing Nameb. 222 onto any person, but in the pious and hearty endeavours of a good life, and neither finne nor error does impede it from moducing its propostionate and intended effect : because it is a direct deletery to fin and an excuse to errors, by making them innocent, and therefore harmlesse. And indeed this is the intendment and design of Faith: For (that we may joyn both ends of this Discourse together) therefore certain Articles are prescribed to us, and propounded to our understanding, that fo we might be supplyed with instructions, with motives and ensteements to incline and determine our wills to the obedience of Christ. So that obedience is just so consequent to Faith, as the acts of will are to the dictates of the understanding : Faith therefore being in order to obedience, and fo farre excellent as it felfe is a pare of obedience or the promoter of it, or an engagement to it; it is evident that if obedience and a good life be fecured upon the most reasonable and proper grounds of Christianity

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Christianity, that is, upon the Apostles Greed; then Faith also is secured. Since whattoever is beside the duties, the order of a good life, cannot be a part of Faith, because upon Faith, a good life is built; all other Arricles by not being necessary, are no otherwise to be required, but as they are to be obtained and found out, that is, morally, and fallibly, and humanely; It is fit all truths be promoted fairely and properly, and yet but sew Arricles prescribed Magisterially, nor framed into Symbols and bodies of Confession; least of all after such compositives, should men proceed so furiously as to say all disagreeing after such declarations to be damnable for the future, and capitall for the present. But this very thing is reason enough to make men more limited in their prescriptions, because it is more charitable in such suppositions so, to doe.

Numb. 3.

But in the thing it felfe, because few kinds of errours are damnable, it is reasonable as few should be capitall. 21 And because every thing that is damnable in it selfe and before Gods Indgement Seat, is not differnable before with and cueffions disputable are of this condition) it is also very reasonable that fewer be capitall then what are damnable, and that fuch Queftions should bee permitted to men to believe because they must be left to God to indge. Lit concernes all perforis to fee that they doe their best to finde out truth and if they doe, it is certain that let the errour be never fordamnable, they shall escape the errour or the misery of being damn'd fort. And if God will not be angry at men for being invincibly deceiv'd, why should men be angry one at another? For he that is most displeafed at another mans errour, may also be rempted in his own will, and as much deceived in his understanding PFor if he may faile in what he can chuse, he may also faile in what he cannot chuse : His understanding is no more secur'd then his will nor his Faith more then his obedience. It is his own fault if he offends God in either but whatloever is not to be avoided; as errours, which are incident oftentimes even to the best and most inquisitive of men are not offences against God, and therefore not to be punished, or reftrained by men; but all such opinions in which the publick interests of the Common-wealth, and the foundation of Faith, and a good life, are not concern'd, are to be permitted freely, Quisque abundet in sensus such sensus the Dectrine of S. Paul, and that is Argument and Corclusion too; and they were excellent words which S. Ambroso said in attestation of this great truth,

Nec Imperiale of libertatem dicendi negare, nec
facerdotale quod sentias non

"ANG TOUPG.



THE END.

The Liberty of Propheling. 267 Common-wealth, and the foundation of Faith, and a good life, are not concern'd, are to be permitted freely. Designe abundes in her in fine was the Dectrine of S. Paul, and that is Argument and Corcuton too; and they were excellent words which S. Ambrefe faid in atteffation of this erest truth, Nec Imperiale of tiberestem dicendi negare ; nec facerdotale quod sentias non dicere. ed to 26 Coldinary agencial file to the land of the Asia Signal of Oggol Oich chiacons and a great was selected for one process, and region to to a second seco barries barrely and the same V PAR But in the target THE END. The power low arming the state of the state Converge to they fed at energic management, may also be used will, and in much lackness in his fire than the the Die son the country to that the process was a second designation of the contract of the co the field as turous, the rate of the secretary

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THE SACRED ORDER

AND OFFICES OF

EPISCOPACIE,

By Divine Institution, Apostolicall Tradition, and Catholique Practice.

TOGETHER WITH

Their Titles of Honour, Secular Employment, Manner of Election, Delegation of their Power, and other appendant questions, afferted against the Aerians, and Acepbali, new and old.

By I ER: TAYLOR, D. D. Chaplaine in Ordinarie to His Majestie

Published by His M A J E S T I E S Command.

Rom. 13. 1.

There is no power but of God. The Powers that be, are ordained of God.

CONCIL. CHALCE D. Airaia in reles ? Патедор. Пачтес та аота хероцег.

LONDON,

Printed for RICHARD ROYSTON, at the Angel in Ivie-lane. 1647.

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TRVLY VVORTHY,

AND MOST ACCOMPLISHT
ST CHRISTOPHER HATTON
Knight of the Honourable Order
of the BATH.

SIR,



AM ingaged in the defence of a Great Truth, and J would willingly finde a shrowd to cover my selfe from danger, and calumny; and although the cause both is & ought

to be defended by Kings, yet my person must

THE EPISTLE

not goe thither to Sanctuary, unlesse it be to pay my devotion, and I have now no other left for my defence, I am rob'd of that which once did bleffe me, and indeed still does, (but in another manner) and I hope will doe more; but those distillations of coelestiall deves are conveyed in Channels not pervious to an eye of sense, and now adayes we feldome look with other, be the object never to beauteous or alluring. You may then think, Sir, lamforc'dupon You; may that beg my pardon and excuse, but I should do an injury to Your Nobleneffe, if I should onely make You a refuge for my need, tpardon this truth) you are alto of the fairest choice, not only for Your love of Learning, (for although that be eminent in You, yet it is not Your eminence) but for Your duty to H. Church, for Your loyaltie to His facred Majestie. Thele did prompt me with the greatest confidence to hope for Your faire incouragement, and affiftance in my pleadings for Episcopacy, in which caule Religion, and Majesty, the King, and the Church are interested as parties of mutuall concernment.

There was an odde observation made long

DEDICATORY.

agoe and registred in the Law to make it authentick, Laici Cent infenfi Clericie. Now the Clergy pray, but fight not, and therefore if not specially protected by the King contra Ecclefiam Malignantium, they are made obnoxious to all the contumelies, and injuries, which an envious multitude will inflict upon them. It was obfervid enough in King Edgars time, Quampis de- Ja chartà creta Pontificum, & verba Sacerdotum in convulfis A. D. 485. ligaminibus velut fundamenta montium fixa funt, apud Hen. tamen plerumg tempestatibus, & turbinibus facularium rerum Religio S. Matris Ecclefia maculis reproborum disipatur, acrumpitur. Idcirco Decrevimos Nos &c. There was a fad example of it in K. Lobn's time. For when he threw the Clergy from his Protection, it is incredible what injuries, what affronts, what robberies, yea what murders were committed upon the Bishops, and Priefts of H. Church, whom neither the Sal crednesse of their persons, nor the Lawes of God, nor the terrors of Conscience, nor feares of Hell, nor Church-censures, nor the Lawes of Hospitality could protect from Scorne, from blowes, from flaughter. Now there being fo neer.

THE EPISTLE

neer a tye as the necessity of their own preservation in the midst of so apparent danger, it will tye the Bishops hearts, and hands to the King faster then all the tyes of Lay-Allegiance, (all the Political tyes I means) all that are not precisely religious, and obligations in the Court of Conscience.

2. But the interest of the Bisbops is conjunct with the prosperity of the King, besides the interest of their own securitie; by the obligation of fecular advantages. For they who have their livelyhood from the King, and are in expectance of their fortune from him are more likely to pay a tribute of exacter duty, then others, whose fortunes are not in such immediare dependancy on His Majesty. Eneas Sylvius once gave a merry reason why Clerks advanced the Pope above a Councell, viz. because the Pope gave spiritual promotions, but the Councels gave none. It is but the Common expecta. tion of gratitude, that a Patron Paramount shall be more assisted by his Beneficiaries in cases of necessity, then by those, who receive nothing from him but the common influences of Goverment. 3. But

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3. But the Bishops duty to the King derives it selfe from a higher fountaine. For it is one of the maine excellencies in Christianity, that it advances the State, and well being of Monarchies, and Bodies Politique. Now then the Fathers of Religion the Reverend Bifbops, whole peculiar office it is to promote the interests of Christianity, are by the nature and essentiall requisites of their office bound to promote the Honour and Dignity of Kings, whom Christianity would have so much honour'd, as to establish the just subordination of people to their Prince, upon better principles then ever, no leffe then their precise duty to God, and the hopes of ablissefull immortality. Herethen is utile bonefum, and necessarium, to tye Bishops in duty to Kings; and a threefold Cord is not eafily broken.

In pursuance of these obligations Episcopacy payes three returnes of tribute to Monarchy.

they being by God himselfe set over soules, judges of the most secret recesses of our Consciences, and the venerable Priests under them, have:

THE EPISTLE

have more power to keep men in their duteous Subordination to the Prince, then there is in any fecular power, by how much more forcible the impressions of the Conscience are, then all the externall violence in the world. And this power they have fairely purinto act, for there was never any Protestant Bishop yet in Rebellion . unleffe he men'd recream to his Order, and it is the honour of the Church of England, that all her Children and obedient people are full of indignation against Rebellsbethey of any interest, or party whatfoever, For here (& for it wethanke God and good Princes? Epiferpacy hath been preferved in faire priviledges and honour, and God hath bleft and honourd Bpiscopacy with the conjunction of a loyall people. As if because in the law of Nature the Kingdome and Priesthood were joyned in one person, it were naturall, and confonant to the first justice that Kings should defend the rights of the Church, and the Church advance the honour of Kings. And when I consider that the first Bifbop that was exauctorated was a Prince too, Prince, and Bifbop of Genera, methinks it was an ill Omen, that the caule

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cause of the Prince, and the Bisbop should be in

Conjunction ever after.

2. A second returne that Episcopacy makes to Royalsy is that which is the Dury of all Christians, the paying tributes, and impositions. And though all the Kings Leige people doe it, yet the issues of their duty, and liberality are mightily disproportionate if we consider their unequals Number, and Revenues. And if Clergy-subsidies be estimated according to the smallnesse of their revenue, and paucity of persons, it will not be half so short of the number, and weight of Crownes from Lay Dispensation, as it does fatre exceed in the proportion of the Donative.

3. But the affiftance that the Kings of England had in their Counsells, and affaires of greatest dissiculty, from the great ability of Bilbops, and other the Ministers of the Church, I desire to represent in the words of K. Albred to Walfigent the Bilbop, in an Epistle where he deplores the misery of his owne age by comparing it with the former times, when the Bilbops were learned, and exercised in publike Counsels. Falicia tum tempora fuerunt inter omnes Anglia populos:

THE BPISTLE

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populos: Reges Deo, & scripta ejus poluntati obsecundarunt in sua pace, o bellieu expeditionibus, atg, regimine domestico domi se semper tutati fuerint. atg, etiamforu nobilitatem fuam dilataverint. The reason was, as he infinuates before, Sapientes extiterunt in Anglica gente de firituali gradu &c. The Bishops were able by their great learning, and wildome to give affiftance to the Kings affaires, And they have prosper'd in it, for the most glorious issues of Divine Benison upon this Kingdome were conveyed to us by Bishops hands, I meane the Union of the houses of York & Lancastersby the Counsells of Bishop Morton, and of England & Scotland by the treaty of Bi-Thop Fox, to which if we adde two other in Materia religionis, I meane the conversion of the Kingdom from Paganifme by S' Augustine Archbishop of Canterbury; and the reformation, begunand promoted by Bishops, I think we cannot call to mind foure blessings equal to these in any age or Kingdome, in all which God was pleased by the mediation of Bishops, as he useth to doe, to bleffe the people. And this may not only be expected in reason, but in good Divinity, for amongft

2 Fohn Speeds Hift. 1.9. 6.19 %. 23.0.716.

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DEDICATORY.

mongst the gifts of the spirit, which God hath given to his Church, are reckon'd Dostors, Teachers, and * helps in government. To which may be * 1. Cor. cap. added this advantage, that the services of Church-men are rewardable upon the Churches stock; no need to disimprove the Royall

Banks to pay thanks to Bishops.

But, Sir, I grow troublesome. Let this discourse have what ends it can; the use J make of it, is but to pretend reason for my Boldnesse, and to entitle You to my Book: for I am confident you will owne any thing that is but a friends friend to a cause of Loyalty. I have nothing else to plead for your acceptance, but the confidence of your Goodnesse, and that I am a person capeable of your pardon, and of a faire interpretation of my addresse to you, by being

SIR

Your most affectionate Servant

J. TAYLOR.

ongtiche giftsof the spirit, which Godhith givento, is Church, attection d Distor foldhith etg., and helpsin gopernment. To which in a be a laded this advantage, that the services of Churchmen are tewardable upon the Church less flock; in a need to diffingroyethe Royal. I sinks to paythanks to Billingroyethe Royal.

But, Sir, I grow troublefone, Lee this difference have what ends it can; the old layer of make of a but to presend reason for my Boldneile, and ocarille You to my Bolds: for Lam confident ou will owne any thing that is but a friends end to a could of Loyaley that enothing the operation of for your acceptance, but the confidence of your Goodneiles and that a person cape en your pardon, and a fried meror entire my addictice to you by being

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T. Tavelo



9,	1. Christ did institute a government in his Chur	66. p.7
2.	This government was first committed to the	*postles
	by Christ,	p.12
2.	With a power of joyning others and appointing	ng Sue-
00		p.13
4.	This succession into the ordinary office of Apo	Rolate
	is made by Bishops,	p.15.
10	For the Apostle and the Bishop are all one in	name
-34	andperson,	47 14
2	And office.	p.20.
6.	Which Christ himselfe hath made distinct from	Pref-
85.1	byters,	p.22
4	Giving to Apostles a power to doe some offices pe ally necessary, which to others he gave not,	rpetu-
0	ally necessary which to athers he game not	2.22
Car .	As of Ordination,	1.23
8.	And Confirmation,	p. 18
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9.	And superiority of surification.	P.35
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1	ship, according to the generall tenent of anti-	
10	A. J. J. Cr. Dane	P.49
11	And particularly of S. Peter,	P.54

12	And the institution of Episcopacy as well as	of the A.
	postolate expressed to be Divine by primitive	e antho-
	rtty.	p.67
13	In pursuance of the Divine institution, the	Apostles
	did ordain Bishops in severall Churches,	p.68
	As St James at lerufalem,	
	S. Simoon to be his successor,	11.22
14	S. Timothy at Ephefus,	p.25
15,	S. Titos at Creet,	p.85
16	S.Mark at Alexandria,	P.93
17	S. Linus and S. Clement at Rome,	1.96
18	S.Polycarpat Smyrna, and divers others.	P.97
19	So that Episcopacy is at least an Apostolic	all Ordi-
200	nance, of the same authority with many ot	
5.1	generally believed,	P.100
20	And was an office of power and great author	ty.p. 102
21	Not lesened by the asistance and Councell	
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23	And all this bath been the faith and practice	of Chri-
	Rendome.	D.125
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-101	a most secretic serve serve listeria decira il	p.128
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35	- Calling the Bishop and him onely the Pa	
	. Church ,	P. 145
26	And Doctor, walkilling the attention of	P.149
27	And Pontifex, And Sacerdos.	P. 150
28	And thefe were a distinct order from the rest	
29	Towhich the Presbyterate was but a degree,	
30	There being a peculiar manner of Ordination	
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- Th. 1		Justina

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31	To which Presbyters never did assist by	impofing.
111		P.164
32	Bishops had a power distinct, and superiour	to that of
	Presbyters,	P.175
33	Power of Confirmation,	P.198
34	C- '.ol . d .	P.209
TSET	Which they expressed in attributes of auth	
35	Vniverfall obedience given to Bishops by C	lergy and
•	Laity.	P.214
36	Bishops were appointed ludges of the Clerg	y, and fi-
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37	Presbyters forbidden to officiate without	
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38	Church-goods referved to Episcopal dispens	atio. 264
39	Presbyters forbiddento leave their own Dio	ces , or to
1011	travell without leave of the Bishop.	P.266
40	The Bishop had power to prefer which of his	Clerkshe
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41	Bishops onely did vote in Councels, and neit	her Pref-
	byters, nor People.	P.282
42	The Bishop had a propriety in the perso	ns of his
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43	The Bishops Iurisdiction was overmany C	ongrega-
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44	Their Inrisdiction was ay ded by Presbyters	, but not
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45	The government of the Church by Bishops	was be-
	lieved necessary.	P.323:
46	They are Schismaticks that separate from	sheir Bi-
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· Carrier and a second
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and Hereticks to the state of a min o p.329
bisbops were alwaies in the Church men of great ho-
t mound had a page difficht and full for the comment
And trusted with affaires of Secular interest, p.351
And therefore were inforced to delegate their power
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and put others in substitution, p.371 But shoy were ever Clergy-men, for there never was any lay-Elders in any Church-office heard

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rignal confes of the Lairy.

Entires were appointed tudges of the Clercy, and the

Preference forbilden so a Misse michief Tolleofall

Pagauline 8. infertencept S. John. Pag. 141.1.15. Presbyters, read Bithops. Pag. 143. line 14. after Epileopacy, infert &c. & l. 15. after Bithops. infert Clerk. Pag. 354.l. 11. read were Farmers.

The Bilings Vinifile Colonials over many Congregarives or Parifice.

The Bilings Vinifile Colonials over many Congregarives or Parifice.

The late of the Colonial of the Colonial of Bilings was derives of the Charles of Bilings was derives or Schrister that for grante from their Birives or Schrister that for grante from their Bi-

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Sacred Order, and Offices of

EPISCOPACY

BY DIVINE INSTITUTION,
APOSTOLICALL TRADITION,

& Catholick practise &c.



N all those accursed machinations, which the device, and artifice of Hell hath invented, for the supplanting of the Church, Inimicus homo, that old superseminator of heresies, and crude mischiefes, hath indeavou-

red, to be curiously compendious, and with Tarquin's device, put are summa papaverum. And theretore in the three ages of Martyrs, it was a rul'd

case in that Burgundian forge, Qui prior erat dignitate prior trabebasur ad Martyrium. The Priofts, but to be ture the Bifteps must pay for all. Tolleimpios. Polycarpus requirement. Away with these pedling perfecutions, alika seis via Mas. Lay the axe at the roat of the wee. laforeuch that in Rome from S. Peter, and S. Paul to S. Sytuefter, thirty three Bishops of Rome, in immediate fuccession, suffered an Honourable, and glorious Martyrdome, unlesse * Mel. tiades be perhaps excepted, whom Eusebius, and Saith Plating, Optators report to have lived till the time of the third Confulfin of Constantine and Licinius. Conteres caput ejus, was the glorious promife, Christ should break the Divell's head, and though the Divell's affive part of the Duell was farre leffe, yet he would venture at that too, even to strike at the beads of the Church, capita vicaria, for the head of all was past his striking now; And this, I fay, he offered to doe by Martyrdome, but that insteed of breaking crown'd them.

His next onfer was by Iulian, and occidere Presbyterium, that was his Province. To thut up publick Schooles, to force Christians to ignorance, to impoverish, and differece the Clargy, to make them vile, and diffionourable, these were his arts; and he did the Divell more fervice in this finenesse of undermining, then all the open battery of the ten great Rammes of perfecution. But this would not take. For that which is without cannot defile a man. So it is in the Church too. Cedunt in bonum, all vio-

lences ab extra.

Maximini juffu Martyrio coronatur. but that is wholly un. erraine.

Buttherefore besides these he attempted by herefies to rent the Churches bowels all in pieces; but the good Bilhops gathered up the scattered pieces & reunited them at Nice, at Conftantinople, at Ephefus, at Chalcedon, at Carthage, at Rome, and in every famous place of Christendome, and by God's goodnesse, and the Bishops industry Catholick religion was conserved in Vnity, and integrity. Well! however it is, Antichrift must come at last, and the great Apoltacy foretold must be, and this, not without means proportionable to the production of fo great declenfions of Christianity. When ye heare of warres, and rumors of warres, be not afraid (faid our B. Saviour, I the end is not yet. It is not warre that will doe this great work of destruction, for then it might have been done long 'ere now. What then will doe it? We shall know when we see it. In the meane time when we shall find a new device, of which indeed the platforme was laid, in Aërius, and the Acephali, brought to a good possibility of compleating, a thing that whofoever hall heare, his ears Shall tingle, an abbomination of defolation standing where it ought not, in facris, in holy perfons, and places, and offices, it is too probable that this is the preparatory for the Antichrift, and grand Apofta-

For if Antichrist shall exalt himselfe above all that is called God, and in Scripture none but Kings, and Priests are such, Dit vocati, Dit fatti, I think we have great reason to be suspitious, that he that devests both ditheir power (and they are, if the

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King be Christian, in very neer conjunction,) does the work of Antichrist for him; especially if the men, whom it most concernes, will but call to mind, that the discipline, or Government, which Christ hath instituted, is that Kingdome, by which he governes all Christendome (so themselves have taught us) fo that, in cale it be proved, that Epifco. pacy is that government , then they (to use their own expressions) throw Christ out of his Kingdomes and then, either they leave the Church without a

We all wish, that our feares in this, and all things

head, or elfe put Antichrist in fubltitution.

elfe, may be vaine, that what we feare, may not come upon as but yer that the abolition of Epifco. pacy is the fore-runner, and preparatory to the great Apoltacy, I have thele reasons to shew, at least the probability. First, Because here is a concurse of times, for now after that thefe times have been called the last times, for 1600 years together, our expectation of the Great revelution is very neer accomplishing & what a Grandinnovation of Ecclesia-Stical government , contrary to the faith, & practice of Christendome, may portend now in these times, when we all expect Antichrift to be revealed is wor. thy of a jealous mans inquiry. Secondly, Episcopacy, if we confider the finall cause, was instituted as an obstructive to the diffusion of Schisme and Here-"in 1.adTita fg. So * S. Hierome. In toto orbe decretum est, ut u. sus de Presbyteris electus superponeretur cateris, Vr. Schismatum Semina Tollenentur. And

therefore if Vnity and division be destructive of

each

· King

each other, then Episcopacy is the best deletery in the world for Schifmer and fo much the rather because they are in eadem materia; for Schisme is a division for things either personall, or accidentall, which are matters, most properly the subject of government, and there to be tryed, there to receive their first, and last breath, except where they are starv'd to death by a defuerude; and Episcopacy is an Unity of perfon governing, and ordering persons, and things, accidentall, and substantiall, and therefore a direct confronting of Schisme, not only in the intention of the author of it, but in the nature of the institution. Now then, although Schifmes alwaies will be, and this by divine prediction (which clearly showes the necessity of perpetuall Episcopacy, and the intention of its perpetuity, either by Christ himselfe ordaining it, who made the prophecy; or by the Apostles and Apostolick men at least, who knew the prophecy:) yet to be fure, these divisions, and dangers shall be greater about, and at the time of the Great Apostacy; for then, were not the houres turned into minutes, an universall ruine should seize all Christendome [No flest should be faved if thosedaies were not [hortned.] is it not next to an evidence of fact, that this multiplication of Schismes must be removendo prohibens? and therefore that must be by invalidating Episcopacy, ordayn'd as the semedy and obex of Schisme, either tying their hands behind them, by taking away their coercion, or by putting out their eyes, by denying them cognifance of causes Biritual, or by cutting off their heads, and fo deftroying

Epift. 55.

froying their order. How farre these will lead us. I leave to be confidered. This only; Percute pastores, até oves defergeneur; and I believe it will be verified sthe comming of that wicked one, I fam all Ifrach feastered upon the Mountaines as sheep having

no sheapheard,

I am not new in this conception, I learn't it of S.Cyprian, Christi adversarius, & Ecclesia ejus inimiem ad hec, Ecclusia Prepositive ful infestatione perfequitur, ut, Gubernatore fublato, atro. cine atá miolentins elect Ecclefia nanfragia grafetur. The edversary of Christ and enemy of his Spoule therefore perfecutes the Bishop, that having taken him away, he may without check pride himfelfe in the ruipes of the Church; and a little after ipeaking of them, that are enemies to Bishops, he layer that dreishretti jam propinguanen adventum imitantus, their deportment is just after the guise of Antichrift who is shortly to be revealed.

But be this conjecture vaine, or nor, the thing, of it felfe is of deep confideration, and the Catholick prostife of Christendeme for 1500 years is to insupportable a prejudice against the enemies of Episcopacy, that they must bring admirable evidence of Scripture, or a cleare revelation proved by Miracles, or a contrary undoubted tredition Apostolical for themselves, or else hope for no beliefe against the

prescribed possession of for many ages.

But before I begin, meethinks in this conteffation whi potion eft conditio posidentis, it is a considerable Question; what will the Adversaries stake a.

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gainst it? For it Episcopacy cannot make its title good, they loofe the benefit of their prescribed possession. If it can, I feare they will scarce gain To much as the obedience of the adverse party by it. which yet already is their due. It is very unequallbut foit is ever, when Authority is the matter of the Question. Authority never gaines by it; for al-though the cause goe on its fide, yet it looses costs, and dammages; for it must either by faire condescention to gain the adversaries, loose something of it felfe, or, if it afferts it felfe to the utmoft, it is but where it was; but that feldome or never happens. forthe very questioning of any authority, hoc ipfo. makes a great increnehment even to the very skirts of its cloathing.

But huc deventumeft. Now we are in, we must

goe over.

Trathen, that wee may build upon a Rock. L Christ did institute a government to order and Christ did rule his Church by his authority, according to his institute a lawes, and by the affiftance of the B. Spirit.

If this were notarne, how shall the Church Church. begoverned? For I hope the adversaries of Episco. pacy, that are fo punctuall to pitch all upon Scripture ground, will be fureto produce cleare Scriprure for so maine a part of Christianity, as is the forme of the Government of Christs Church. And if for our private actions, and duties Occonomi. call, they will pretend a text, I suppose, it will not Bethought possible, Scripture should make default

ment in his

in affignation of the publick Government, infomuch as all lawes intend the publick, and the generall directly the private, and the particular, by confequence only, and comprehension within the generall. The grave of the district votes

2. If Christ himselfe did not take order for a government, then we must derive it from humane prudence, and emergency of conveniences, and concurse of new circumstances, and then the Government must often be changed, or else time must stand fill, and things be ever in the fame state and possibility. Both the confequents are extreamely full of inconvenience. For if it be left to humane prudence, then either the government of the Church is not in immediate order to the good, and benison of soules, or ifit be, that fuch an institution, in such immediate order to eternity, should be dependant upon bumane prudence, it were to truft fuch a rich commodity in a cock-boat, that no wife Pilot will be fup. posed ro doe. But if there be often changes in government Ecclefiasticall (which was the other confequent) in the publike frame I meane, and con-Attution of Its either the certain infinity of Schifmes will arife, or the dangerous iffues of publick inconfiftence, and innovation, which, in matters of religion, is good for nothing, but to make men difrust all; and, come the best that can come, there will be fo many Church governments, as there are humane Prudences. For fo (if I be not mis-informed) it is abroad in some townes that have discharged Episcopacy. At St Galles in Switzerland there

Simler : de rep: Helvet: fol 148, & 172.

there the Ministers, and Lay-men rule in Common, but a Lay-man is president. But the Consistories of Zurick and Basil are wholly consistent of Lay-men, and Ministers are joyned as assistants only, and Counsellors, but at Schaffhausen the Ministers are not admitted to so much, but in the Huguenot Churches

of France, the Ministers doe all.

3. In such cases, where there is no power of the sword for a compulsory (and confessedly of all sides there can be none in causes & Courts Ecclesiasticall) if there be no opinion of Religion, no derivation from a divine authority, there will be sure to be no obedience, and indeed nothing but a certain, publick, calamitous irregularity. For why should they obay? Not for Conscience, for there is no derivation from divine authority. Not for feare,

for they have not the power of the fword.

4. If there be such a thing as the power of the keyes, by Christ concredited to his Church, for the binding and loosing delinquents, and penitents respectively on earth, then there is clearly a Court crected by Christ in his Church, for here is the delegation of Judges, Tu Petrus, vos Apostoli, what soever ye shall bind. Here is a compulsory, ligaveritus, Here are the causes of which they take cognisance, Quodeung, viz. in materia scandali. For so it is limited Matth. 18. but it is indefinite Matth. 16. and Vniversall, John. 20. which yet is to be understood secundum materiam subjectam, in causes, which are emergent from Christianity, ut sie, that secular jurisdictions may not be intrenched upon. But of this hereafter

3.6.17.

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hereafter. That Christ did in this place erect a Iurifdittion, and oftablish a government (besides the evidence of fact) is generally afferted by primitive exposition of the Fathers, affirming that to S. Peter the Keyes were given, that to the Church of all ages a power of binding and hofing might be communiec cated. Has igitur claves dedit Boclefia, ut que folveer ret intered, foluta effent in calo, feil aut quiquis in ce Exclefi dejus dimitti fibi percata crederet, feg ab iis ce conrectus averteres in ejufdam Ecalefie gremio conce ftitutus endem fide atg corrections fanaretur. So S. Austin. And againe, Omnibus igitur Santtis ad * De dettr. chrift. lib. t. Christi corpus inseparabiliter pertinentibus propter 6.18, traft. hujus vita procellosistimis gubernaculum ad ligands 118 in Ioban. & folwendaperrana chaves regni calorum grimus Awide etiam tratt.124 & poftolonam Petrus accepitis Quoniam nec illa folus, fed traft. 50. in universa Boclefia digas ; folwith peccata. S. Beter Job. de Agon. first received the government in the power of bind-Chrift.cap.30 de bapt. contr. ing and looking. But not he alone but all the Church, Donatift, lib. to wit sall succession and ages of the Church. Vni. De sacerd varfa Esclesia, vizzin Baftanibus folia, as * S. Chry-110 16 Matt. faftom, In Epifopus & Presbycerias 1 S. Jerome, The whole Church asit is represented in the Bishops and Presbyrers. The lime is affirmed by & Tertulian, a Lib. de pu-S. Cyprian, S. Chryfoftome, &S. Hilary , Primab Epift. 27. c Lib. ad chri- fine and generally by the Fathers of the elder, and Hus oft Deus. Divines of the middle ages it ind . 81 dam M bon d Lib. 6. de when our bleffed Saviour had spoken a parable of the fudden coming of the founc of Man, & e Lib. 3. in commanded them theretore with diligence to stand Luke, 12. 42. upon their warch, the Disciples asked him, speakest

thou

thouthis parable to us, or events all? And the Lord said, who then is that faithfull and wise steward, whom bis Lord shall make rules over his houshold to give them their portion of meat in due sasson? As it he had said, I speak to You, for to whom else should I speak and give caution for the looking to the house in the Masters absence? You are by office and designation my stewards, to seed my servants, to governe my house.

6. In Scripture, and other writers, to Feed, and to Governe, is all one when the office is either Politicall or Occonomicall, or Ecclefiafficall. So be Plate 78. FEID them with a faithfull and true heart, and Rule D them pradently with all his power. And S. Peter joy nes de sene serne and megaliorne together. 1. Pet. 5.2. mo pad are ro de vais moinvier TE OeB, Tronomeire. So does Ads.20. S. Paul mesorivere de saurois uni maire me moipeses de d'e-נומו זה מושל נות זה מיןוסף בשנים במושמשונים במושונים ביו שפןwie. Rulers or overfeers in a flock. Pattors. It is Ordinary, moure rais. Homer. 1, 1, Bankia by hor. Enripides calls the Governors and guides of Chariots, wouleras ogen. And our bleffed Saviour hims felfe is called the Great Sheapheard of our soules; and that we may know the intentum of that compellation, it is in conjunction also with Extenures. He is therefore our heapheard, for he is our Brillop, our Ruler, and overfeer. Since then Christ hath left

Pastors or Feeders in his Church, it is also as certain he hath left Rulers, they being both one in name, in person, in office. But this is of a known truth to all that understand either lawes or langua-

anod deterior petiori in fidiatur.

205: is 3 requirerres apperor and inculrer igerres Ausajus in lit. de eo faith. Rhile, they that feed have the power of Princes and rulers; thething is an undoubted truth tomost men, but because all are not of a mind fomething was necessary tor confirmation of it.

This government was first committed to the Apostles by Christ

His government was by immediate fublitution delegated to the apostles by Christ himselfe. in traditione clavium, in spiratione Spiritus, in misfione in Pentecefte. When Christ promifed them the Keyes, he promised them power to bind and leefe, when he breathed on them the holy Ghoft. begavethem that actually, to which by the former promise they were intitled; and in the octaves of the Paffion, he gave them the same authority, which he had received from his Father, and they were the faithfull and wife flewards whom the Lord made Rula Be ever bit Houshold. * But I shall not labour much uponthis. Their founding all the Churches from Haftto West, and fo, by being Pathers, derived their authority from the nature of the thing, their appointing rulers in every Church, their Synodall decrees de Suffocato & Banquine, and lettels miffive to the Churches of Syria and Cilicia, their excommunications of Hymeneus, Alexander, and the inseftuous Conint bien, their commanding, and requiring obedience of their people in all things, as S. Paul dict of his fubjects of Corinth, and the Hebrews by precept Apostolicall, their threatning the Pattorallrod, their calling Synods and publick affemblies, their ordering rites and ceremo. nies.

* wide Hilawigns in hunc locum & pp. eompaniter,

nies, composing a Symbole as the tessera of Christianity, their publick reprehension of delinquents, and indeed the whole execution of their Apostolate is one continued argument of their superintendency, and superiority of jurisdiction.

THis power so delegated was not to expire with their Perfons, For when the Great sheapheard With a had reduced his wandring theep into a fold, he power of would not leave them without guides to governe joyning othem, folong as the wolfe might possibly prey up- appointing on them, and that is, till the last separation of the successors Sheep from the Goats. And this Christ intimates in the Ain that promife, Ere vebiscum (Apostolis) usq ad postolate consummationem faculi. Vobiscum, not with your persons, for they dyed long agoe, but vobiscum & vestri similibus, with Apostles to the end of the world. And therefore that the Apostolate might be successive and perpetuall, Christ gave them a power of ordination, that by imposing hands on others they might impart that power which they received from Christ. For in the Apostles there was fomething extraordinary; fomething ordinary. Whatfoever was extraordinary, as immediate mision, unlimited jurisdiction, and miraculous operatithat was not necessary to the perpetuall regiment of the Church, for then the Church should faile when these priviledges extraordinary did cease. It was not therefore in extraordinary powers and priviledges that Christ promised his perpetuall affistance; not in speaking of tongues, not in doing miracles

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mitacles, whether in Materia confura, as delivering to Sathantor, in materia mifericordie, as healing fick people on inre Naturali, as in relifting the ve. nome of Vipers) and quenching the violence of flames, in these Christ did not promise perpetuall affistance, for then it had been done, and still these figues ishould have followed them that believe. But we fee they doe not. It followes then, that in all the ordinary parts of power and office Christ did promise to be with them to the end of the world, and therefore there must remaine a power of giving faculty, and capacity to persons successively for the execution of that, in which Christ promised perpenuall afficance. For fince this perpetuall affifrancecould not be meant of abiding with their perfons, who in few years were to for lake the world, it must needs be understood of their function, which either it must be succeeded to, or else it was as temporary as their persons. But in the extraordinary priviledges of the Apostles they had no successors, therefore of necessity a succession must be constituted in the ordinary office of Apostolate. Now what is this ordinary office? Most certainly fince the extraordinary (as is evident) was only a helpe for the founding and beginning, the other are fuch as are necessary for the perpetuating of a Church. Now in clear evidence of fence, these offices and powers are Preaching, BaptiZing, Confectating, Ordaining, and Governing. For these were necessary for the perpetuating of a Church, unlesse men could be Christians that were never Christned, nourished up

up to life without the Eucharift, become Priefts without calling of God and Ordination, have their finnes pardoned without absolution, be members and parts and fonnes of a Church whereof there is no coadunation, no authority, no Governout. These the Apostles had without all Question, and what foever they had, they had from Christ. and these were eternally necessary, these then were the offices of the Apostolate, which Christ promiled to affift for ever, and this is that which we now call the Order and Office of Episcopacy.

EOn although Deacons and Priefts have part of I these offices, and therefore (though in avery li. This fucmited fence) they may be called fucceffores Apofto- ceffion into lorum, to wit, in the power of Baptizing, confecrating the ordinathe Eucharift, and Preaching (an excellent example Apostolate whereof though we have none in Scripture, yet if is made by Imistake him not we have in Ignatius, calling the Bishops Colledge of Presbyters out Jopus 'Amsthur, a Combination of Apostles) yet the Apostolate and Episcopacy which did communicate in all the powers and offices which were ordinary and perpetuall, are in Scriptute clearely all one in ordinary ministration, and their names are often used in common to figniff exactly the same ordinary function.

The name was borrowed from the Pro- For the Aphet David in the prediction of the Apostacy of postle and Indus, and Sirrogation of S. Matthias; Kai the Fifth the Bishop exerted dure nater trees. His Bishoprick, that is, his A. are all one in name &

postolate person

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Relate let another take. The fame word according to the translation of the 70. is used by the Prophet 1. faish, in an Evangelical prediction, wi som The de. perrue an in miglion, nel rès Entenbous ou ès dessecuire I will give thy Princes in peace, and thy Bishops in rightequineffe. Principes Ecclefia vocat futuros Episcopus, faith * S. Hierome, herein admiring Gods Majesty in the destination of such Ministers whom himselfe calls Princes. And to this iffue it is cited by S. Clement in his famous epiftle to the Corinthi. ans. But this is no waies unufuall in Scripture, For.

2. S. James the Brother of our Lord is called an

Galat. 19.

* In cap, 60. Ifai.v. 17.

Apostle, and yet he was not in the number of the twelve, but he was Bishop of ternsalem. I. That S. Lames was called an Apostleappears by the testimony of S. Paul, [But other Apostles fam I wone, fave lames the Lards Brother 1 2. That he was none of the twelve, appears also because among the twelve Apostles, there were but two James's. The lonne of Alphem, and lames the fonne of Zebedee, the Brother of lobs. But neither of these was the James whom S. Paul calls the Lords brother. And this S. Partintimates in making a diffinct enumeration of all the appearances which Christ made after the refurrection. First to Cepher, then to the twelve. then to the 500. Brethren, then to lames, then to all the Apostles. So thathere S. lames is reckoned diban allog findly from the twelve, and they from the whole the Biflion Colledge of the Apostles, for there were (it feems) more of that dignity then thetwelve. But this will also fafely rely upon the concurrent testimony of

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Hegefip-

* Hegefippus, * S. Clement, Bufebius, Epiphanius, Vide Carol. S. Ambrofe, and S. Hierome. 3. That S. lames was confit, Apoft. Bilbop of Ierusalem, and therefore called an A-Schol. Hieron. poftle, appears by the often commemoration of his de Script. Eccl.in Jacobo. presidency, and singular eminency in holy Scrip. 6 in 1. Gature: Priority of order is mentioned, Galat . even lat Epiphan. before S. Peter, who yet was primus Apostolorum, beref. 78,79. natura unus homo, Gratia unus Christianus, abundantiere gratia unus idemg, primus Apoftolus; (as S. Au- Traff, 124, in (bin) yet in his own dioceffe S. lames had priority of loban. order before him. v.g. And when I lames . Cephas, and 3 tobn, &c. First lames before Cephas i.e. S. Peter. S. lames also was president of that Sy. wood which the Apostles convocated at Ierusalem about the Question of circumcifion; as is to be feen * Att. 1 5. to him S. Paul made his addreffe, Att. 21. * Vile pap. to him the brethren carried him, where he was found fitting in his Colledge of Presbyters, there he was alwaies refident, and his feat fixt, and that he liv'd Bishop of Ierusalem for many years together, is clearly testified by all the faith of the Primitive Fathers and Hiftorians. But of this hereafter.

3. Epaphroditus is called the Apostle of the Philippians. I have fent unto you Epaphroditus Philip.2.25. rulespor, wit overemorth will vinor of Anisonor. My competer and your Apostle. Gradum Apostolatus rece- in hunc locum pit Epaphroditus. saith Primasius, and what that is uters we are told by Theodoret, dictus Philippenssum Apo. Theod. in 1. stolus à S. Paulo, quid hoc alind niss Episcopus? Because he also had received the office of being an Apostle

postle among them, Aith S. Jerome upon the same place, and it is very observeable, that those Apo-Ries to whom our bleffed Saviour gave immediate fubfitution are called sometime xers, Apoftles of lefus Christ, but those other men which were Bithops of Churches, and called Apostles by Scriprure, are called Antonia andman, Apostles of Churches orfometime Apolites, alone, but never are incitled of lefus Chrift. Other of the Apoliles fam I none but Sames the Lords Brother, Gal. I. There si remesthe Billiop of lerufalem is called an Apostle indefinitely. But S. Paul calls himselfe often the Aportie of fefus Christ, not of man neither byman, but by lefus Christa So, Peter an Apostle offelus Chrift, bue S. James in his Epiftle to the Iewes of the differtion, writes not himselfe the Aporte of teles Christ , but Man on 6) Ino Xess. Inmesthe fervant of God and of the Lord Jefus Chriften gerand ein bangine in ich will and .

Porther yet: S. Paul although as having an immediate calling from Christothe office of Apostolare at large, calle himselfe the Apostle of lesus Chrift, yet when he was fent to preach to the Gentiles by the particular direction indeed of the holy Ads. 13, v.25 Choff, but by Hamme conflication, and impositi. on of hands; in relation to that part of his office, and his cure of the uncircumcifion, he limits his Apo-Rolate to his Diocelle and calls himfelfe, sorokor so, on the separate of the Generality at S. Peter for the fame region and in the fame modification is called shismes meanule, that is, whe upufte of those who were

of the Circumcifion. And thus Epaphreditus is call. ed the Apostle of the Philippians, who clearely was their Bishop (as I shall shew in the sequel) that is, he had an Apostolate limited to the Diocesse of Philippia Paulatim werd tempene procedente, er alit ab his quas Deminus eleger at ordinate funt Apastoli. ficus ille od Philippenfes ferme declarat, dicens, ne. In 1, cap. Ga. cefarium autem existimo Epophroditum, &c. So S. lat. Jerone. In procede of time others besides those whom the Lord had cholen, were ordained Ape-Elecand particularly be infrances in Epaphradisus from the authority of this instance, adding alfothat by the Apostles themselves Indas and Silas were called Apollics.

4. Thus Titus, and fome other with him, who 2. Corinth. 8; came to lerufalem with the Corine bian benevolence, 23. are called inisonal innumir. The Apostles of the Churches. Apostles, I say, in the Episcopall sence. They were none of the twelve, they were not of immedi. ate divine mission, but of Apostolike ordination, they were actually Bishops as I shall shew hereafter. The tus was Bishop of Crese, and Epaphroditus of Philippi, and these werethe Apostles, for Titus came With the Corinthian, Epaphroditus with the Colosi. an liberality. Now these men were not 'Antisphon, called, Messengers in respect of these Churches sending them with their contributions, 1. Because they are not called the Apostles of these Churches, to wit, whose almes they carried, but fimply 'Exxanois's, of the Churches, viz. of their own of which they were Bishops. For if the title of [Apofile] had re-

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Verf. 220

V. 28.

a. Coringla 8.

lated to their mission from thefe Churches, it is unimaginable that there should be no terme of relation expressed, 2. It is very cleare that although they did indeed carry the benevolence of the feverall Churches, ver S. Paul, not those Churches fent them, And we have fent with them our Brother, &c. 3. They are called Apostles of the Churches , not going from Corinth with the mony , but before they came thicker from whence they were to be di-Spatch'ein legation to Jerufalem. [If any enquire of Litus or the Breshven, they we the Aposties of the Church, and the glory of Christ.] So they were Apoffices before they went to Corinth, not for their being imployed in the transportation of their charisy. So that it is plaine, that their Apostolate being not relative to the Churches whole benevolence they carried, and they having Churches of their own, as Titas had Grete, Epaphroditus had Philippi their Apostolate was a fixt refidence, and superintendency of their leverall Churches.

And office, Possible of Apostleship and Episcopacy, is clearer yet. For when the holy Spirit had sent seaven letters to the seaven Asian Bishops, the Angell of the Church of Ephesis is commended for trying them, which say they are Apostles and are not, and hathfound them lyars. This Angell of the Church of Ephesis, as Antiquity hath raught us, was at that time Timo-

them

them knew them well enough; it could not be that any man should dissemble their persons & counterfeit himselte s. Paul, or S. Peter. And if they had, yet little trying was needfull to discover their folly in fuch a case, and whether it was Timothy or Gains he could deferve but fmall commendations for the meer believing of his own eyes and memory. Befidesthe Apostles all were then dead, and he known to live in Patmos, known by the publick attestation of the sentence of relegation ad insulam. These men therefore diffembling themselves to be Apofles, must diffemble an ordinary function, not an extroordinary person. And indeed by the concurse of of story, place, and time, Diotrephes was the Man S. Iohn cheifly pointed at. For he seeing that of Ephefue there had been an Episcopall chayre plac'd, and Timethy a long while posses'd of it, and per- Nide Confi haps Gojas after him, if we may trust Dorothess, and clement, ubi the like in some other Churches, and that S. John guldam 10had not constituted Bishops in all the other Chur- pheso Epis. ches of the leffer Afia, but kept the Iurisdiction to post Timoth. be ministred by himselfe, would arrogantly take collocaturupon him to be a Bishop without Apostolicall ordination, obtruding himselfe upon the Church of Ephefus, fo becoming a norceos of owers, a bufy man in anothers Diocesse. This, and such impostors as this the Angell of the Church of Ephelus did try, and discover, and convict, and in it he was affisted by S. Iohn himselfe, as is intimated in S. Iohns third Epistle written to this Gajus [v.g.] I wrote unto the Church (to wit of Asia) but Diotrephes who loveth

to have the preheminence among them receiveth us not.] Glearely this Addardinas would have been a Biftop. It was a matter of ambition, a quarrell for superintendency and preheminence that troubled him; and this also appeares further in that he exercifed jurifdiction, and excommunication where he had nothing to doc, [v.10.] He forbids them that would receive the Brethren, and casteth them out of the Church. So that here it is cleare, this falle Apofolate, was his ambitious feeking of Epifcopall preheminence and jurifdiction without lawfull ordination. energolder Autresie, that was his defigne, He loved to be the first in the Church, effe Apostolum, effe Episcopum, to be an Apostle, or a Bishop.

\$ 6. Which Christ himfelfe hath made di-

Luke 10.

R Vt this office of the ordinary Apostleship or Episcopacy, derives its fountain from a Rock; Christs own distinguishing the Apostolate from the function of Presbyters. For when our bleffed Sa-Stinet from viour had gathered many Disciples who believed Presbyters him at his first preaching, Vocavit Discipulos suos, & elegit duedecem ex ipsis ques & Apostoles nomina-vit, saith S. Luke. He called his Disciples, and out of them chose twelve, and called them Apostles. That was the firet election. Pofthat autem defignavit Dominus & alios septuaginta dues. That was his second election; the first were called Apostles, the second were not, and yethe fent them by two and two.

We heare but of one commission granted them, which when they had performed and returned joyjoyfull at their power over Divells, wee heare no more of them in the Gospell, but that their Names were written in heaven. Wee are likely therefore to heare of them after the paffion, if they can but hold their owne. And so we doe. For after the Passion the Apostles gathered them together, and joyn'd them in Clericall commission by vertue of Christs first ordination of them, for a new ordination we find none in holy Scripture recorded, before we find them doing Clericall offices. Ananias weread baptizing of Saul, Philip the Evangelist we find preaching in Samaria, and baptizing his Converts; Others also we find, Presbyters at Terusalem, especially at the first Councell, for there was Indas firnamed Instus, and Silas, and S. Marke, and John (a Presbyter, not an Apoftle as En- Lib.3.cap.3' febins reports him) and Simeon Cleophas who tarried there cill he was made Bishop of Iernfalem, these and diverfe others, are reckoned to be of the number of the 72, by Enfebins and Derotheus.

Here are plainly two offices of Ecclefiafticall Mi. nisteries. Apostles and Presbyters, so the Scripture calls them. These were distinct, and not temporary, Giving to but lucceeded to, and if so, then here is clearely a Di- Apostles a vine inftitution of two Orders, and yet Deacons nei- power to ther of them. Here let us fix a while.

Hen; It is cleare in Scripture that the Apo- petually I files did some acts of Ministery which were necessary, necessary to be done for ever in the Church, and which to others he therefore to be committed to their Successors, which gave not.

doe fome offices per-

acts the seventy Disciples or Presbyters could not dociopuni rue I auly mand rate souras rations eis aurugian à Seior Serpis amorarhunes res Sentines ispupylas, faith S. Denis Ecclef. bieof the Highest Order of the Hierarchy. The law of rarch.c.s. God hath reserved the Greater and Diviner Offices

to the Highest Order.

As of Ordination.

First, the Apostles impos'd hands in Ordinations, which the 72 did not, the case is knowne, At. 6. The Apostles called the Disciples, willing them to choose seaven men whom they might constitute in the ministration and over-fight of the poore. They did so, and set them before the twelve Apoftles, fo they are specified and numbred verf. 2. cum 6. and when they had prayed, they lay'd their hands on them. They, not the Disciples, not the 72 who werethere actually present, and seaven of them were then ordayn'd to this Ministery, for they were not now ordayn'd to be sidnered pusinglar, but regricer, as the * Councell of Constantinople calls them, and that these were of the number of the 72. Disciples. Epiphanisu bears witnesse. He sent other 72. to preach if an how a sala is sal rais xupas remyusion. Of which Number were those seaven ordained and set over the widdowes. And the same is intimated by S. Chryfostome, if I understand him right, & wollow & don aklama dor vior; zi rolar esikarto zeregroriar avagration ma-रेसी, बेंदूब गांके नी Santrer; के मांक रहेरा के नवींद Exxxuelais के Bir and W more buriour Bir i descreptie. What dignity had these seaven here ordained? of Deacons? No. for this dispensation is made by Priests not Dea-In bone lock, cons; and Theophylatt more clearly repeating the words

* In Trulto. can. 16,

Heref. 20.

Homil. 14. in AH.6.

afon-

words ot. S. Chryfostome, pro more fuo, addes this, The most Burspay diput to broug drany to actore authy and These ois The Danger wis wishes The wees The Xpeids & xelegtomonour. The name and dignity of these seaven was no lesse, but even the dignity of Presbyters, only for the time they were appointed to dispense the goods of the Church for the good of the faithfull people. Presbyters they were fay S. Chryfostome and Theophylatt; of the number of the 72. faith Epiphanius. But however, it is cleare that the 72. were present, for the whole multitude of the Difciples was as yet there resident, they were not yet fent abroad, they were not scattered with persecution till the Martyrdome of S. Stephen, I but the twelve called the whole multitude of the Disciples to them about this affaire. ver (. 2. But yet themfelves only did ordaine them.

2. An instance paralell to this, is in the imposition of hands upon S. Paul and Barnabas, in the Acts. 13. first ordination that was held at Antioch. [Now there were in the Church that was at Antioch certain Prophets and Teachers, as Barnabas and Sime. on, and Lucius, and Manäen, and Saul. Anslupzinan & dorer, while these men were Ministring, the holy Ghost said to them, separate me Barnabas and Saul.] They did so, they [fasted, they prayed, they laid their hands on them, and sent them away. So they being sent forth by the holy Ghost, departed into Seleucia.] This is the story, now let us make our best on't. Here then was the ordination and imposition of hands complete, and that was said to

plici genere intelligamus, & futuradicentes & Scripturas revelantes. S. Ambros: in I.Corinth: 1 2.

* Ephel 4.

be done by the holy Ghost which was done by the Prophets of Antioch. For they fent them away, and vet the next words are, fo they being fent forth by the boly Ghoft. So that here was the thing done, and that by the Prophets alone, and that by the command of the Holy Ghoft, and faid to be his act. Well! but what were these Prophets? They were Prophera du- Prophets in the Church of Antioch, not fuch as Agabus, and the daughters of Philip the Evangelift. Prophets of prediction extraordinary, but Prophets of ordinary office and ministration, werefire, Audienton & Auflupyerre, Prophets and Teachers and Ministers. More then ordinary Ministers, for they were Doctors or Teachers, and that's not all, for they were Prophets too. This even at first fight is more then the ordinary office of the Presbytery. We shall see this cleare enough in S. Paul * where the ordinary office of Prophets is reckoned before Paftors, before Evangeliffs, next to Apostles, that is next to fuch Apostles is auris ideas, as S. Paul there expresses in next to those Apostles to whom Christ hath given immediate mission. And these are therefore Apostles too, Apostles secundi ordinis, none of the twelve, but fuch as S. lames, and Epaphroditus, and Barnabar and S. Paulhimfelfe. To be fure they were fuch Prophets as S. Paul and Barnabas, for they are reckoned in the number by S. Luke, for here it was that S. Paul although he had immediate vocation by Chrift, yethe bad particular ordination to this Apostolate or Ministery of the Gentiles. disevidentihen what Prophets these were, they were

they were at the least morethen ordinary Presbyters, and therefore they impos'd hands, and they only. And yet to make the businesse up compleat, S.
Marke was amongst them, but he impos'd no hands, he was there as the Deacon and Minister [vers.5.] but he medled not, S. Enke fixes the whole action upon the Brophets, such as S. Paul himselfe was, and so did the Holy Ghost too, but neither did S.
Marke who was an Evangelist, and one of the 72
Disciples (as he is reckoned in the Primitive Catalogues by Ensetina and Dorotheus) nor any of the Colledge of the Antiachian Presbyters, that were lesse then Prophets, that is, who were not more then meere Presbyters.

The summe is this: Imposition of hands is a duty & office necessary for the perpetuating of a Church, ne Gens sit Vnius atatis, least it expire in one age: this power of imposition of hands for Ordination was fix't upon the Apostles and Apostolike men, and not communicated to the 72 Disciples or Prost byters for the Apostles, and Apostolike men, did so de facto, and were commanded to doe so, and the 72 never did so, therefore this office and Ministery of the Apostolate is distinct, and superiour to that of Presbyters, and this distinction must be so continued to all ages of the Church, for the thing was not temporary but productive of issue and succession, and therefore as perpetuall as the Clergy, as the

Church it felfe.

\$ 8. And Confirmation. 2. He Apolles did impole hands for confirmation of Baptized people, and this was a perpetuall act of a power to be succeeded to, and yet not communicated, nor executed by the 72, or any other meere Presbyter, That the Apostles did confirme Baptized people, and others of the inferiour Clergie could not, is beyond all exception cleare in the case of the Samaritan Christians. Acts. 8. For when S. Philip had converted, and Baptized the Men of Samaria, the Apostles fent Peter and Tohn to lay their hands on them that they might receive the Holy Ghoft. S. Philip he was an Evangelift, he was one of the 72 Disciples, *a Presbyter, and appointed to the same ministration that S. Stephen was about the poore Widdowes, yet he could not doe this, the Apostles must and did. This giving of the Holy Ghoft by imposition of the Apostles hands. was not for a miraculous gift, but an ordinary Grace: For S. Philip could, and did doemiracles enough, but this Grace he could not give, the Grace of configning or confirmation. The like cafe is in Acts. 19. where some people having been Baptized at Epbefus, S. Paul confirmed them, giving them the Holy Ghost by imposition of hands. The Apostlesdidit; not the twelve only, but Apostolike men, the other Apostles. S. Paul did it. S. Philip could not, nor any of the 72, or any other meere Presbyters ever did it, that we find in Holy Scrip. ture.

Yea, but this imposition of hands, was for a Mi-

* S. Cyprian:

raculous issue, for the sphesine Christians received the Holy Ghoft, and spake with tongues and prophelied, which effe a because it is ceased, certainly the thing was temporary and long agoe expired. 1. Not for this reason to be sure. For extraordinary effects may be temporary, when the function which they attest may be eternall, and therefore are no fignes of an extraordinary Ministery. The Apoftles preaching was attended by Miracles, and extraordinary conversions of people [ut in exordio, ec Apostolos divinorum signorum comitabantur effe-Etus & Spiritus Sancti gratia, ità ut videres una ce alloquutione integros simul populos ad cultum divi-" na religionis adduci, & pradicantium verbis non effe c tardiorem audientium fidem,] as * Eusebius tels * lib: 3. biff: of the fuccesse of the preaching of some Evangelists; cap.37. yet I hope preaching must not now ceasebecause no Miracles are done, or that to convert one man now would be the greatest Miracle. The Apostles when they curs'd and anathematiz'd a delinquent, he dyed fuddainly, as in the cale of Ananias and Saphire, whom S. Peter flew with the word of his Ministery, and yet now although these extraordinary issues cease, it is not fafe venturing upon the curses of the Church. When the Apostles did excommunicate a finner, he was prefently delivered over to Sathan to be buffeted, that is, to be afflicted with corporall punishments, and now although no fuch exterminating Angels bear the bodyes of persons excommunicate, yet the power of excommunication I hope still remaines in the Church, and the power.

power of the Keyes is not allogone: So also in the *vide Augast. power of confirmation, * which however attended trast. 6.in 1. Epis. 10han.

Epis. 10han.

by a visible miraculous descent of the Holy Ghost in gifts of languages and healing, yet like other miracles in respect of the whole integrity of Christian faith, these miracles artist did confirme the function, and the faith for ever.

Now then that this right of imposing hands for confirming of baptiz'd people, was not to expire with the persons of the Apostles, appeares from

thefe confiderations.

Because Christ made a promise of sending Vicarium foum Spiritum, the Holy Ghost in his flead, and this by way of appropriation is called the promise of the Father; This was pertinent to all Christendome. Effundem de fpinitu mes super omnem carnem, foit was in the Prophecy. For the promife is to you and to your Children & man mis sis usnesh love ar occurrence) Kieus, and to all them that are a farre off, even to as many as the Lord shall call. So it was in the first accomplishing. To all. And this for ever, for [I will fend the Holy Ghoft unto you, and he shall abide with you for ever for it was in Subsidium, to supply the comforts of his defired presence and must therefore ex vi intentionis be remanent till Christ's comming againe. Now then this promise being to be communicated to all, and that for over, must either come to us by textraordinary and miraculous mission, orby an ordinary Ministery. Nor the first; for we might as well expect the gift of Miracles. If the fecond (as it is most certaine 131400

Ad, 2.39.

certaine fo) then the mayne Question is evicted, viz: that fomething perpetually necessary was in the power of the Apostles, which was not in the power of the inferiour Ministers, nor of any, but themfelves and their Colleagues, to wit, Ministerium S. Spiritus, or the ordinary office of giving the holy Ghost by imposition of hands. For this promise was performed to the Apostles in Pentecost, to the rest of the faithfull after Baptisme, Quod n. nunc in confirmandis Neophytis manus impositio tribuit singula boc tune fpiritas fancti descensio, in credentium populo donavit Vniverfis , faith Eufebius Emiffenus. Serm de Penti-Now we find no other way of performing it, nor cofe. any ordinary conveyance of the Spiritto all people. but this, and we find that the H. Ghost actually was given this way. Therefore the effect, to wit, the H. Ghost being to continue forever, and the promise of Universall concernement, this way also of it's communication, to wit, by Apostolical imposition of hands, is also perpetuum ministerium, to be succeeded to and to abide for ever.

This Ministery of imposition of hands for confirmation of baptized people is so farre from being a temporary Grace, and to determine with the persons of the Apostles, that it is a fundamentall point of Christianity, an effentiall ingredient to it's coposition. S. Paul is my Author. [Therefore lea-Hebr. 6, 2, ving the principles of the doctrine of Christ, let us goe on unto persection, not laying agains the foundation of Repentance from dead works, saithtowards God, the doctrine of baptisine, and of laying on of hands.

&c. Here is imposition of hands reckoned as part of the foundation and a principle of Christianity in s. Pauls Catechisme. Now, imposition of hands is used by Name in Scripture but for two Ministrations. For ordination, & forthis whatsoverit is. Imposition of hands for ordination does indeed give the Holy Ghost, but not as he is that promise which is called the promise of the Father. For the Holy Ghost for ordination was given before the ascension. Iohn. 20. But the promise of the H. Ghost the comforter [the Paraclete, I say, not the Ordayner or fountaine of Priestly order, that] was not given till the day of Pentecost; and besides, it was promis'd to all Christian people, and the other was

given onely to the Clergy.

* Adde to this, that S. Pauthaving laid this in the foundation makes his progresse from this to perfection (as he calls it) that is to higher mysteries. and then his discourse is immediately of the Priesthood Evangelicall, which is Originally in Christ, ministerially in the Clergy; fothat unlesse we will either confound the termes of his progresse, or imagine him to make the Ministery of the Clergy, the foundation of Christs Priesthood, and not rather contrary, it is cleare that by imposition of hands, S. Paul meanes not ordination, and therefore confirmation, there being no other ordinary Ministery of imposition of hands but these two specifyed in Holy Scripture. For as for benediction in which Christ used the ceremony, and as for healing in which A. nanias and the Apostlesus'dit; the first is clearely

no Principle or fundamentall point of Christianity; and the Second is confessedly extraordinary, therefore the argument is still firme upon it's first principles.

Lastly, the Primitive Church did de facto, and beleiv'd themselves to be tyed de jure to use this rite of Confirmation and giving of the Holy Ghost

after Baptisme.

S. Clemens Alexandrinus in Eusebius tells a story lib: 3.hists of a young man whom S. Iohnhad converted and cap. 17. committed to a Bishop to be brought up in the faith of Christendome, Qui (faith S. Clement) eum baptifmi Sacramento illuminavit, posted verò sigillo Domini tanguam perfectà & tutà ejus animi custodià obfignavit. The Bishop first baptiz'd him, then confign'd him. Infin Martyr faies (speaking pro more Quaft.137. Ecclefia, according to the Custome of the Church) that when the mysteries of baptisme were done. then the faithfull are confign'd, or confirm'd.

S. Cyprian relates to this story of S. Philip and Epister 3, and the Apostles, and gives this account of the whole "affayre, Et ideirco quia legitimum & Ecclesiasticum

" baptismum consequuti fuerant, baptizarieos ultrà " non oportebat; Sed tantummodo id quod deerat, id à

" Petro & Iohanne factum erat, ut oratione pro eis ha-" bità & manu imposità invocaretur & infunderetur

" Super eos Spiritus S. Quod nunc quog apud nos gece ritur, ut que in Eccle si à baptizantur, Prapositis Ec-

clesia offerantur sit per nostram orationem ac manus

" impositionem Spiritum S. consequantur, & figna-

"culo Dominico confirmentur. S. Peter and S. Iohn

by imposing their hands on the Converts of Samavia, praying over them, and giving them the Holy Ghoft, made supply to them of what was wanting after Baptisme: and this is to this day done in the Church, for new baptized people are brought to the Bilhops, and by imposition of their hands ob-

taine the Holy Ghoft.

But for this who pleases to be farther satisfied in the Primitive faith of Christendome, may see it in the decretall Epifiles of Cornelius the Martyr to Fabiana recorded by Enfebias; in the * Epiftle writsen to Inlim and Inlianus Bishops, under the name of S. Clement, inche * Epiftle of Voban P. and Martyr, " in Tertullian, in S. Austen, and in S. Cyrill of Jerafalem whose whole third Mistagogique Catechilme is concerning Confirmation. This only. The Catholicks, whose Christian prudence it was, in all true respects to disadvamage Hereticks, least their poyfon should infect like a Pest, layd it in where 16. with Novatar diff as a coime, He was baptized in his bed, and was not confirmed , Vnde nec Spiritum fanctum unquam petuerit premereri, therefore he could never receive the gift of the holy Ghoft. So Corneliws in the forequoted Epiftle. Whence it is evident, Epife 3. Eufe-that then it was the beliefe of Christendome, that the holy Ghost was by no ordinary ministery given to faithfull people after Baptisme, but only by Apofolical, or Episcopall confignation and imposition of hands.

Lib 6.hift. cap: 33. * in I. tom. Concil : a lib.de baptifmos 8. b lib: 2.contra lit: Petil: 64P, 104. 6 lib. 15.de Trietiam & Hieron: contra Luciferianos, S. Ambros: lib. 2. c. 2. de faeramentis by P.O M. ad Epifc.Tuf. cie O' Campon: Ifidor: Hispal de eccles: offic.lib. 2, 6, 26,

What also the faith of Christendome was concerning the Minister of confirmation, and that Bi-Thops

shops only could doe it, I shall make evident in the descent of this discourse. Here the scene lies in Scripture, where it is cleare that S. Philip, one of the 72. Disciples, as antiquity reports him, and an E. vangelist and a Disciple, as Scripture also expresses him, could not impose hands for application of the promise of the Father, and ministeriall giving of the holy Ghoft, but the Apostles must goe to doe it. and also there is no example in Scripture of any that ever did it but an Apostle, and yet this is an ordinary Ministery which de jure ought, & de facto alwaies was continued in the Church. Therefore there must alwaies be an ordinary office of Apostleship in the Church to docit, that is, an office above Presbyters, for in Scripture they could never doc it, and this is it which we call Episcopacy.

3. The Apostles were rulers of the whole And Supe-Church, & each Apostle respectively of his riority of severall Diocesse, when he would fixe his chaire; & Iurisdictihad superintendency over the Presbyters, and the on, people, and this by Christs donation, the Charter is by the Fathers said to be this. Sient miss me Pa-Iohn.20.21. ter, sie ego mitto vos. As my Father hath sent me, even so send I you. Manifesta enim est sententia Domini nostri Iesu Christi Apostolos suos mittentis, Lib.7. de baptis solis potestatem à Patre sibi datam permitten. Donatisse. tis quibus nos successimus eddem potestate Ecclessam 43 vide eti-Domini gubernantes, said Claras à Musculà, the am S. Cyprian Bishop in the Councell of Carthage related by S. Eccles S. Cyprian and S. Austin. But however it is evident in Cyrillin Ioh.

Scripture, that the Apostles had such superintendency over the inferior Clergy (Presbyters I mean and Deacons) and a superiority of jurisdiction, and therefore it is certain that Christ gave it them, for none of the Apostles took this honour, but he that was called of God as was Aaron.

1. Our bleffed Saviour gave to the Apostles plenitudinem potestatis. It was sicut mist me Pater, de. As my Father fent, follend. You, my A. postles whom I have chosen. This was not faid to Presbyters, for they had no commission at all given to them by Christ, but at their first mission to preach repentance, I say no commission at all, they were not spoken to, they were not present. Now then confider. Suppole that as Aerim did deny the Divine institution of Bishops over the Presbyters cum grege, another as confident as he should deny the Divine institution of Presbyters, what proof were there in all the holy Scripture to shew the Divine institution of them as a distinct order from A. postles or Bishops. Indeed Christ selected 72. and gavethem commission to preach, but that commisfion was temporary and expired before the crucifixion for ought appeares in Scripture. If it be faid the Apostles did ordaine Presbyters in every City, it is true, but not sufficient, for so they ordained Deacons at Ierufalem, and in all established Churches, and yet this will not tant'amount to an immediate Divine institution for Deacons, and how can it then for Presbyters! If we fay a constant Catholick traditive interpretation of Scripture, does teach

teach us, that Christ did institute the Presbyterate together with Episcopacy, and made the Apostles Presbyters as well as Bishops; this is true. But then 1. We recede from the plain words of Scripture, and rely upon tradition, which in this question of Episcopacy will be of dangerous consequence to the enimies of it, for the fame tradition, if that be admitted for good probation, is for Episcopall preheminence over Presbyters, as will appeare in the fequel. 2. Though no use be made of this advantage. yet to the allegation it will be quickly answered, that it can never bee proved from Scripture, that Christ made the Apostles Priests first, and then Bishops or Apostles, but only that Christ gave them severall commissions, and parts of the office Apostolicall, all which being in one person, cannot by force of Scripture prove two orders. Truth is, if we change the scene of warre, and say that the Presbeterate, as a distinct order from the ordinary office of Apostleship, is not of Divine institution, the proof of it would be harder then for the Divine inflitution of Episcopacy. Especially if we consider, that in all the enumerations of the parts of Clericall Ephef. 4. offices, there is no enumeration of Presbyters, but 1. Connth, 12. of Apostles there is; and the other members of the induction are of guifts of Christianity, or parts of the Apostolate, and either must inferre many more orders, then the Church ever yet admitted of, or none, distinct from the Apostolate, infomuch as Apostles were Pastors, and Teachers, and Evangelists, and Rulers, and had the guift of tongues, of

healing, and of Miracles, This thing is of great confideration, and this use I will make of it: That either Christ made the 72 to be Presbyters . and in them instituted the distinct order of Presbyterate, as the ancient Church alwaies did believe, or elfe he gave no diftinct commission for any fuch diflinct order. If the fecond be admitted then the Presbyterate is not of immediate divine inftitution. but of Apostolical only, as is the Order of Deacons and the whole plenitude of power is in the order A. postolical alone, and the Apostles did constitute Presbyters with a greater portion of their own power, as they did Deacons with a leffe. But if the first be said, then the commission to the 72 Presbyters being only of preaching that we find in Scripture, all the rest of their power which now they have is by Apostolicall ordinance, and then although the Apostles did admit them in partem follicitadinie, yet they did not admit them in plenitudi nem poteffatis, for then they must have made them Apolites, and then there will be no diffination of order neither by Divine nor Apostolical institution neither.

I care not which part be chosen, one is certain; but if either of them be true, then fince to the Apostles only, Christ gave a pleniende of power, it followes, that either the Presbyters have no power of jurisdiction, as affixed to a distinct order, and then the Apostles are to rule them by vertue of the order and ordinary commission Apostolicall, or if they have jurisdiction they doe derive it à sonte Apostolo-

rum, and then the Apostles have superiority of Inrisdiction over Presbyters, because Presbyters only have it by delegation Apostolicall. And that I fay truth (befides that there is no possibility of shewing the contrary in Scripture, by the producing any other commission given to Presbyters, then what I have specified,) I will hereafter shew it to have been the fairh and practife of Christendonse not only that Presbyters were actually subordinate to Bishops (which I contend to be the ordinary of. fice of Apostleship) but that Presbyters have no Turisdiction essentially their order, but derivative only from Apostolicall preheminence.

2. Let us now fee the matter of fact. They that can inflict censures upon Presbyters have certainly Superiority of Iurisdiction over Presbyters, for A. qualis equalemcoercere non poreft, faith the Law. Now it is evident in the cafe of Distrephes a Presbyter, and a Bishop Would be, that for his peremptory rejection of fome faithfull people from the Catholick communion without cause, and without authority, S. John the Apostle threatned him in his Epiftle to Cajus, shi fin ide indu darquenou dure &c. Wherefore when I come I will remember him, and all a Lib 1. bil. that would have been to very little purpose, if he a 12, 67 1.2. had not had coercitive jurisdiction to have punish't 69. heres.20.

his delinquency. 3. Presbyters many of them did fucceed the Eccles. in Apolles by a new ordination, as Matthias fuccee. Matth. ded Indas, who before his new ordination was one 146.63. Terof the 72. as a Enfebine, b Epiphanius, and c S. lerome tul de præaffirme

c De fcript.

affirme, and in Scripture is expressed to be of the number of them that went in and out with lefus. S. Clement fucceeded S. Peter at Rome, S. Simeon Cleophe succeeded S. lames at Ierusalem, S. Philip fucceeded S. Paul at Cufares, & diverse others of the 72 reckoned by Dorothem, Enfebius, & others of the Fathers, did governe the severall Churchesatter the Apostles death which before they did not. Now it is cleare that he that receives no more power after the Apostles, then he had under them, can no way be faid to fucceed them in their Charge, or Churches It followes then, fince (as will more fully appeare anon) Presbyters did succeed the Apostles, that under the Apostles they had not such jurisdiction as afterwards they had. But the Apostles had the fame to which the Presbyters fucceeded to, therefore greater then the Presbyters had before they did fucceed. When I fay Presbyters fucceeded the Apostles, I meane, not as Presbyters, but by a new ordination to the dignity of Bilhops, fo they succeeded, and fo they prove an evidence of fact, for a fuperiority of Iurifdiction in the Apostolical Clergy. *** Now that this superiority of lurisdiction was not temporary, but to be succeeded in, appeares from Reason, and from ocular demonstration, or of the thing done:

1. If superiority of Iurisdiction was necessary in the ages Apostolicall for the regiment of the Church, there is no imaginable reason why it should not be necessary in succession, since upon the emergency of Schismes and Heresies which were

foretold

foretold should multiply in descending ages, government and superiority of jurisdiction, unity of supremacy, and coercion was more necessary then at first, when extraordinary gifts might supply, what now we expect to be performed by an ordinary

authority

Whatfoever was the regiment of the Church in the Apostles times that must be perpetuall (not fo as to have * all that which was personall, and tem- * Ot puta, porary, but fo as to have no other) for that, and that viduarum only is of Divine inflitution which Christ commit- collegium, & ted to the Apostles, and if the Church be not now a canobium governed as then. We can shew no Divine Autho-fidelium. @c. rity for our government, which we must contend to doe, and doe it too, or be call'd usurpers. For either the Apostles did governe the Church as Christ commanded them, or not. If not, then they fayl'd inthe founding of the Church, and the Church is not built upon a Rock. If they did (as most certainlythey did) then either the same disparity of jurisdiction must be retayn'd, or else we must be governned with an Unlawfull and unwarranted equality, because not by that which only is of immediate divine institution; and then it must needs be a fine government, where there is no authority, and where no man is superiour.

We fee a disparity in the Regiment of Churches warranted by Christ himselfe, and confirmed by the Holy Ghost in fayrest intimation. I meane the seaven Angel-Presidents of the seaven Afian Churches. If thefe feaven Angels were feaven

20.

Bishops, that is, Prelates or Governours of these feaven Churches, in which it is evident and confessed of all sides, there were many Presbyters, then it is certaine that a Superiority of Jurisdiction was intended by Christ himselfe, and given by him, infomuch as he is the fountaine of all power derived to the Church : For Christ writes to thefe feaven Churches, and directs his Epiftles to the leaven Governours of these Churches calling them Angels, which it will hardly be suppord he would have done, if the function had not been a ray of the Sunne of righteouinesse, they had not else been Angels of light, nor starres held in Christ's owne right hand.

This is certaine, that the function of these Angels (whatfoever it be) is a Divine institution. Let us then fee what is meant by thefe ftarres and An-Revel s, vers gels. [The feaven flarres are the Augells of the feaven Churches, and the feaven Candlesticks are the

feaven Churches.]

1. Then it is evident, that although the Epiftles were fent with a finall intention for the edification and confirmation of the whole Churches or people of the Diocesse, with an [Attendite quid Spiritus dicit Ecclesis 7 yet the personall direction was not to the whole Church, for the whole Church is called the Candleftick, and the Superscription of the Epistles is not to the leaven Candlesticks, but to the seaven starres which are the Angels of the seaven Churches, viz. the lights shining in the Candlesticks. By the Angell therefore is not, cannot be mean'tthe whole Church.

2. It

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2. It is plaine that by the Angel is mean't the Governour of the Church, ... Because of the title of eminency, The Angel of itagle, that is, the Messen. ger, the Legare, the Apolle of the Church. "Ayread For these words, Angel, or Apostle, although they fignific Miffion or Legation, yet in Scripture they often relate to the persons to whom they are fent. Asin the examples before specified. "Ayelle iauff. Their Angels. 'Arrosodos 'BERNHOTO's. The Apofiles of the Churches. "Ayreass Tis Epesions Exnangias The Angel of the Church of Ephelus, and diverse others. Their compellation therefore being a word of office in respect of him that sends them, and of E. minence in relation to them to whom they are fent. thewes that the Angel was the Ruler of each Church respectively. 2. Becauseacts of jurisdiction are concredited to him: 25, not to fuffer falle Apoftles So to the Angel of the Church of Ephefus, which is clearly a power of cognilance and coercion in causis Cle. ricorum : to be watchfull and frengthenthe things that remaine; asto the Angel of the Church in Sardis sire yenneson is shellor ra solard, The first is the office of Ruleis, for they Watch for your Soules, And the Hebr. 13. fecond, of Apostles, and Apostolike men. 16 Aus 3 2 Zinas resadente institutas, Indas and Silas confirm'd the Brethren, for these men, although they were but of the 72 at first, yet by this time were made A. postles and [cheife men among the Brethren] S. Paulallo was joyned in this worke, Sinparo intempion Ad. 15. the Expansions He went up and downe confirming the Churches. And To Anta Sara Soual. S. Paul. To con- 1. Cor. 11.

firme the Churches, and to make supply of what is deficient in discipline and government, these were offices of power and jurifdiction, no leffe then Epif. copall or Apostolicall, and besides the Angelhere spoken of had a propriety in the people of the Dioceffe [Thou hast a few mames even in Sardis] they were the Bishops people the Angel had a right to them. And good reason that the people should be his, for their faults are attributed to him, as to the Angel of Pergamue, and diverse others, and there fore they are deposited in his custody, He is to be their Ruler and Paftor, and this is called his Minifery. To the Angel of the Church of Thyatira side or raisens if the Saxorian, I have knowne thy Ministery. His office therefore was Clericall, it was an Angel-Minister, and this his office must make him the guide and superious to the Reft, even all the whole Church, fince he was charg'd with all.

By the Angel is mean't a fingular person, for the reprehensions and the commendations respectively imply personall delinquency, or suppose personall excellencyes. Adde to this that the compellation is singular, and of determinate number, so that we may as well multiply Churches as persons, torthe seaven Churches had but seaven starres, and these seaven starres were the Angels of the seaven Churches. And if by seaven starres they may meane 70 times seaven starres (for so they may if they begin to multiply) then by one starre they must meane many starres, and so they may multiply Churches too, for these were as many Churches

as starres, and no more Angels then Churches, and it is as reasonable to multiply these seaven Churches into 7000, as every starre into a Constellation, or

every Angel into a Legion.

bas

But besides the Exigency of the thing it selfe. these seaven Angels are by Antiquity called the seaven Governours or Bishops of the seaven Churches, & their very names are commemorated. Vnto these feaven Churches S. John, faith Arethas, reckoneth in 1, Apocal. implouse ipopus 'Appiass, an equal number of Angel Governours, and Occumenius in his fcholia upon this place, faith the very fame words. Septem igitur Angelos Rectores septem Ecclesiarum debemus intelli- ibil: gere, ed quod Angelus Nuntius interpretatur, faith S. Ambrofe, and againe, Angelos Episcopos dicit figut decetur in Apocalypfi Iohannis. Let the wow in 1. Cor. 11. man have a covering on her head because of the Angels, that is, in reverence and subjection to the Bishop of the Church, for Bishops arethe Angels as is taught in the Revelation of S. Iohn. Divina vace fub Angeli Nomine laudatur prapofitus Ec. clefic fo S. Austin. By the voyce of God the Bi- Epift. 162. shop of the Church is commended under the title of an Angel: Eufebius names some of these Angels who were then Prefidents and actually Bishops of thefe Churches. S. Policarpe was one to be fure, a. pud Smyrnem & Episcopus & Martyr, faith Eufebi- lib. 5,c. 24. is, He was the Angel of the Church of Smyrna; And he had good authority for it, for he reports it out of Polyerates who alittle after, was himfelfe an Angell of the Church of Epbefus, and he alfo lib. 4 c. 10. quotes

lib. 4. cap. 15. quotes S. Irenens for it, & out of the Encyclicall Epiftle of the Church of Smyrmait felfe, and besides t EDIS . ad Po. thefe auchoricies it is attefted by S. + Ignative, and licarp. * Tertullian. S. Timothy was another Angell to wit. * de prafcrip. of the Church of Ephefus; to be fure had beene, and most likely was still surviving. Antipus is reckoned by Name in the Revelation, and he had been vide Aretha, the Angel of Pergamus, but before this booke written he was turned from an Angel to a Saint. Melito in I. Apoc. in all probability wasthen the Angel of the Church of Sardy. Melito queis Sardenfis Ecclefia Antifies, de Apolionaris apoll Hierapolim Bostefram regens celeberrime inter outeres babebentur ; faith Eufebins. His cap. 26. Thefe men were actually living when S. John writ his Revelucion, for Melita writhis book de Pafchate and when Sergins Paula was Proconful of Afra, and winafter the Revelation, for he writ atreatife of it, as faith Enfehius. However, at least fome of these werethen and all of thefeabout that sime were Bifloors of thefe Churches, and the Angels S. John foralies of were fuelt who had furiffiction over ser lie their whole Diocette, therefore thefe, or fuch as thele were the Angels to whom the Spirit of God Writ horratory and commendatory letters, fuch whom Christ held in his Right hand and fix'd them in the Chusches like lights fet on a. Candlellick that and they might give thine to the whole house: and has

The Summe of all is this, that Christ did institute Apostles and Presbyters or 72 Disciples. To the Apostleshe gave a plenitude of power, for the whole commission was given to them in as great

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and comprehensive clauses as were imaginable, for by vertue of it, they received a power of giving the Holy Ghost in confirmation, and of giving his grace in the collation of holy Orders, a power of jurifdiction and authority to governe the Church : and this power was not temperary, but successive and perpetual, and was intended as an ordinary office in the Church, fo that the facceffors of the Apostles had the same right and institution that the Apostles themselves had, and though the personal mission was not immediate, as of the Apostles it was, yet the commission and institution of the function was all one. Butto the 72. Christ gave no commission but of preaching, which was a very limited commiffion. There was all the immediate Divine institution of Presbyterate as a distinct order, that can be fairely pretended. But yet farther, thefe 72 the A. postles did admit in partem follicitudinis, and by new ordination or delegation Apostolicall, did give them power of administring Sacraments, of abfolving finners, of governing the Church in conjunction and fubordination to the Apostles, of which they had a capacity by Christs calling them at first in fortem Ministerii, but the exercise, and the actuating of this capacity they had from the Apostles. So that not by Divine ordination, or immediate commission from Christ, but by derivation from the Apostles (and therefore in minority and fubordination to them) the Presbyters did exercise acts of order and jurifdiction in the abfence of the Apostles or Bishops, or in conjunction confiliary,

and by way of advice, or before the confectation of a Bishop to a particular Church. And all this I doubt not, but was done by the direction of the Holy Ghost, as were all other acts of Apostolicall ministration, and particularly the infitution of the other order, viz. of Deacons. This is all that can be proved out of Scripture concerning the commission given in the institution of Presbyters, and this I shall afterwards confirme by the practice of the Catholick Church, and so windicate the practices of the present Church, from the common prejudices that disturbe us, for by this account, Episcopasy is not only a Divine institution, but the only order that derives immediately from Christ.

In Luce cap.

For the present only, I summe up this with that saying of Theodorer speaking of the 72 Disciples. Palme sum istingui intriuntur ac evidiuntur ab Apossolis. Nam quanquam Christus has etiam elegit; examt tamen duodecem illus inferiores, & postedillorum Discipuli & sectiones. The Apostles are the twelve sountaines, and the 72 are the palmes that are noutished by the waters of those sountaines. For though Christ also ordain'd the 72, yet they were inferior to the Apostles, and afterwards were their followers and Disciples.

Tknow no objection to hinder a conclusion; only two or three words out of Ignation, are pretended against the maine question, viz. to prove that he, although a Bishop, yet had no Apostolicall authority, and all antiques, I doe not command this as an Apostle, (for what am 1, and what is my

Epist. ad Philadelph.

Father's

Fathers house, that I should compare my selfe with them) but as your fellow souldier and a Monitor. But this answers it selfe, if we consider to whom he speakes it. Not to his own Church of Antioch, for there he might command as an Apostle, but to the Philadelphians he might not, they were no part of his Diocesse, he was not their Apostle, and then because he did not equall the Apostles in their commission extraordinary, in their personall priviledges, and in their univerfall jurisdiction, therefore he might not command the Philadelphians, being another Bishops charge, but admonish them with the freedome of a Christian Bishop, to whom the foules of all faithfull people were deare and precious. So that ftill Episcopacy and Apostolate may be all one in ordinary office, this hinders not, and I know nothing elfe pretended, and that Antiquity is clearely on this fide, is the next bufineffe.

For, hitherto the discourse hath been of the immediate Divine institution of Episcopacy, by arguments derived from Scripture; I shall only adde two more from Antiquity, and to passe on to tradition

Apostolicall.

I. THE beliefe of the primitive Church is, that in theoffice Bishops are the ordinary successors of the A- of Apostlepostles, and Presbyters of the 72, and therefore ship, acdid believe that Episcopacy is as truly of Divinein- cording to stitution as the Apostolate, for the ordinary office the geneboth of one and the other is the fame thing. For of Antiquithis there is abundant testimony. Some I shall fe- ty.

shops are fucceffors

lect, enough to give faire evidence of a Catholick tradition.

Lib. 3.cap. 3.

S. Irenam is very frequent and confident in this particular, Habemm annumerage eos qui ab Apostolis instituti sunt Episcopi in Ecclesia, Et Successo. Res Eorum 1st, adinos ** Etenim si recondita my. Serio scissent Apostoli ** his vel maxime traderent ea quibm etiamips m Heclesias committebant ** quos & Successores relinquebant Suum Ipsorum Locum Magister ii tradentes. We can name the mentho Apostles made Bishops in their severall Churches, appointing them their successors, and most certainly those my sterious secrets of Christianity which themselves knew; they would deliver to them to whom they committed the Churches, and left to be their successors in the same power and authority themselves had.

Lib. de prafeript.c.36. Teriulian reckons Gerinth, Philippi, The Jalonica, Ephelm and others to be Churches Apostolicall, apud ques ipfa adhuc Eathedra Apostolorum fuis locis prasident. Apostolicall they are from their foundation, and by their succession, for Apostolick authority still doe governe them.

Epift.42. an

S. Cyprian; Hoc enim vel maxime Frater, & laboramus or laborare debemus us Vnitatem à Domino, & per Apostoles Noble Successorieus traditam quantum possumus obtinere ouremus. We must preserve the Vnity commanded us by Christ, and delivered by his Apostlesso us their Successors. To us Cyprian and Cornelius, for they only were then in view,

the one Billiop of Rome, the other of Carthage. And in his Epistle ad Florentium Pupianum; Nec hac jacto, Epist. 69. fed dolens profero, cum te Indicem Dei constituas & Christiqui dicit ad Apostolos ac per hoc adomnes prapositos qui Apostolus Vicaria ordinatione succedunt. qui vos audit, me audit, &c. Christ faid to his Apo-Stles, and in them to the Governours or Bishops of his Church who succeeded the Apostles as Vicars in their absence, be that heareth you heareth mee.

Famous is that laying of Clarus à Muscula the Bishop, spoken in the Councell of Carthage and repeated by S. Austin, Manifesta est sententia Domini Lib.7.6.43. nostri lesu Christi Apostolos suos mittentis & ipsis (o. Donatist. lis potestatem à patre sibi datam permittentis, quibus nos successimus cadem porestate Ecclesiam Domini gubernantes. Nos successimus. We succeed the Apostles governing the Church by the Same power. He spake it in full Councell in an affembly of Bishops, and himselfe was a Bishop.

The Councell of Rome under S. Sylvester speaking of the honour due to Bishops expresses it thus, Non oportere quenquam Domini Discipulis, id eft. Apostolorum successoribus detrahere. No man must detract from the Disciples of our Lord, that is , from

the Apostles successors.

S. Hierome speaking against the Montanists for Epist. 54undervaluing their Bishops, shewes the difference of the Catholicks honouring, and the Hereticks difadvantaging that facred order. Apud nos (faith he) Apostolorum locum Episcopi tenent, apud eos Episcopus tertime eft. Bishops with us [Catholicks] have

the place or authority of Apostles, but with them [Montanists] Bishops are not the first but the third Rate of Men. And upon that of the Pfalmift, pro Patribus nati funt tibi filis, S. Hierome, and diverse others of the Fathers make this gloffe, Pro Patribus Apostolis fili Epifcopi ut Epifcopi Apostolis tanquam fili Patribus succedant; The Apostles are Fathers. instead of whom Bishops doe succeed, whom God bath appointed to be made Rulers in all lands. So S. Hierome, S. Austin, and Euthymins upon the 44. Pfal. alias 45 milano lo Habana

De verbis

But S. Austin for his own particular makes good Dom.ferm. 24 use of his succeeding the Apostles, which would doe very well now alfo to be confidered. Si folis Apofolis dixit, qui vos fermit me fermit, fernite nos: fi autem ferma ejus pervenit ad nos, & vocavit nos, & in corum loco constituit nos, videtene spernatis nos. It was good counfell not to despise Bishops, for they being in the Apostles places and offices are concerned and protected by that faying, he that defifeth you, despifeth mee. I faid it was good coun. fell, especially if besides all these, we will take also S. Chryfostomes testimony, Potestas anathematizandi ab Apostolis ad successores corum nimirum Episcopos transiit. A power of anathematizing delinquents is derived from the Apostles to their successors, even to Bishops.

In Ephof: 4.

S. Ambrofe upon that of S. Paul Ephef. 4. Quofdam dedit Apostolos, Apostoli Episcopi funt, He hath In 1. Corintb. given Apostles, that is, he hath given some Bishops. 12,28. That's down right, and this came not by chance.

from

from him; he doubles his affertion. Caput itag, in Ecclesia Apostolos posuit, qui legati Christi sunt, sicut disit idem Apostolus [pro quo legatione fungimur.] Ipsifunt Episcopi, firmante istud Petro Apostolo, & dicente inter catera de Iuda, & Episcopatum ejus accipiat alter. And a third time. Numquid omnes A. In verf. 29. postolie verumest; Quiain Ecclesia Vnus est Episcopus. Bishop and Apostle was all one with S. Ambrofe, when hee spake of their ordinary offices: which puts mein mind of the fragment of Polycra- Biblioth Phot. tes of the Martyrdome of Timothy in Photius, in & n. 254. A SOSONOS TIMEDEOS VOO F MAJAN MAINE & XHEOTOWN) THE EONcion unler bases existences, il indevidente. The Apostle Timothy was ordained Bishop in the Metropolis of Ephelus by S. Paul, and there enthron'd. this purpose are those compellations and titles of Bishopricks usually in antiquity. S. Bust calls a Bishoprick, weedplan Al 'Amosoner, and weedplan' Arroso-Audi. So Theodoret. An Apostolicall prefidency. Lib. 4.c. 18. The summe is the same which S. Peter himselfe taught the Church, as S. Clement his Scholler, or fome other primitive man in his name reports of him. Episcopos ergo vicem Apostolorum gerere Do. Epist. 1. minum docuise dicebat, & reliquorum Discipulorum vicem tenere Presbyteros debere infinuabat. He [Peter] faid that our Lord taught that Bishops were to succeed in the place of the Apostles, and Presbyters in the place of the Disciples. Who desires to be farther fatisfied concerning Catholick confent, for Bishops succession to Apostles in their order and ordinary office, he may fee it in 2 Pacianus the renow- a Epift. 1. ad ned Simpron.

b Homil. 26, in Evang. c Orat. 2, de imagin. de Epift. 7. e Habetur Can, in Novo diffing. 21. f ln fywod. Hi-fingl. 21. g Lib. 3. c. 15, fuper Lucan.

ned Bishop of Barcinona, in & S. Gregory, S. Iohn Damafcen, in S. Sixtus the first his second decretall Epistle, and most plentifully in d S. Calestine writing to the Ephefine Councell, in the Epiftle of e A. nacletus de Patriarchis & Primatibus &c. In f Ifidore, and in & Venerable Bede. His words are thefe, ficur duodecem Apostalos formam Episcoporum exhibere simul & demonstrare nemo est qui dubitett sic & 72 figuram Presbyterorum gestise sciendum est, tamets primis Ecclefia temperibus, ut Apostolica Scriptura testis est perig Presinteri, & utrig vocabantur Epis. copi, quorum unum foientia maturitatem, alind industriam cura Rastonalis fignificat. Sunt ergo jure Divino Episcopi à Presbyteris pralatione distincti. As no man doubts but Apostles were the order of Bi-Shopes for the 72 of Presbyters, though at first they had names in common. Therefore Bishops by Divine right are distinct from Prosbyters, and their Prelates or Superiours, he slotted A transferent of white the joiner latent lines which is Prop hinds

And particularly of S. Peter,

TO the same issue drive all those testimonies of Antiquity that call all Bishops ex aquo successors of S. Peter. So S. Cyprian. Dominus noster cujus pracepto metuere & observare debemus, Episcopi bonorem & Ecclesia sua rationem disponens in Evangelio, loquitur & dicit Petro, egotibi dico, Quia tu ad es Petrus, & c. Indeper temporum & successionum vices, Episcoporum ordinațio & Ecclesia ratio decurrit, ut Ecclesia super Episcopos constituatur, & c. When our B. Savieur was ordering his Church and instituting Episcopal dignity, he said to Peter, thou ars Peter,

Epift. 27.

and on this rack will I build my Church. Hence comes the order of Bishops, and the constitution or being of the Church, that the Church be founded upon Bishops.&c.

The same also S lerome intimate's, Non est facile Epist. 1. stare loco Pauli, tenere gradum Petri. It is not a small thing, to stand in the place of Paul, to obtaine the degree of Peter, fohe, while he diffwades Heliodorns from taking on him the great burden of the Epif. copall office. Pasceoves meas, faid Christ to Peter. and feed the flock of God which is amongst you faid S. Peter to the Bilhops of Pontus, Galatia, Cappa. docia, Afia, and Bithynia. Similia enim Sucoefforibur fum Petrus feripfit pracepta, faith Theodoret, S. Lib. 12.thef. Peter gave the same precepts to his successors which cap. 13. Orat. Christ gave to him; And S, Ephrem speaking of S. de laud. Bafil Basil the Bishop of Cafarea Cappadocia, & sicut rurfus Petrus Ananiam & Saphiram fraudantes de precio agri enecavit : ita & Bafilius , locum Petri obtinens ejafá, pariter authoritatem libertatema, participans, suam ipsius promisionem fraudantem Valentem redarguit ejufg, filium morte mulctavit. As S. Peter did to Ananias and Saphira, So Basil did to Valens and his Sonne for the same delinquency, for he had the place, liberty, and authority of S. Peter.

Thus Gaudentius of Brixia calls S. Ambrose the raci. prima die Successor of S. Peter, and Gildus sirnamed the mise, successor of S. Peter, and Gildus sirnamed the mise, such in that all evil Bishops what soever doe with unhallowed and uncleane feete usurpe the seate of S. Peter. But this thing is of Catholike beleise, and of Biblioth, S. this use. If the order and office of the Apostolate P. P. 100. 5 in be eternall and to be succeeded in, and this office Su-Ecclesord in great.

perior crepat.

perior to Presbyters, and not onely of Divine in-Histor, but indeed the onely order which can clearely show an immediate Divine commission for it's power and authority fas I have proved of the function Apostolicall) then those which doe succeed the Apostles in the ordinary office of Apostolate have the same institution and authority the Apoffles had, as much as the successors of the Presbyters have with the first Presbyters, and perhaps more. ins wilding bod but on

For in the Apostolical ordinations, they did not proceed as the Church fince hath done. Them felves had the whole Priefthood, the whole commission of the Ecclesiasticall power and all the offices. Now they in their ordayning affiftant Minifters, did not in every ordination give a distinct order, as the Church bath done fince the Apostles. For they ordayned some to distinct offices, some to particular places, some to one part, some to another part of Clericall imployment, as S. Paul who was an Apoftle yet was ordain'd by imposition of hands to goe to the Churches of the Uncircumcifion, fo was Barnabas: S. John, and James, and Cephas to the Circumcision, and there was scarce any publike defigne or Grand imployment but the Apostolike men had a new ordination to it, a new imposition of hands as is evident in the Acts of the Apostles. So that the Apostolicall ordinations of theinferiour Clergy were onely a giving of partilar commissions to particular men to officiate such parts of the Apostolicall calling as they would please please to imploy them in. Nay sometimes their ordinations were onely a delivering of Iurisdiction when the persons ordayned had the order before, as it is evident in the case of Paul and Barnabas. Of Acts, 13: the same consideration is the institution of Deacons to spiritual offices, and it is very pertinent to this Question. For there is no Divine institution for these rising higher then Apostolical ordinance; and so much there is for Presbyters as they are now authorized; for such power the Apostles gave to Presbyters as they have now, and sometimes more, as to sudas and Silas, and diverse others, who therefore were more then meere Presbyters as the word is now used.

Presbyter is but part of the office and order of an Apostle, so is a Deacon, a lesser part, so is an Evangelist, so is a Prophet, so is a Doctor, so is a helper, or a Surrogate in Government, but these will not be called orders, every one of them will not I am sure, at least not made distinct orders by Christ, for it was in the Apostles power to give any one or all these powers to any one man, or to distinguish them into so many men, as there are offices, or to unite more or sewer of them. All these I say, clearely make not distinct orders, and why are not all of them of the same consideration? I would be answered from Grounds of Scripture. For there we fix as yet.

* Indeed the Apostles did ordaine such men, and scattered their power at first, for there was so much imployment in any one of them, as to require

one man for one office; but a while after they united all the leffer parts of power into two forts of men whom the Church hath fince diftinguished by the Names of Presbyters and Deacons, and called them two diffinet orders. But yet if we speak properly & according to the Exigence of Divine institution. there is Vnum Sacerdatiam one Priesthood appointed by Christ, and that was, the commission given by Christ to his Apostles, and to their Successors precifely, and those other offices of Presbyter and Deagon are but members of the Great Priesthood. and although the power of it, is all of Divine inftitution, asthe power to baptize, to preach, to confecrate, to absolve, to Minister, yet that so much of it should be given to one fort of men, fo much leffe to another, that is onely of Apostolicall ordinance. For the Apostles might have given to some onely a power to abfolve, to some onely to confecrate, to fome onely to baptize. We see that to Deacons they did fo. They had onely a power to baptize and preach, whether all Evangelists had so much or nou Scripture does not tell us.

But if to some men they had onely given a power to use the Keyes, or made them officers spirituall to restore such as are overtaken in a fault, and not to consecrate the Eucharist, (for we see these powers are distinct, and not relative and of necessary conjunction, no more then baptizing and consecrating) whether or no had those men who have only a power of absolving on consecrating respectively, whether (I say) have they the order of a Presbyter:

Presbyter? If yea, then now every Preist hath two orders besides the order of Deacon, for by the power of Consecration he hath the power of a Presbyter, and what is he then by his other power? But it such a man ordayn'd with but one of these powers have not the order of a Presbyter, then let any man shew me where it is ordayned by Christ, or indeed by the Apostles, that an order of Clerks should be constituted with both these powers, and that these were called Presbyters. Ionly leave this to be considered.

But all the Apostolicall power we find instituted by Christ, and we also find a necessity, that all that power should be succeeded in, and that all that power should be united in one order, for he that hath the highest, viz. a power of ordination, must needs have all the other, else he cannot give them to any else, but a power of ordination I have proved

to be necessary and perpetuall.

So that, we have cleare evidence of the Divine institution of the perpetual order of Aposteship, mary for the Presbyterate I have not so much either reason or considence for it, as now it is in the Church; but for the Apostolate, it is beyond exception. And to this Bishops doe succeed. For that it is so, I have proved from Scripture, and because [no Scripture is of private interpretation] I have attested it with the Catholike testimony of the Primitive Fathers, calling Episcopacy, the Apostolate, and Bishops successors of S. Peter in particular, and of all the Apostles in general in their ordinary

nary offices in which they were Superior to the 72, the Antecessors of the Presbyterate.

One objection, I must cleare. For fometimes Presbyters are also called Apostles, and Successors of the Apostles, as in Ignatius, in Irenaus, in S. Hierome, al I answer, design in the same and

They are not called Successores Apostolorum by any degmatical resolution or interpretation of Scripture, as the Bishops are in the examples above alleaged; but by allusion, and participation at the most. For true it is that they succeed the Apostles in the offices of baptizing, confecrating, and abiolwing in private fore, but this is but part of the Apo-Rolicall power, and no part of their office as Apofiles were superiour to Presbyters.

It is observeable that Presbyters are never affirmed to fucceed in the power and regiment of the Church, but in subordination, and derivation from the Bishop, and therefore they are never faid to succeed in Cathedris Apoftolarum, in the Aposto-

lick Sees to vebro Hausens and the to

3. The places which I have fpecifyed, and they are all I could ever meete with, are of peculiar answer. For as for Ignation in his Epistle to the Church of Trallis, * he calls the Presbytery or company of Priefts, the Colledge, or combination of Apostles. But here S. Ignatins as he lifts up the Presbyters to a comparison with Apostles, so he also raises the Bishop to the similitude and refemblance with God. Episcopus typum Dei Patris omnium gerit; Presbyteri verò sunt conjunctus Apostolor um

babet in Bpiff. ad Magnes: & Smyrnení,

lorum catus. So that although Presbyters grow high yet they doe not overtake the Bishops, or Apostles, who also in the same proportion grow higher then their first station. This then, will doe no hurr.

As for S. Irenam, he indeed does fay that Prefbyters succeed the Apostles, but what Presbyters he means, he tells us, even such Presbyters as were also Bishops, such as S. Peter and S. John was, who call themselves Presbyters, his words are these. Pro-Lib. 4.6. 43. ptered en qui in Ecclesia sunt Presbyteris abandire o. portet his qui successionem habent ab Apostolis, qui cum Episcopatus successione charisma veritatis certum fecundum placitum Patris acceperunt. And a lit- Cap. 44. tle after, Tales Presbyteros nutrit Ecclesia, de quibus & Propheta ait, & dabo Principes tuos in pace, & E. piscopos tuos in Institià. So that he gives testimony for us, not against us. As for S. Hierome, the third man, he in the succession to the honour of the Apo-Rolate joynes Presbyters with Bishops, and that's right enough, for if the Bishop alone does succeed in plenitudinem potestatis Apostolica ordinaria, as I have proved he does, then also it is as true of the Bishop together with his consessus Presbyterorum. Epist. 134 Episcopi & Presbyteri habeant in exemplum Apostoles & Apostolicos viros, querum honorem pessidentes, habere nitantur & meritum, those are his words, and inforce not fo much as may be fafely granted, for reddendo singula singulis, Bishops succeed Apostles, and Presbyters Apostolick men, and such were many that had not at first any power Apostolicall. H 3

licall, and that's all that can be inferred from this place of S. Hierome. I know nothing electo flay me, or to hinder our affent to those authorities of Scripture I have alleadged, and the full voyce of traditive interpretation.

And the institution of Episcopacy as wellasof the Apo-Stolate expreffed to be Divine, by primitive authority, Epist. 27.

HI s fecond argument from Antiquity is the direct testimony of the Fathers for a Divine institution. In this S. Cyprian is most plentifull. Dominus noster ** Episcopi bonorem & Ecclesia fuarationem difonent in Evangelio, dicit Petro &c. Indeper semporum er fuccesionum vices Episcoporum ordinatio & Ecclefia ratio decurrit, ut Ecclefia super Episcopos constituatur & omnis actus Ecclesia per cofdem Prapofitos gubernetar. Cum hoe itag, Divina lege fundatum fit &c: Our Lord did institute in the Gaffell the honour of a Billiop. Hence comes the ordination of Bishops, and the Church is built upon them, and every action of the Church is to be governed by them, and this is founded upon a Di-Epift. 65. ad vinclaw. Meminise autem Diaconi debent quoniam Apostalos, i.e. Episcopos, & prapositos Dominus elegit. Our Lord hath chosen Apostles, that is, Bishops and Church-governours. And a littleafter. Qued fi vos aliquid andere contrà Deum possumus qui Episco. posfacit poffunt & contra nes endere Diaconi, à quibus funt. We must not attempt any thing against God who bath instituted Bishops. The same Father in his Epistle to Magnus disputes against Novatianus his being a Bishop. Novationus in Ecclesia non eft, nec Episcopus computari poteft, qui Evangelica

Rogatian.

Apostolică traditione contemptă, nemini succedens à seipso or dinatus est. If there was both an Evangelicall, and an Apostolick tradition, for the succesfive ordination of Bishops, by other Bishops, (as S. Cyprian affirmes there is, by saying Novatianus contemped it,) then certainly the same Evangelicall power did institute that calling, for the modus of whose election, it took such particular order.

S. Ignatius long before him, speaking concerning his absent friend Sotion the Deacon, & iyo oralula iri gnes. Swandowards red smionismy of red mpso Burspip ndeers Dous in volume Inot xers. He wishes for the good mans company, because by the grace of God, and according to the law of lesus Christ, he was obedient to the Bishop and his Clergy. And a little after, meson in the a upas some มย์คง เญ่ "Eสาดเอสตุ บันที่ย์", มุ เซาต์ แทงเข้า เบาตุ สมาเลย์ yen. ย 3 דעדיול ל באביים שומים דאבים דור, באלם ל מלפשים התפשאם אולבדתו ל un d'avaperer मार्ड नार मार्डिं मार्ट मार्डिंग के किया . के में कार के कहा की-Sporos and we's Jedr igu rio avapogir. It is home e. nough. Te ought to obey your Bishop, and to contradict him in nothing. It is a fearefull thing to contradict him: For whofoever does fo, does not mock a visible man, but the invisible, undeceiveable God. For this contumely relates not to man but to God. So S.Ignatius, which could not be true, were it a humane constitution and no Divine ordinance. But more full are those words of his in his Epistle to the Ephelians, Executioners agaranti imornylism of Existent, 2) Tois to geo Cu regois, if Tois Danbron. 6 28 TETOM GO TRANSCHEPOS wanter Xerro To see x mercaptive auris. He that obeyes the Bishop and Clergy obeyes Christ, who did consti-

Epift, ad Ma-

call, I would be toath to have two menso famous, so Ancient, and so resolute, speake halfe so much against us.

Queft.Vet. & N. Teftam. Ol 10.97.

But it is a generall resolve, and no private opinion. For S. Austin is consident in the case with a Nemo ignorat Episcopos Salvatorem Ecclesia instituisse. Ipse emim prinsquam in calos ascenderet, imponens manum Apostotic, ordinavit eos Episcopos. No man is signorant but he knowes that our blessed Saviour appointed Bishops over Churches, for before his ascension into Heaven, he ordained the Apostles to be Bishops. But long before him,

Eufeb.lib.4.

Hegefippus going to Rome, and by the way calling in at Corinth, and divers other Churches, difcourfed with their feverall Bishops, and found thein Catholick and Holy, and then staid at Rome three fuccessions of Bishops, Anicetus, Soter, and Eleu. therius. Sed in omnibus istis ordinationibus, vel in cateris quas per reliquas urbes videram ita omnia habebantur, ficut lex antiquitus tradidit, & Propheta indicaverunt, Er Dominus Statuir. All things in these ordinations or successions were as our Lord had appointed. All things, therefore both of doetrine and discipline, and therefore the ordinations themselves too. Further yet, and it is worth obferving, there was never any Bishop of Rome from S. Peter to S. Sylvefter, that ever writ decretall Epiftle now extant and transmitted to us, but either professedly or accidentally he said or intimated, that the order of Bishops did come from God.

S. Irenam speaking of Bishops successors to the Lib 4.6.43. Apostles, faith that with their order of Bishoprick. they have received charifma veritaris certum, a true. and certaine or indelible character fecundum placitum Patris, according to the will of God the Father. And this alfo is the doctrine of S. Ambrofe , Ideo quan. In t. Cornth. quam melion Apostolus aliquanda samen eges Prophe. tu, o quia do uno Deo Patre funt omnia, fingulos E -Michos fingulis Beclefin praeffe decrevit. God from about all good things doe come, did decree that every Church hould be governed by a Bishop. And againe, De dignit. Sa-Henorigitar Pracres, & fublimities Epifcopalis, nulbis poterit comparationibus udaquari, Si Regum fulzori compares &c: and a little after, Quid jam de plebeia dixerim multitudine cui non solum praferri à Damino meruit, fedut cam quen jure tucatur patrio, praceptisimperatum of Brangelicis. The honour and sublimity of the Bishop is an incomparable prebeminence and wby God fer over the people, and it is commanded by the precept of the boly Cofpell that he should Quideshem by a Fathers right. And in the close of his discourse , Sie certe à Domino ad B. Perrum dicitur, Petre amas me? repetitum est à Domino tertio, Pafce oves meas. Quas oves, & quem gregem non folum tune B. fufcepit Petrus, fed & cum illo nos. Suscepimus omnes. Our bleffed Lord committed his Sheep to S. Peter to be fed, and in him we (who have Paftorall or Episcopall authority) have received the fame authority and commission. Thus also divers of the Pathers speaking of the ordination of S. Timothy to be Bishop, and of S. Paul's intimation, that Grine

it was by Prophecy affirmeit to be done by order

Homil. 4. Grec.5. lat. in 1. Tim. 1. cap.

A&s 20.

degit. Se-

of the Haly Chaft of the sid wearning; in and pare ight faith S. Chenfaftone, be miss ordained by Prophe. W. that is by the Holy Cheft i sade on itsulfan in ar Sempley shores then Then mert net made Sifhon by humane conflitution wil jum meritta lo occumentus. By Divine revelation, faith Theodores. By the comdeed to S. Paul to the affembly of Elders and Bithops morat Mileton, Spiritus & pofast ves Epifco. you shalf of a hold hash made you Bifferends to be fure S. Timethy was a monghishern, and howas a Biffrey, and to were diverse others there prefent; therefore the order is selfe is a ray streaming from the Divine beauty, face a lingle person was made Bishop by revelation. I might multiply authorities in this particular, which are very frequent and confident for the Distinct institution of Epileopacy, in † Origen. in the Councell of Canthage recorded by S. Caprian in the collection of the "Orientall Canons by grave, and to dade and many more. The fumme is that which wastaught by . S. Sixtus, Apostolorum dispositione ondinante Domino Episcopi primitus funt continues. The Lord did as first ardaine, and the Anafthandid far der is, and fo Bifbaps as first bad

† Hem. 32. in loban.

* Can. 6.

b Octavum

Can. 7. capift. 2.

Their Original confittetion.

Their and all the former who affirme Bishops to be successor the Apostes, Suby consequence to have the same institution, drive all to the same iffue, and are sufficient to make faith, that it was the down are sufficient to make faith, that it was the down are sufficient to make faith, that it was the down are sufficient to make faith, that it was the down are sufficient to make faith, that it was the down are sufficient to make faith, that it was the down are sufficient to make faith, that it was the down are sufficient to make faith, that it was the down are sufficient to make faith, that it was the down are sufficient to make faith, the sufficient to make sufficient to make sufficient to make sufficient to make sufficient to the sufficient to make su

doctrine Primitive, and Catholick that Episcopacy is a divine infiltution, which christ Planted in the first founding of Christendome, which the Holy Ghost Watered in his first descent on Pentecost, and to which we are consident that God will give an increase by a never failing succession, unless where God removes the Candlestick, or which is all one, takes away the starre, the Angell of light from it, that it may be inveloped in darknesse, soft, advonsummationem seculi & aperturan tenebrarum. The conclusion of all, I subjoyne in the words of Venerable Bedebefore quoted, sunt ergo jure Divino Episcopi Libi 3. in Ladresbyteria pralatione distincti. Bishops are distinctive from Presbyters, and Superiour to them by the law of God.

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His fecond Balls of Episcopacy is apostolical tradition.
We have teen what Christ did,
now wee shall see what was
done by his Apostles. And
fince they knew their Masters
mind so well, wee can never
better confide in any argument

Libos,cap.5.

to prove Divine institution of a derivative authority then the practise Apostolicall. Apostoli enim Discipuli veritatis existentes, extra omne mendacium sunt, non enim communicat mendacium veritati, sicut non communicant tenebra luci, sed prasentia alterius excludit alterum, saith S. Irenaus.

9 13.
In purfuance of the Divine infitution, the Apodiles did ordaine Bifnops in fe-

verall
Churches,

First, then, the Apostles did presently after the ascension fixe an Apostle or a Bishop in the chayre of Ierusalem. Forthey knew that Ierusalem was shortly to be destroyed, they themselves foretold of miseryes and desolations to insue, (Petrus & Paulus pradicunt cladem Hierosolymitanam, saith

Lactantius 1. 4. inst.) famines and warres, and not a Rone left upon another was the fate of that Rebellious City by Christs owne prediction, which themselves recorded in Scripture. And to say they understood not what they writ, is to make them Enthugalts, and neither good Doctors nor wife feers. But it is it start that the holy Spirit which was promised to lead them into all truth would instruct. them in to concerning an iffue of publike affaires, as was fo Great defolation, and therefore they began betimes to establish that Church, and to fixe it upon it's perpetuall base. 2ly The Church of Ierufalen was to be the president and platforme for other Churches, [The word of God went forth into all the world, beginning first at Ierusalem], and therefore also it was more necessary a Bishop should be there plac'd betimes, that other Churches might fee their governement from whence they receiv'd their doarine, that they might fee from what starres their continual! fluxe of light must streame. 3ly The Apostles were actually dispers'd by persecution, and this to befure they look'd for, and therefore (fo implying the necessity of a Bishop to governe in their absence or decession any wayes) they ordayn'd S. James the first Bishop of Jerufalem; there he fixt As s. James his chayre, there he liv'd Bishop for 30 yeares, and at Hierusafinish'd his course with glorious Martyrdome. If lem. this be proov'd we are in a fayre way for practife Apostolicall.

First, let us see all that is said of S. Iames in Scripture, that may concerne this affayre. Acts. 15. We

find S. lames in the Synod at Ierafalem, not diffuting, but giving finall determination to that Great Qu: about Circumstion. [and when there had beene much diffuting Peter rofe up and faid &c:] He first drave the question to an issue, and rold them what he beleiv'd concerning it, with a wird our on this at, we trust it will goe as well with us without circumcision as with our Forefathers who us'dit. But S. Iames when he had fumm'd up what had beene faid by S. Peter , gave fentence and finall determination. All yalules, wherefore I judge or give fentence. So he. The Acs of Councell which the Brethren or Presbyters did ufe were deliberative, they diffuted, v.7. S. Peter's act was declarative, but S. James his was decifive; which proves him clearely (if by reafonablenesse of the thing and the successive practile of Christendome in imitation of this first Councell Apostolicall we may take our estimate) that S. Tomes was the Prefident of this Synod, which confidering that he was none of the twelve(as I proved formerly) is unimaginable, were it not for the advantage of the place, it being held in Ierafalem, where he was Hierofolymorum Episcopus (as S. Clement call's him) especially in the presence of S. Peter, who was primus Apostolus, and decked with many perfonall priviledges and prerogatives.

* Adde to this, that although the whole Councell did consent to the sending of the Decretall Epifile, and to send Indas and Silas, yet because they were of the Presbytery, and Colledge of Ierusalem, S. Iames his Clergy, they are said, as by way of ap-

propriation

propriation to come from S. James. Gal. 2. v. 12. Upon which place S. Auftin faith thus, Cum vidiffet quosdam venisse à lacobo, i. e. à ludad, nam Ecelefia Hierofolymitana Iacobus prafuit. To this purpose that of Ignatius is very pertinent calling S. Ste- Epift ad phen the Deacon of S. lames, and in his Epiftle to Trall. Hero, faying that he did Minister to S. lames and the Presbyters of terusalem, which if we expound according to the knowne discipline of the Church in Ignatius time (who was Suppar Apostolorum, onely not a contemporary Bishop) here is plainely the eminency of an Episcopall chayre, and Ierusalem the sear of S. James, and the Clergy his owne, of a Colledge of which he was the prapositus Ordinariws, he was their Ordinary.

The fecond evidence of Scripture is FActs. 21. And when we were some to Ierusalem the Brethree received us gladly, and the day following Paul went in with us unto lames, and all the Elders were prefest.] Why unto Iames? Why not rather into the Presbytery, or Colledge of Elders, if James did noteminere, were northe ly wors, the Prapofitus or

Bishop of them all?

Now that these conjectures are not vayne and impertinent, see it testified by Antiquity, to which in matter of fact, and Church-story, he that will not give faith upon concurrent testimonies, and uncontradicted by Antiquity is a mad man, and may as well disbeleive every thing that he hath nor feene himfelte, and canno way prove that himfelfe was Christned, and to be lure, after 1600 yeares there is cletas.

no possibility to disprove's matter of fact that was never question'd or doubted of before, and therefore can never obrayne the faith of any man to his contradictory, it being impossible to prove it.

lib.z.bift.

Eufebins reports out of S. Clement, Hirer & ofin n' lang for it ladrelle per platarannies de author de ar burt de Kuple meer pungares , sed partrelledy Aline and Linesber 4 Nesses Migroms Tresonavum isto. S. Peter and S. John alshough they were bonewred of our Lord, yet they would not themselves be but made lames firnamed the last Bishop of Terusalem . And the reason is that which is given by Hegesippin in Ensehim for his fuccesfor Simeon Cleopha, for when S. lames was crown'd with Martyrdome, and immediately the City destroyed, Traditur Apostolos qui supererant in commune confilium habuisse quem oportere dignum, Successions Jacobi judicari, It was concluded for Simeon, because he was the Kinsman of our Lord as S. Iames also his Predecessor. The same concerning S. Iames is also repeated by Ensebius.

lib.2.c.22.

lib. 3,c. 11.

lacebum fretrem Demini cui ab Apostolis sedes Hierosolymitana delata fuit, omnem Juam malevelentiam convertunt.

indesergo cum Paulus provocafet ad Cafafem In

lib.7.c. 46. 6 lib. 8.cap.

In the Apostolical constitutions under the name of S. Clement the Apostles are brought in speaking thus. De ordinatis autem à nobis Episcopis in vita nostrà, significamus vobis quod bi sunt; Hierosolymis ordinatus est lacobus Frater Domini. S. lames the Brother of our Lord mas ordanned Bishop of Ierusalem by us [Apostles.]. The same is witnessed by Anacletus.

OR

cletus. Porrò & Hierosolymitarum primuo Episcopus Epist. 2.

B. Iacobus qui Iustus dicebatur, & secundum carnem

Domini nuncupatus est frater, à Petro, Iacobo, & Iobanne Apostolis est ordinatus. And the same thing in
termes is repeated by Anicetus, with a Scimus enim Epist. decret.

Beatissimum Iacobum & c: Iust as Anacletus before. Unice
S. Iames was Bishop of serusalem, and Peter, Iames,
and John were his Ordayners.

But let us see the testimony of one of S. James his Successors in the same Chayre, who certainly was the best witnesse of his owne Church Records. S. Cyrill of Jerusalem is the man. Nam de his non mihit sales of the folium, sed etiam Apostolis, & Iacobo huivs Eccules in Catecha. CLESIN OLIM EPISCOPO cura fuit, speaking of the question of circumcission, and things sacrificed to Idols, and againe, he calls S. James, primum hujus pa. catech. 16. rochia Episcopum, the sist Bishop of this Diocesse.

S. Austin also attests this story. Cathedratibi quid lib: 2.cont lite fecit Ecclesia Romana, in qua Petrus sedit, & in qua Petrilic. 51.65 hodie Anastasius sedet? Vel Ecclesia Hierosolymitana Cresconte. 37:

IN QVA IACOBUS SEDIT, & in qua hodie Iohannes sedet? I must not omitt the testimony of S. Ierome, lib: de Script. for it will be of great use in the sequel, 1acobus Eccles. in (saith he) post passionem Domini statimab Apostolis sacobo. Hierosolymorum Episcopus ordinatus, and the same also he repeates out of Hegesppus. * There are ma- a homili 38. in 1. Co. 15. ny more testimonyes to this purpose, as of S. 2 Chry. & 3. hom: softome, b Epiphanius, S. 9 Ambrose, the Councell in 15. Act. of a Constantinople in Trullo. But Gregorius Turo- c in 1. Ganessis rises a little higher, Iacobus Frater Domini lat.

wocitatus, ab ipso Domino nostro Iesu Christo Episco- d cap-33.

K

bomil. 3.in.

beref.78.

pus dicitur ordinatus. S. James the Brother of our Lord is faid to have beene ordain'd Biftop by our Lord lefus Christ himselfe. If by [Ordinatus] he meanes [defignatus] he agrees with S. Chry fostome : But either of them both will ferve the turne for the prefent. Bureither in one fense or the other it is true. and atteffed alfo by Epiphanius, & primus his accepit Cathedram Episcopatus, cui concredidit Dominus thronum fuum in terra primo. S. lames had first the Episcopall charge for our Lord first intrusted his earth-In throne to him. And thus we are incircled with a cloud of witnesses, to all which it we adde what I before observed, that S. James is in Scripture called an Apostle, and yet he was none of the twelve, and that in the sense of Scripture and the Catholike Church, a Bishop and an Apostle is all one, it followes from the premifes , (and of them already there is faith enough made) that S. Iames was by Christs owne designation, and ordination Apostolicall made Bishop of the Church of Ierusalem, that is, had power Apostolicall concredited to him which Presbyters had not, and this Apostolate was limited and fixed, as his Successors since have beene.

S.Simeon to be his facceffor,

lib.3.hift.

But that this also was not a temporary businesse, and to expire with the persons of S. James and the first Apostles, but a regiment of ordinary and successive duty in the Church, it appeares by the ordination of S. Simeon the sonne of Cleophas to be his Successor. It is witnessed by Eusebian, Post martyrium lacobi.... traditur Apostolos & c. habitise in commune Concilium quem oporteret dignum successione sacobi

Iacobi judicari; omnes f. uno consilio, at f. uno consensu Simeonem Cleopha filium decrevisse ut Episcopatus sedem susciperet. The same also he transcribes out of Hegesippus, Postesquam Iacobus Martyr effettus est lib 4.cap.22.electione divina Simeon Cleopha filius Episcopus ordinatur, electus ab omnibus pro eo quod esset consobrinus Domini. S. Simeon was ordayn'd Bishop by a Divine election; And Epiphanius in the Cata-beres.66. logue of the Bishops of Ierusalem, reckons first Iames, and next Simeon, qui sub Trajano crucificus est.

THe next Bishop we find ordayn'd by the Apofiles was Timothy at Ephefus. That he was or. S. Timothy dayn'd by an Apostle appeares in Scripture. For S. at Ephesus, Paul impos'd hands on him, that's certayne, Excita Gratiam qua in te est per impositionem manuum mearum, by the laying on of My HANDS. That he was 2. Tim, 1.6. there a Bishop is also apparent, from the power and offices concredited to him. 1. He was to be * refi * 1, Tim. 1.3 dent at Ephelus. And although for the publike neceffityes of the Church, and for affiftance to S. Paul he might be called fometimes from his Charge, yet there he liv'd and dyed as the Church flory writes, there was his ordinary refidence, and his avocations were but temporary and occasionall, and when it was, his Cure was supplyed by Tychicus, whom S. Paul sent to Ephesus as his Vicar, as I shall shew hereafter.

2. S. Paul in his epifles to him, gave directions to him for Episcopall deportment as is plaine. A Bi-shop must be blamelesse, the husband of one wife, &c. 1. Tim. 3.

3. S. Paul concredits jurisdiction to S. Timothy. O. ver the people; megyens more if source. megyenser is

of as great extent in S. Timothies commission as A.A. oney. Commanding as teaching. Over Presbyters. but yet fo as to make difference between them and the Neotericks in Christianity, the one as Fathers, the other as Brethren. infantes is denied to be used to. wards either of them. soir Anges, Ballunas faith Suidas. a dishonourable upbraiding or objurgation. Nay it is more in which is castigo, plagam infero, faith Budaws: fo that, that kind of Rebuking the Bishop is forbidden to use, eithertoward Priest or Deacon. Clergy or Lairy, Old or Young. [for a Bishop must be no friker.] but megrain, that's given him in commission both to old and young, Presbyters and Catechumens, that is, Require them; postula, provoca. megnention ois ounuaxia. Synefius. To be provoked to a Duel, to be challenged. and Sarano upas ois ocodzw. Chryfostome. Ad precandum vos provoco. Squarois pe is Sdapva. Eurip. Thou makest me , or compellest meto shed teares. Suaviter omnia. That's the way S. Paul takes. Meekely; but yet fo as to doe his office, to keep all in their feverall duties, and that is by a medpens more, command thefe things, for so he summes up the Bishops duty towards Presbyters, Neophytes, and Widdowes. Give all thefe things in charge. Command all to doe their duty. Command, but not objurgate. Et quid

negotii eset Episcopo nt Presbyterum non objurgaret sifuper Presbyterum non haberet potestatem. So Epi-

phanins urges this argument to advantage. For ir.

deed,

2.Tim, 5, 1,

3.Tim. 5.7.

beref.75.

deed it had been to little purpole for S. Paul to have given order to Timothy, how he should exercise his jurisdiction over Presbyters and people, if he had had no jurisdiction and coercitive authority at all. Nay, and howfoever S. Paul forbids to Timothy to use inimantes, which is imitiunos, yet S. Paul in his second Epistle bids him use it, intimating, upon great occasion. exertor, imiunor, Sarakerer. To 2 Tim. 4.2. be fure medanine, if it be but an urging, or an exhortation, is not all, for S. Paul gives him coercitive jurifdiction, as well as directive. Over Widdowes. rewricas & xneas Pairs. Reject the younger Widdowes. viz la collegio viduarum, ab eleemofynis Ecclefia. Over Presbyters. for he commands him to have fufficient probate in the accusation of Presbyters, of which if he was not to take cognifance, it was to no purpose to number witnesses. Kara mose Burson NaTHIPelar us mage Sixu. Receive not a publick accufation [in foro externo] against a Priest, Non vocabis in jus nis intestimonio duorum, &c. to wit, in causes criminall. That is sufficient intimation of the Bishops power TO TAKE COGNISANCE in causes criminall: then for his punishing in such causes, it followes in the next words, The apagraportes evamor mairor energe. I Tim. 5, 20. Reprehend them publikely, that is, difgrace them. For exercide is empreidesos, indecorus. ... Appeior ibusegs, exexxess, evodeds. Homer Iliad. y. So that evomor Tairo the yet in S. Paul, is to call them to publick account; that's one part of the jurisdiction. Exergor TETE Auxor, is to examine. Plato Epift. Alboras Asy 201 7 Bls, to give an account of one's life. idem in Apolog. And then.

then allo it implies punishment upon conviction,

But the words in S. Paul will cleare this businesse. But the words in S. Paul will cleare this businesse. Let them that sinne be publishly sham'd, Iraz not obtain the rest may feare; A punishment most certainly, something that is is given the observe, Malum in genere pama. What else should they feare? to sinne? Most true. But why upon this reprehen-

fion, if not for feare of being punished?

Adde to all this, that here is in this chapter the plaine giving of a jurifdiction, an erection of a judicatory, and is all the way, direction for his proceeding in causes criminall, appears most evidently, v. 21. I sharge thee before God and the Lord Issue Christ and the elect Angells, that thou observe these things, not membrane, without prejudging the cause of any ma before it comes in open contestation under publick test of witnesses, passe must all opinusms, doing nothing for favour or partiality. Nothing in the world is plainer for the erection of a Consistery then these mandates of S. Paul.

Lastly, to make up his Episcopall function compleat S. Paulgives him also direction concerning giving of orders. [Lay hands suddenly on no man.] sub testatione ergo ea qua ad ordinationem Ecclesia mandat custodiri.... Ne facile aliquis accipiat Ecclesiasticam dignitatem peccas enim si non probat & sic ordinet. Meltor enim cateris debet probari qui ordinandus off. Hac Episcopus custodiens, cassum se exhibebit religioni, cujus rei in suturo pramium consequetur.

Verf. 22.

So S. Ambrose upon the place, who is so farre from exempting Presbyters from being submitted to the Bishops consistory, that he does appropriate all his former cautions concerning the judicature, and coercitive jurisdiction to causes of the Clergy.

Adde to this evidence of Scripture the testimony of Catholike and unquestion'd Antiquity affirming S. Timothy to have beene ordain'd Bishop of Ephe-(us by S. Paul. Enfebius speaking of the successions to S. Paul, fed & Lucas (faith he) in actibus Aposto-Lib.3.c.4. lorum plurimos ejus socios memorat, sicut Timothei & Titi, quorum alter in Ephesi Episcopus ... ab co ordiwatus praficitur. S. Ambrofe affirmes that S. Paul ha- Prafat. in 1. ving ordained him Bishop writes his first Epistle to Tim. him to instruct him in his Episcopall office. Hunc igitur jam creatum Episcopum instruit per-Epistolam quomodo deberet Ecclesiam ordinare. And that this Epistle was written to instruct S. Timothy for his owne person, and all Bishops in him for their deportment in the office of a Bishop is the united, concurrent testimony of S. a Vincentius, b Tertullian, beres. S. c Chry Coftome, S. d Ambrofe, c Occumenins, f E. b contr. Marpiphanius, & Primasius, and S. h Gregory. As for chom. oin Epiphanius in the place now quoted he uses it as an I. Timoth. argument against the madnesse and stupidity of Ae-d in 6.cap. in rius contending a Bishop and a Presbyter to be all e iz 1. Tim. one; docet Divinus Apostoli sermo quis sit Episcopus 4.c. & 5.c. & quis Presbyter quum dicit ad Timotheum qui erat finref.75. Episcopus, Presbyterum ne objurges, &c. I shall cap.4. transcribe no more testimonies for this particular h in Pastor. but that of the generall Councell of Chalcedon in Part, 2.6.11. the

the case of Bassianus and Stephanus; Leontius the

Bishop of Magnesia spake it in full Councell, and To agie Tipodie pieger put anon bara entonomo efferto. maires & solow exertionis now. From S. Timothy untill now there have beene 27 Bishops ordayned in Ephesus. Who defires a multitude of testimonies (though enough already have deposed in the cause, beside the evidence of Scripture) may to these adde that faying of S. Chry Coftome, that to Timothy was committed soros sabanner rom 'Arias; of Theodoret, calling him Episcopum Asianorum; the subscription to the first Epistle to Timethy, (which it it were not writ by S. Paul, yet at least, will prove a primitive record, and very Ancient,) the fragment of the Martyrdome of S. Timothy in Photim, i S. Ierome, & The-Biblioth: Phoophylact, 1 Ifidore, and m Nicephorus.

And now all is well if after all this Timothy doe

In Titum. Co 1. Philip. In 1. Tim. 3.

ty.n. 254. i De fript. Eccles. I. Timoth. 1 De vità & co 88. m Lib. 2.c.34.

2. Tim.4.5.

k in prefarin not prove an Evangelift, for this one objection will be sufficient to catch atto support a drowning cause, morte 88, 87, and though neither pertinent nor true, yet shall be laid in the ballance against all the evidence of Scripture and Catholick antiquity, But [doe the work of an Evangelist] (faith S. Paul) therefore it is cleare

S. Timothy was no Bishop. No, was not? That's hard. But let us try however.

1. The Auxorian or mangoplemon, those are the next words, fulfill thy Deaconship. And therefore he was no Bishop! As well this as the other, for if Deacon. ship doe not exclude Episcopacy, why shall his being an Evangelist exclude it? Or why may not his being a Deacon exclude his being an Evangelift, as

well

well as his being an Evangelist, exclude his being a Bishop? Whether is higher, a Bishoprick, or the office of an Evangelist. If a Bishops office be higher, and therefore cannot confist with an Evangelist, then a Bishop cannot be a Priest, and a Priest cannot be a Deacon, and an Evangelist can be neither, for that also is thought to be higher then them both. But if the office of an Evangelist be higher, then as long as they are not disparate, much lesse destructive of each other, they may have leave to consist insubordination. For as for the pretence that an Evangelist is an office of a moveable imployment, and a Bishoprick of sixt residence, that will be considered by and by.

2. All the former discourse is upon supposition, that the word Ameria, implyes the office of a Dea. con, and so it may as well as S. Pauls other phrase implyes S. Timothy to be an Evangelist. For if we marke it well it is if por notion Buayyanse, doe the worke, not the office of an Evangelist. And what's that. We may see it in the verses immediatly going before, Kippeor the doing language of a calque, a calque, in the constitution of this be the work of an Evangelist which S. Paul would have Timothy performe, viz. to preach, to be instantin season, and out of season, to reprove, to rebuke, to exhort, there is no harme done, a Bishop may, nay he must doe all this.

3. Confider we what an Evangelist is, and thence take our estimate for the present. 1. He that writes the story of the Gospell is an Evangelist, so the

the Greek Scholiast calls him. And in this sense indeed S. Timet by was not an Evangelift, but yet if he had he might have been a Bishop, because s. Mark was an Evangelift to be fure, and perhaps as fure that he was a Bishop, sure enough, for they are both delivered to us by the Catholick testimony of the Primitive Church, as we shall see hereafter, so farre as concernes our Question. But then again. an Apostle might be an Evangelist, S. Matthew was, and S. John was, and the Apostolical dignity is as much inconfiftent with the office of an Evangelift. as Episcopall preheminence, for I have proved thele two names Apostle, and Bishop to fignify all one thing. 2. S. Ambrofe gives another exposition of [Evangelifts.] Brangelafte Diaconi funt ficut fuit Philippus. S. Philip was one of the leaven, commonly called Descens, and he was also a Presbyter. and yet an Evengelist, and yet a Presbyter in it's proportion is an office of as necessary residence as a Bilhop, or elfe why are Presbyters cry'd out against fo bitterly in all cases, for non-residence, and yet nothing hinders, but that S. Timothy, as well as S. Philip, might have been a Presbyter and an E. vangelift together, and then why not a Bishop too, for why should a Deaconship, or a Presbyterate confift with the office of an Evangelift, more then a Bishoprick? 3. Another acceptation of [Evangelift] is alfo in Eufebine. Sed & alii plurimi per idem tempus Apostolorum Discipuli superstites erant Nonnulli ex his ardentieres Divina Philosophia animas fune verbo Dei confecrabant ut fi quibus

forte

In 4, Epbef.

Lib. 3. hift. cap. 37.

forte provincies nomen fidei effet incognitum pradicarent, primag, apud cos Evangelit fundamenta collocantes ... Evangelistarum fungebantur officio. They that planted the Gospell first in any Country. they were Evangelists. S. Timothy might be such a one, and yet be a Bishop afterwards. And so were fome of this fort of Evangelifts. For fo Eufebius. Primag, apudeos fundamenta Evangelii collocantes. atg, ELECTIS QUIBUS QUE Ex IPSIs officiumre. genda Ecclefia quam fundaverant committentes, ipfi rursum ad alias gentes properabant. So that they first converted the Nation, and then govern'd the Church, first they were Evangelists and afterwards Bishops; and so was Austin the Monke that converted England in the time of S. Gregory and Ethel. bert, he was first our Evangelist, and afterwards Bishop of Dover. Nay why may they not in this fence be both Evangelists and Bishops at the fame time, infomuch as many Bishops have first planted

had their name.

4. The office of an Evangelist was but temporary, and take it in either of the two senses of Eusebins or Occumenius, which are the only true and genuine, genuine, was to expire when Christianity was plan-

ted every where, and the office of Episcopacy, if it was at all was to be succeeded in , and therefore in no respect could these be inconsistent, at least, not alwaies . And how S. Paul fould intend that Timet by should keep those rules he gave him. I to 1. Tim, 6, 14, the comming of our Lord lefue Chrift, 7 if the office for the execution of which he gave him the rules. was to expire long before, is not to eafily imagined. For if S. Paul did direct him in a temporary and expiring office, then in no fenfe, neither in perfon, nor in succession could those rules of S. Paul be kept till Christs coming, to wit, to judgement. But if he infructed him in the perpetual office of Epifoobacy, then it is easy to understand that S. Paul gave that caution to Timothy, to intimate that those his directions were not perfonall, but for his successors in that charge, to which he had ordained him, wi?. in the facred order and office of Episcopacy.

of the Fathers, that will by no means admit S. Timethy to have been an Evangelist. So S. Chryfosome,
so Theophylast, so the Greek Scholiast, now though
we have no need to make any use of it, yet if it be
true, it makes all this discourse needlesse, we were
safe enough without it, if it be false, then it selse we
see is needlesse, for the allegation of S. Timothy's
being an Evangelist, is absolutely impertinent,
though it had been true.

the it as either stripers of the of East-

In Ephel.4.

PHEHI

heel soir via plan

But now I proceed.

Tiens was also made a Bishop by the Apostles. \$ 15.

S. Paul also was his ordainer. 1. Reliqui te S. Titus at Greta. There S. Paul fixt his seat for him, at Crete. Crete,

2. His worke was Ta Acimorn imdop Saras, to fet in order things that are wanting, viz. to constitute rites and formes of publike Liturgy, to erect a Confiftory for cognifance of causes criminall to dedicate houses for prayer by publick destination for divine Service, and in a word, by his authority to establish fuch Discipline and Ritualls, as himselfe did judge to be most for edification and ornament of the Church of God. For he that was appointed by S. Paul, to rectify, and fet things in order, was most certainly by him supposed to be the Judge of all the obliquities which he was to rectify. 2. The next workeis Episcopall too, and it is the ordaining Presbyters in every Citty. Not Presbyters collectively in every Citty, but distributively, wild about, Citty by Citty, that is Elders in feverall Citties, one in one Citty, Many in many. For by these Elders are certainly meant Bishops. Of the identity of Names I shall afterwards give an account, but here it is . plaine S. Paul expounds himselfe to meane Bishops.

I. In termes and expresse words. [To ordaine Elders in every Citty; If any be the busband of one wife, &c. For a Bishop must be blamelesse.] That is, the elders that you are to ordaine in severall Citties must be blamelesse, for else they must not be Bishops. 2. The word **peosluttipus* cannot hinder this

Titus. I.

exposition, for S. Peter calls himselfe oumgeso Bireer. and S. John, Presbyter electa Domina, and Presbyter dilettifimo Gajo. Such Presbyters as these were Apostolicall, and that's as much as Episcopall to be fure. 2. S. Paul addes farther [a Bishop must be blamelese As THE STEWARD OF GOD. Who then is that faithfull and mife Steward, whom his Lord [hall make ruler?] S. Pauls Bishop is Gods steward, and Gods steward is the ruler of his hous hold, faies our bleffed Saviour himselfe, and therefore not a meere Presbyter, amongst whom indeed there is a parity, but no superintendency of Gods making. 4. S. Paul does in the fequell still qualify bis Elders or Bishops with more proprieties of rulers. A Bishop must be no friker, not given to wine, They are exactly the requifires which our bleffed Saviour exacts in his Stewards or Rulers accounts. [If the Steward of the bouse will drinke and be DRUNKE, and BEATE bis fellow fervants, then the Lard of that fervant shall come and divide him his portion with unbelievers. The fleward of the houshold, this Ruler, must not be wapones, nor maniles, no more must a Bishop, he must not be given to wine, no striker: Neg, enim pagilem describit sermo Apo-Stolicus, Sed Pontificem instituit quid facere non debeof faich S. Hieromes Rill then , thefe are the Rulers of the Church, which S. Titue was to ordaine, and therefore it is required should Rule well his own house, for how else shall hee take charge of the Churchof God, implying that this his charge is to Rule the house of God. 5. The reason why S. Paul

Advers: lovi-

S. Paul appointed him to ordaine these Bishops in Citties is in order to coercitive jurisdiction, because [many unruly and vaine talkers were crept in, wers. 10.] and they were to be silenced is an important mouths must be stopped. Therefore they must be such Elders as had superiority of jurisdiction over these impertinent Preachers, which to a single Presbyter, either by Divine or Apostolicall institution no man will grant, and to a colledge of Presbyters S. Paul does not intendit, for himselfe had given it singly to S. Titm. For I consider,

Titus alone had coercitive jurisdiction before he ordayn'd thefe Elders, be they Bishops, be they Presbyters. The Presbyters which were at Crete before his comming had not Episcopall power, or coercitive jurisdiction, for why then was Titus fent ! As for the Presbyters which Titus ordayn'd. before his ordayning them, to be furethey had no power at all, they were not Presbyters. If they had a coercitive jurisdiction afterwards to wit, by their ordination, then Titus had it before in his owne person, (for they that were there before his comming had not, as I shewed) and therefore he must also have it still, for he could not loose it by ordaining others, or if he had it not before, how could he give it unto them whom he ordain'd? For plus jurus in alium transferre nemo potest, quam ipse habet.

Howfoeverit be then, to be fure, Titus had it in his owne person and then it followes Undeniably, that either this coercitive jurisdiction was not necessary for the Church (which would be either to

suppose:

suppose men impeccable, or the Church to be expo. fed to all the inconveniences of Schifme and tumutuary tactions without possibility of releife) or if it was necessary, then because it was in Titus not as a perionall prerogative, but a power to be succeded to he might ordaine others, he had authority to docit, with the same power he had himselfe, and therefore fince he alone had this coercion in his owne person, so should his Successors, and then because a fingle Presbyter, could not have it over his brethren by the confession of all sides, nor the Colledge of Presbyters which were there before his comming had it not, for why then was Titus fent with a new commission, nor those which he was to ordaine if they were but meere Presbyters could not have it, no more then the Presbytes that were there before his comming, it followes that those Elders which S. Paul fent Titus to ordaine being fuch as were to be constituted in opposition and power over the falle Doctors and prating Preachers, and with authority to filence them, (as is evident in the first chapter of that Epistle) thele Elders (I fay) are verily, and indeed fuch as himfelfe call's Bishops in the proper sense, and acceptation of the

6. The Cretan Presbyters who were there before S. Titus comming, had not power to ordaine others, that is, had not that power which Titus had. For Titus was fent thither for that purpose, therefore to supply the want of that power. And now, because to ordaine others was necessary for the confervation fervation and succession of the Church, that is, because new generations are necessary for the continuing the world, and meere Presbyters could not doe it, and yetthis must be done, not onely by Titus himselfe, but after him, it followes undeniably that S. Paul sent Titus to ordaine men with the same power that himselfe had, that is with more then his sirst Cretan Presbyters, that is Bishops, and he meanes them in the proper sense.

That by Elders in severall Cityes he meanes Bishops is also plaine from the place where they were to be ordaind, with white, not with notified, or with makeria. Impopulous Cityes, not in village Townes, For no Bishops were ever suffered to be in village Townes, as is to be seene in the Councell of a Sar-a cap. 6. dis, of b Chalvedon, and S. Leo, the Cityes there b can. 17. fore doe at least highly intimate that the persons to Epist. 87.44 be ordain'd were not meere Presbyters.

Theissue of this discourse is, that since Titus was sent to Crete to ordaine Bishops, himselse was a Bishopto be sure, at least. If he had ordain d only Presbyters, it would have proved that. But this inferres him to be a Metropolitan, for a smuch as he was Bishop of Crete, and yet had many suffragans in subordination to him, of his owne constitution, and yet of proper diocesses. However, if this discourse concludes nothing peculiar, it frees the place from popular prejudice and mistakes, upon the consuston of Episcopus, and Presbyter; and at least inferres his being a Bishop, if not a great deale more.

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Yea; but did not S. Titus ordaine no meere Prefbyters? yes most certainely. But, so he did Deacons too, and yet neither one nor the other are otherwise mentioned in this Epistle but by consequence and comprehension within the superior order. For he that ordaines a Bishop, first makes him a Deacon, sand then he obtaines was sasput a good degree) and then a Presbyter, and then a Bishop. So that these inferior orders are presupposed in the authorizing the Supreame, and by giving direction for the qualisications of Bishops, he sufficiently instructs the inferiour orders in their deportment, insomuch as they are probations for advancement to the higher.

2. Adde to this, that he that ordaines Bishops in Cityes sets there refer permutal, ordinem generation mem Patrum, as Episbanius calls Episcopacy, and therefore most certainely with intention, not that it should be all succe Manus Mortua, but, to produce others, and therefore Presbyters and Deacons.

3. S. Paul made no expresse provision for villages, and yet most certainely did not intend to leave them destitute, and therefore he tooke order that such ordinations should be made in Cityes which should be provisionary for Villages, and that is, of such men as had power to ordaine and power to send Presbyters to what part of their charge they pleased. For since Presbyters could not ordaine other Presbyters, as appeares by S. Paul's sending Time to doe is there, where, most certainely, many Presbyters before were actually resident, if Presbyters had gone to Villages they must

must have left the Cityes destitute, or if they staid in Cityes the Villages would have perished, and at last, when these men had dyed both one and the other, had beene made a prey to the wolfe, for there could be no sheapheard after the decay of the first

generation.

But let us fee further into S. Titm his commissi. on and letters of orders, and institution. [A man Tit, 3.10. that is an heretick after the first and second admonistion reject. 7 Cognifance of hereticall pravity, and animadversion against the heretick himselfe is most plainely concredited to S. Titus. For first he is to admonish him, then to reject him upon his pertinacy, from the Catholike communion. Cogere autem illes videtur, qui sape corripit, faith S. Ambrose, upon the establishing a coactive, or coërcitive jurisdiction overthe Clergy and whole Diocesse.

But I need not specifie any more particulars, for S. Paul committed to S. Titus warus omrayles, all au- 2. Titus. 15. thority and power. The consequence is that which S. Ambrose prefixes to the Comentary on this Epifile. Titum Apostolus consecravit Episcopum, & ideò commonet eum ut fit follicitus in Ecclefiaftica ordina. tione,ideft, ad quosdam qui fimulatione quadam dignos fe oftentabant ut sublimem ordinem tenerent, fimula, & hareticos ex circumcifione corripiendos.

And now after so faire preparatory of Scripture we may heare the testimonies of Antiquity witnesfing that Titus was by S. Paul made Bishop of Crete. Sed & Lucas (faith Eusebius) in actibus Apostolorum.... Timothei meminit & Titi quorum alter in E- lib. 3.c. 4.

M 2

phelo

ubi fupra.

phele Episcopus: alter ordinandis apud Cretam Ecclehis ab co ordinatus praficitur. That is it which S. Ambrole expresses something more plainly, Titum Apostolus confecravit Bpiscopum . The Apostle confe. crated Titus Bifbop; and Theodoret, calling Titus, Cretenfium Episcopum. The Bishop of the Cretians. And for this reason faith Sechry foft S. Paul did not write to Sylvanus, or Silas, or Clemens, but to Timothy and Titus in Times idn Examplas in equexos pecasis, because to

in 1. Tim. 3.

a de Script : Ecclin Tito. b in Smopfi. c de vità 69 e apud Oecu-I.Timoth. 3. f in paftor. part. 2.c. 11.

g prefat: in I. Tim. or in 2, Tim. 1. h in I. Tim. 1.0° in 2. Tim.1.6. i in t. Tit, 1 In Synop fi Sacr. Script. & Euftoch. n Comment. ad Titum.

o ibide

these he had already committed the goverment of Churches. But a fuller testimony of S. Titus being a Bishop who please may see in S. 4 Hierome in De rothens, in & Ifidore, in & Vincentins, in & Theodoret in S. Gregory, in & Primatius, h Sedulius, i Theophilact morte. ssant. and & Nicephorus. To which if we adde the Subscrip. d lib. 38.6.10. tion of the Epiftle afferted from all impertinent obmen in prefat. jections by the clearer testimony of S. 1 Athanasius. in Tit. & in Sm Jerome, the Syriack translation , a Occumenius and of Theophylatt, no confident deniall can ever break through, or scape conviction.

And now I know not what objection can fairely be made here: for I hope S. Titus was no Evangelift he is not called fo in Scripture, and all Antiquity calls him a Bishop, and the nature of his offices, the eminence of his dignity, the superiority of jurisdik lib. 2. 6.34. Ction, the cognifance of caules criminall, and the whole exigence of the Epistle proclaime him Bim ad Paulam shop. But suppose a while Tious had been an Evangelift, I would faine know who fucceeded him? Or did all his office expire with his person? If so, then who shall reject Hereticks when Titus is dead? Who

Chall-

shall filence factious Preachers? If not, then still who fucceeded him? The Prefbyters! How can that be: For it they had more power after his death then before, and govern'd the Churches which before they did not, then to be fure their government in common, is not an Apostolicall Ordinance, much leffe is it a Divine right, for it is postnate to the both. But if they had no more power after Titus then they had under him, how then could they succeed him? There was indeed a dereliction of the authoricy but no fuccession. The succession therefore both in the Metropolis of Crete, and also in the other Cities was made by fingular persons, not by a Colkedge, for fo we find in the Ausbyal recorded by Eufebius that in Gnoffus of Crete, Pinytus was a most eminent Bishop, and that Philip was the Metropolitan at Gortyna. Sed & Pinytus nobilisimus apud Cretam in Episcopus fuit, laith Eusebius. But ofthis, lib. 4,6,21 enough.

Y next instance shall be of one that was an E. S. Marke.

Nangelist indeed, one that writ the Gospell, at Alexanand he was a Bishop of Alexandria. In Scripture we dria, find nothing of him but that he was an Evangelist, and a Deacon, for he was Deacon to S. Paul & Barnabas, when they went to the Gentiles, by ordinanation and speciall designement made at Antioch;

supraegrafists, Industry & instantists Mapros inger 3 in Acts. 12.69

Arrive varpitum. They had Iohn to be their Minister;

viz: Iohn whose signame was Marke. * But we are not to expect all the ordinations made by the

M 3

Apostles

by S. Luke, which end but many other offe Churches, their purneyes, their perse-

reyrdomes are recorhe primitive Church. Marke was within the for his successor Anianus lexandria in the eight yeare hive or fix yeares before the death of S. Paul. Tritur Neronie PRIMO Imperijanno post Marcum Evangelistam Ecclefia apud Alexandriam Anianus Sacerdotium (ufcepit, Sothe Latin of Ruffinus reads it, in free of offavo. Sacerdotium, Atrupian, that is the Billion ack, for elle there were many Aurer, and Priefts in Alexandria befides him. and how then he should be S. Markes successor more then the other Prelbyters, is not fo foone to be contrived. But to the Colletta of the Chapter runs. Quod post Marcum primus Episcopus Alexandrina Ecclesia ordinatus sit Anianus, Anianus was consecrated the first Bishop of Alexandria after S. Marke. * And Philo the lew telling the story of the Christians in Alexandria, called by the inhabitants, Cultores, and Cultrices, The worshippers, Addit autem adhuc his (saith Eusebius) quomodo sacerdotes vel Ministri exhibeant officia sua, vel que sit suprà omnia Episcopalis apicis sedes, intimating that beside the offices of Priests and Ministers, there was an Episcopall dignity which was apex super omnia, a height above all imployments, established at Alexandria:

lib.2.hift.

computed

Alex-

andria; and how fooned for Philoliv'd in our ble was Embassador to the viv'd S. Marke a little

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But S. lerome will the co Evangelist à ad Heracian Copos, Presbyteri Egypti semple copos, Presbyteri Egypti semple copos de la collocatum Episcopo de constant.

Andagaine, Marcus interpres apostolic ett. & A-de Script.

lexandrina Ecclesia primus Episcopus. The same is Eccles or in witnessed by 2 S. Gregory, b Nicephorus, and divers proem in Matth.

others.

others.

Now although the ordination of S. Marke is not 371.

specified in the Acts, as incumerable multitudes of b lib. 14.
things more, and scarce any thing at all of any of the

twelve but S. Peter, nothing of S. Iames the sonne of Thaddam, nor of Alphem, but the Martyrdome of one of them, nothing of S. Bartholomen, of S. Thomas, of Simon zelotes, of S. Iude the Apostle, scarce any of their names recorded, yet no wise man can distrust the faith of such records, which all Christendome hitherto, so farre as we know, hath acknowledged as authentick, and these ordinations cannot possibly goe lesse then Apostolicall, being done in the Apostles times, to whom the care of all the Churches was concredited, they seeing and beholding severall successions in severall Churches before their death, as here at Alexandria, first Saint Marke, then Anianus, made Bishop sive or sixe years before the death of S. Peter and S. Paul. But

yet who it was that ordain'd S. Marke Bishop of

In decret, de lib autbent. & apocryph.

Alexandria (for Bishop he was most certainly) is not obscurely intimated by the most excellent man S. Gelafim in the Romane Councell, Marens à Petro Apostolo in Agyptum directus verbum veritatis pradicavit, & gloriose consummavit Martyrium, S. Peter fent him into Egypt to found a Church, and therefore would furnish him with all things requifite for fo great imployment, and that could be no leffe, then the ordinary power Apostolicall.

9 17. S. Linus. and s. Clement at Rome.

DUrin the Church of Rome, the ordination of Bishops by the Apostles, and their successions during the times of the Apostles, is very man fest by a concurrent testimony of old writers. Fundantes igitur, & instruentes beati Apostoli Ecclesiam Line Episcopatum administrande Ecclesie tradiderunt. Hujub Limi Paulus in his que funt ad Timotheum Epiftolis meminit, Succedit autem et Anacletus. post eum tertio loco ab Apostolio Episcopatum fortitur Clemens, qui & vidit ipfos Apostolos, & contulit cum es cum adhucinfonantem prudicusionem Apoftolorum, & traditionem ante oculos haberet, So S. Irenaus. * Memoratur autem ex comitibus Pauli Crefcens quidam ad Gallias effe prafectus. Linus vero & Clemens in urbe Roma Ecclefia prafuiffe. Many more restimobles there are of these mens being ordained Bishops of Rome by the Apostles, as of a deprescript. a Tertullian, b Optatus, & S. Austin, and & S. Hierome. But I will not cloy my Reader with variety of one diffi. and bee tedious in a thing fo evident and the true that ordain'd be caused blowners

lib. 3 cap. 2. * Eufeb,lib. 3.cap.4.

b lib, 2. contr. Parmen. c Epift.165. d de Script. Ecclef.

C Iohn ordain'd S. Polycarpe Bishop at Smyrna D. sicut Smyrnaorum Etclesia habens Polycarpum S. Polyab Iohanne conlocatum refert; ficut Romanorum Cle. carpe at mentem à Petro ordinatum edit, proinde utig, & ca- Smyrna, & sera exhibent quos ab Apostolis in Episcopatum con diverse ofieutos Apostolicis seminis traduces habeant. So Ter-thers. Deprascript. tullian. The Church of Smyrna faith that Poly. carpe was placed there by S. Iohn, as the Church of Rome faith that Clement was ordain'd there by S. Peter, and other Churches have those whom the De Script. Apostles made to be their Bishops. Polycarpus au- Ecclesibis.c. tem non folum ab Apostolis edoctus fed esiam ab 35. Apostolis in Asid, in ca que est. Smyrnis Ecclesia con- a Euseb. 1.4. Hitutus Episcopus ... O testimonium his perhibent c. 4. qua funt in Afia Ecclesia omnes, & qui usq, adhuc b Origen,lib. successerunt Polycarpo &c. The fame also is witnes cs. Ambrosin fed by S. Ierome, and * Eufebius: Quoniam autem 4 coloff. valde longum est intalt volumine omnium Ecclesia- d Jenatius Erum successiones enumerare, to use S. Irenaus his ex. & Euseb. lib. pression; It were an infinite labour to reckon up all 3. 6.35. those whom the Apostles made Bishops with their I. Apocal, own hands, as a S. Diony fins the Areopagite at A. f Epife. ad thens; Cajus at The Salonica, Archippus at Coloffe, Philip. & Theodoret. ib. d Onesimus at Ephesus, e Antipas at Pergamus, Epa- & in 1. Tim. phrodieus at Philippi, & Crescens among the Gaules, 3. g Eufeb.l. 3. h Evodies at Antioch, * Sosipater at Iconium, Erastus c. s. apud Galin Macedonie, Trophimus at Arles, lafon at Tarfus, 1140. So Ruf-Silarat Corineh, Onefiphorus at Colophon, Quartus finus reads it In Galatia, lo is intimated in Scripture, and fo the Roman Martyrol. h Ignatius Epift. ad Antioch. & Eufeb.lib 3.6.22. * In Martyrologio Roman:

at Beryins, Paul the Proconful at Narbona, befides many more whose names are not recorded in Scripture, as these forecited are, so many as * Eusebius counts impossible to enumerate; it shall therefore 1304 37: fuffice to fumme up this digest of their acts and ordinations in those generall foldings us'd by the Fathers, faying that the Apolles did ordaine Bishops in all Churches, that the fuccession of Bishops downe from the Apostles first ordination of their was the only argument to prove their Churches Catholick, and their adversaries who could not doe fo, to be Herericall, This also is very evident, and of great confideration in the first ages while their tradition was cleare, and evident, and not fo begodled as in fince bath been with the mixture of Hereticks, ftriving to spoile that which did so much mischiete to their causes.

> Edant origines Eccle fiarum fuarum , evolvant ordinem Epifcoporum fuorum itaper fuccessiones eb initio decorrentem no primus ille Epifcopus aliquemex Apoftalis, aut Apoftolica viris babuerit aut borem & antecefforem bot mode Ecclefie Apoftolica census fues deferant ere. And when S. Irenaus had reckoned twelve firecessions in the Church of Rome from the Apolles wiene duodecimo loco ab Apollolis Epifcopatum habet Elemberius. Hac ordinatione (faith he) & sucrestione, & ea qua est ub Apostalisin Eccle. fin traditio & veritatis praconietio pervenit ufg. ad mass deft. plenifime hat oftenfie maam of candem vivatricem fidem effe qua in Ecclesià ab Apostolis uf q nunc fit confervata, & traditain venitate. So that this

165/357 Lib zacapiz.

o Configuration res bare of

d Jewert is Mir. ad Heirat.

dil deluk us

- Tribility Then lorer. ib.

Tin 1. Tim.

g cufeb.l. z.

r. a. apud Gal.

in co ker ingie redus it.

in College in

epte Litera

this fuccession of Bishops from the Apostles ordination, must of it selfe be a very certain thing, when the Church made it a maine probation of their faith for the books of Scripture were not all gathered together, and generally received as yet. Now then, fince this was a main pillar of their Christianity, viz. a constant reception of it from hand to hand, as being delivered by the Bishops in every chaire, till wee come to the very Apostles that did ordainthem, this (I fay) being their proof, although it could not be more certain then the thing to be proved, which in that case was a Divine revelation, yet tothem it was more evident as being matter of fact, and known almost by evidence of fense, and as verily believed by all, as it was by any one that him felfe was baptized, both relying upon the report of others, * Radix Christiana focietatis Epistatis per fedes Apostolorum, & successiones Episcoporum. certa per orbem propagatione diffunditur, faith S. Anfin. The very root and foundation of Christian communion is spread all over the world, by the fucceffions of Apostles and Bishops.

And is it not now a madnefle to fay there was no such thing, no succession of Bishops in the Churches Apostolicall, no ordination of Bishops by the Apostles, and so (as S. Paul's phrase is) overthrow the faith of some, even of the Primitive Christians, that used this argument as a great weapon of offence against the invasion of hæreticks and factious people? It is enough for us that we can truly fay with S. Irenaus, Habemus annumerare eos qui ab A. Ubi supra

postolis

postolis instituti sunt Episcopi in Ecclesis usg, ad nos. We can reckonthose who from the Apostles untill now were made Bishops in the Churches; and of this we are sure enough, if there be any faith in Christians.

So that E pilcopacy is at leaft an Apoltoli-call ordinance:

of the fame authority with many other points generally believed.

THe fumme is this. Although we had not prooved the immediate Divine inflitution of Epifcopall power over Presbyters and the whole flock, yet Episcopacy is not lesse then an Apostolicall ordinance, and delivered to us by the fame authority that the observation of the Lord's day is. For for that in the new Testament we have no precept, and nothing but the example of the Primitive Disciples meeting in their Synames upon that day, and fo alfo they did on the faturday in the lewish Synagogues, but yer (however that at Geneve, they were once in meditation to have chang'd it into a Thursday meeting to have showne their Christian liberty) we (hould think strangely of those men that called the Sunday Festivall leffe then an Apostolicall ordinance, and necessary now to be kept holy with such observances as the Church hath appoin-

* Baptisme of infants is most certainty a holy and charitable ordinance, and of ordinary necessity to all that ever cryed, and yet the Church hath founded this rite upon the tradition of the Aposless, and wife men doe easily observe that the Anabaptists can by the same probability of Scripture inforce a necessity of communicating infants upon us, as we doe of baptizing infants upon them, if we speak

speak of immediate Divine institution, or of pradise Apostolicall recorded in Scripture, and therefore a great Master of Geneva in a book he writ against the Anabaptists, was forced to fly to Apostolicall traditive ordination, and therefore the institution of Bishops, must be served first, as having fairer plea, and clearer evidence in Scripture, then the baptizing of infants, and yet they that deny this, are by the just anathema of the Catholick Church,

confidently condemn'd for Hereticks.

Of the same confideration are diverse other things in Christianity, as the Presbyters confecrating the Eucharia; for if the Apostles in the first institution did represent the whole Church, Clergy and Laity, when Christ faid [Hoc facite, Doe this] then why may not every Christian man there reprefented, doethat which the Apostles in the name of all were commanded to doe: If the Apostles did not represent the whole Church, why then doe all communicate? Or what place, or intimation of Christ's saying is there in all the foure Gospells, limiting [Hoc facite, ideft, benedicite] to the Clergy, and extending [Hoc facite, id est, accipite & manducate I to the Laity! This also rests upon the practife Apostolicall and traditive interpretation of H. Church, and yet cannot be denied that fo it ought to be, by any manthat would not have his Christendome suspected.

* To these I adde the communion of Women, the distinction of bookes Apocryphall, from Canonicall, that such books were written by such Evan-

N 3

gelists

gelists, and Apostles, the whole tradition of Scripture it selfe, the Apostles Creed, the feast of Baster (which amongst all them that ory up the Sunday. Festival for a Divine institution, must need prevaile as Caput institution, it being that for which the Sunday is commemorated.) These and divers others of greater consequence (which I dare not specify for searce of being misunderstood) rely but upon equal saich with this of Episcopacy (though I should wave all the arguments for immediate Divine ordinance) and therefore it is but reasonable it should be ranked amongst the credenda of Christianity, which the Church sath entertained upon the considence of that which we call the faith of a Christian, whose Master is truth it selfe.

\$ 20. And was an office of power and great authority,

then why may noverery Cheiftian man there mant 7 7 Harrheid power and eminence was, and the appropriates of their office fo ordain'd by the Apoftlesy appears also by the testimonies before alleadged, the expressions whereof runne in thefe high cernes. Epifoopatus administrande Ec. cloud in Line. Lines his Bishoprick wasthe admimiltration of the whole Church. Erclefie prefuiße wasfaid of him and Clemens, they were both Prefocts of the Church, or Prelaterythat sche Churchwoods to adminidis apad Cret ann Ecclefies praficitur, in Time, he is fer over all the affaires of the newfounded Churches in Crete. In cetfiari gradu collocatus, plac'd in a higher order or degree, fo the Bishop of Alexandria, choicnes Presbyteris, from among ft she Presbycers. Sapra omnin Epifcopalis api-

en fedes, fo Philo of that Bishoprick, The feat of Episcopall beight above all things in Christianity. These are its honours. Its offices these. The Acimprae Badag Booms, imsopilas diumorantes, if marmonbyes & C. To fet in order what soever he fees wanting, or amiffes to filence vaine prating Preachers, that will not submit to their superiors, to ordaine elders, to rebuke delinquents, to rejett Hereticks, viz. from the communion of the faithfull (for elfe why was the Angell of the Church of Pergamus reprov'd for tolerating the Nicolaitanhereticks, but that it was in his power to eject them? And the same is the case of the Angell of Thyatira in permitting the woman to teach and feduce the people) but to the Bishop was committed the cognitance of cautes criminall and particular of Presbyters, (so to Timothy in the instance formerly alleadged) nay, war immys, all authority, foin the case of Titus, and officium regende Ecclesia, the office of ruling the Church, lo to them all whom the Apostles left in the severall Churches respectively which they had new founded. So Eu- Vbi Supra. Cebius. Forthe Bishop Was ind man wassis, fet over lib.3.cap. 23. all, Clergy and Laity, faith S. Clement.

This was given to Bishops by the Apostles themselves, and this was not given to Presbyters, as I have already prooved, and for the present, it will sufficiently appeare in this, that Bishops had power over Presbyters, which cannot be supposed they had over themselves, unlesse they could be

their own fuperiours.

9. 21. Not leffened by the affiltance and Counbyters,

Bur a Conncell, or Colledge of Presbyters might have jurisdiction over any one, and such Colledges there were in the Apostles times, and they did in communi Ectlesiam regere, govern the cell of Pref. Church in common with the Bilhop, as faith S. Hierom, wig, where there was a Biffiop, and where there was none they rul'd without him. * This indeed will call us to a new account, and it relies upon the testimony of S. Hierome which I will let downe here, that wee may leave the funne without a cloud. S. lerem's words are thefe.

Comment in ep. ad Titum.

idem eft enim Presbyter quod Episcopus, & antequam Diaboli instructs fludia in religione fiea rent, & diceretur in populu, ego fum Panti ego ce Apollo, ego autem Cepha, communi Presbytero-" rum confitio Acclefia gubernabantur. Postquam " verd unufquifa, cos ques baptit abat fues putabat e efe non Christi, in toto orbe decretum eft, ut uu nus de Presbyteris electus superponeretur sateris ut Schismatum femina tollerentur.

Then he brings fome arguments to confirme his faying, and fummes them up thus.

Hac diximus ut oftenderemus apud veteres cofdem fuiffe Presbyteros quos Epifcopos, & ut Eof piscopi noverint se magis consuetudine quam Cominica dispositionis veritate Presbyteris effe majores : & in communi debere Ecclesiam recogure. Br.

The thing S. Hierome ayines to prove, is the idensity of Bishop, Presbyter, and their government of the

the Church in common. * For their identity . It is cleare that S. Hierome does not meane it in respect of order, as if a Bishop and a Presbyter had both one office per omnia, one power; for else he contradicts himselfe most apertly, for in his Epistle ad Evagri. und , Quid facie (faich he) Epifcopiu exceptà ordinatione quod Presbyten non faciat? A Presbyter may not ordayne; a Bishop does, which is a cleare difference of power, and by S. Hierome is not expressed in matter of fact, but of right [qued Presbyter non FA-GRATITION [non facit: Ithat a Prieft may not muft set dae, that a Bilhop does, viz he gives holy orders. * And for matter of fact S. Hierome knew that in his time a Presbyter did not governe in common. but because he conceived it was fit he should be joyn'd in the common regiment and care of the Diocelle (therefore he afferted it as much as he could And therefore if S. Hierome had thought that this difference of the power of ordination, had been only cultomary, & by aduall indulgence, or incroachment, or politive constitution, and no matter of primitive and originall right, S. Hierome was not fo diffident but out it should, come what would have come. And Suppose S. Hierome, in this distinct power of ordination had intended it onely to be a difference in fact, not in right (for so some of late have muttered) then S. Hierome had not faid true according to his owne principles, for [Quid facit Episcopus exceptà ordinatione quod Presbyter non faciat?] had beene quickly answered, if the Question had onely beene de facto; For the Bishop governed

Ad Nepotlan. Or de 7,ordin. Eccles.

the Churchalone, and to in Inrisdiction was greaer then Presbyters, and this was by custome, and in fact at leaft, S. Hiereme faics it, and the Bishop tooke fo much power to himfelte, that de fatte Presbyters Werenot luffered to doe any thing fineliteris Epifco. palibus, without leave af the Bishop, and this S. Hieseme complained of fo that de facto the power of ordination was northe onely difference: Thar then (if S. Hiereme layes true) being the onely difference betweene Presbyter and Bifbop, much be meant de lere, in maneroftight, not himane politicle, for chatis coincident with the lothen power of jurisdi-Gion which de falls 2 and at least by a humane right the Bishop had over Preshitters, but Divine, and shen this identity of Bishop and Presbyter by S. Wittoms owne confession cannot be mean in ref. need of godor hun that Epilicophey is by Divine righta Superiour brder to the Presbymerate.

Adde to this that the arguments which S. Biement uses in this discourse are to prove that Bissops
are formerines called Breshpiers. To this purpose
the urges Ashao. And Bissopsims a and the Epifiles to Timethy, and Tivy, and some others, but all
driving to the same issue. To what Morto prove
that Presbyrers are sometimes called Presbyrers;
For who doubts that "But that Bishops are some
be of some consideration and needes a proofe,
and this be Understooke. Now that they are socialled much needes interpe an identity and a disparity in
severally elips that then interpersisent. A disparity,
else it bad beene wholly impertisent. A disparity,

or else his arguments were to prove idem affirmari de codem, which were a businesse next to telling
pins. Now then this disparity must be either in order, or jurisdiction. By the former probation it is
sure that he meanes the orders to be disparate; If
jurisdiction too, I am content, but the former is most

certaine, if he stand to his owne principles.

This identity then which S. Hierome expresses of Episcopus and Presbyter, must be either in Name or in Jurisdiction. I know not certainely which he meanes, for his arguments conclude enely for the indentity of Names, but his conclusion is for identity of jurisdiction, or incommunidebere Ecclesian regere, is the intent of his discourse. It he meanes the first, wiz: that of Names, it is well enough, there is no harme done, it is in confess and omnes, but concludes nothing (as I shall show hereaster) but because he intends (so farre as may be guess'd by his words) a parity and concurrence of jurisdiction, this must be considered distinctly.

Apostles did appoint Presbyters, and inferious Misnisters with a power of baptizing, preaching, confecrating and reconciling in private fore; but did not inevery Church at the first founding it, constitute a Billion. This is evident in Crets, in Ephelm, in Co-

rinth, at Rome, at Antioch.

Apostles kept the jurisdiction in their owne hands [There comes upon me (saith S. Paul) daily the care or Supravision of all the Churches] Not all absolutely.

for not all of the Circumcifion, but all of bu charge, with which he was once charged, and of which he had not exonerated himfelfe by conflicting Bifhops there, for of these there is the same reason. And a gaine [If any man obey not our word , she The toronie Mor commism, fignific bim to me by an Epifele] So he charges the Theffalonians, and therefore of this Church, S. Paul as yet, clearely kept the power in his owne hands. So that the Church was ever in all the parts of it, govern'd by Epifcopall, or Apostobealtautbority. Interest assessed to a consider

Por ought appeares in Scripture, the Apofiles never gaveany externall, or coercitive jurisdiction in publike, and criminall canfes, nor yet power to ordaine Rites or Geremonies, or to inflift censures, to a Colledge of meere Presbyters. " The contrary may be greedily (wallowed), and I know not with how great confidence, and prefcribing prejudice; but there is not in all Scripture any commission from Christ, any ordinance or warrant from the Apostles to any Presbyter, on Colledge of Presbyters mit bout a Bishop, or expresse delegation of Apostolicall authority (tanquam vicario fuo, as to his substitutein abfenle of the Biftopor Apofile) to inflict any cenfures, or take cognificate of persons and canfes eriminall. Presbytere might be surrogation locum Episcopi abfentis, but never had any ordinary jurifdiction given them by versue of their ordination or any commission. from Christ or his Apoftles.

This we may bell confider by induction of paris welling of all the Charetes A Notall abistalusit

1. There was a Presbytery at Ierufalem, but they had a Bishop alwayes, and the Colledge of the Apostles. Cometimes, therefore what foever act they did it was in conjunction with, and subordin ation to the Bishop & Apofiles. Now it cannot be denyed both that the Apostles were Superiour to all the Presbyters in Jerufalem, and also had power alone to governe the Church. Ifay they had power to governe alone, for they had the government of the Church alone before they ordayn'd the first Presbyters, that is beforethere were any of capacity to joyne with them. they must doe it themselves, and then also they must retaine the fame power, for they could not loofe it by giving Orders. Now if they had a power of fole jurisdiction, then the Presbyters being in some publike acts in conjunction with the Apostles cannot challengea right of governing as affixed to their Order, they onely asisting in subordination, and by dependency.

This onely by the way; In Ierusalem the Presbyters were some thing more then ordinary, and were not meere Presbyters in the present, and limited sense of the word. For Barnabas, and Indas, and Silas [winewis S. Luke calls them] were of that Presbytery. Kai dumi merebina irns. They were Advis. Rulers, and Prophets, Chiefe men amongst the Brethren, & yet called Elders, or Presbyters though of Apostolical power and authority, in y more surface with an Apostolical power and authority. For truth 15, in Ast. Apost. that diverse of them were ordain'd Apostoles with an Vnlimited jurisdiction, not fix dupon any See, that

they also might together with the twelve, exire in totam mandam. * So that in this Presbytery cither they were morethen meere Presbyters, as Barnabas, and Indas, and Silms, men of Apostolical power, and they might well be in conjunction with the twelve, and with the Bishop, they were of equal power, not by vertue of their Presbyterate, but by their Apollo late; or if they were but meere Presbyters , ver because it is certaine, and proov'd, and confess'dthat the Apostles had power to governe the Church alone, this their taking meere Presbyters in partem regiming; was a voluntary act, and from this example was derived to other Churches, and then it is most crue, that Presbyteres in communi Beclesiam regene, was rather, confuetudine Ecclefia, then dominice dispositionis veritate, (to use S. Hierom's owne expression) for this is more evident then that Bifleps, documinere vateris, by custome rather then Divine institution. For if the Apostles might rule the Church alone, then that the eresbyters were taken into the Number was a voluntary act of the Apostes, and although fixing to be retain'd where the fame reasons doe remaine, and circumstances concurre, vernot necessary because not affixed to their Order and Dominica difositionis weritate. and nor laudable when those reasons cease and there is an emergency of contrary causes.

but there we find no affective of concurrent, or fingle juriffication, but of ordination indeed we doe, and that performed by fuch men as S. Paul was, and

Barnabas.

A&. 13.

Barnabas, forthey were two of the Prophets reckon med in the Church of Antioch, but I doe not remem! ber them to be called Presbyters in that place, to be fure they were not meere Presbyters as we now Una

derstand the word; as I proved formerly.

But in the Church of Ephefus there was a Colledge of Presbyters and they were by the Spirit Act, 20. of God called Bishops, and were appointed by him to be Pastors of the Church of God. This must doe it or nothing. In que firitus S. pafuit ves Epifcopor, In whom the holy Ghoft hath made you Bi. thepr. There must lay the exigence of the argument, and if we can find who is meant by [Vos] we shall, I hope, gaine the truth. * S. Paul fent for the Presbyters or Elders to come from Epbefus to Milesus, and to them he fooke. * * It's true, but that's not all the [ves], For there were prefent at that Sermon, Sepater, and Ariftarchus, and Secundus, and Gains, and Timothy, and Tychicus, and Trophimus . Ad. 20,4. And although he fent to Ephefus as to the Metropou lis, and there many Elders were either accidentally. or by ordinary refidence, yet those were not all Elders of that Church, but of all Afia, in the Scripture fense, the lessar Afia. For soin the preface of his Sermon S. Paul imimates [ye know that from the first day Rame into Asia after what manner I have vers. 18. beene mith you at all ferfons] His whole conversation in Afra was not confin'd to Ephefus, and yet those Elder whowere present were witnesses of it all and therefore were of difperfed habitation, and fo it is more clearly infer'd from verf. 25. And

now behald I know that TE ALL AMONG WHOM I HAVE GONE preaching the Kingdome of God &c: It was a travaile to preach to all that were prefent, and therefore most certainly they were inhabitants of places very confiderably diffant, and at the hard

Now upon this ground I will raise these conside. rations, danded waste bare very lawy to substice

1. If there be a confusion of Names in Scripture, particularly of Epifcopus and Presbyter, as it is contended for, on one fide, and granted on all fides, then where both the words are used, what shall determine the fignification? For whether (toinkance in this place) (hall tresbyter limit Episcopus, or E. piscopus extend Presbyter? Why may not Presbyter fignify one that is verily a Bifhop, as Epifcopus fig-nify a micere Presbyter? For it is but an ignorant conceit, where ever Presbyser is named, to fancy it in the proper and limited fense, and not to doe fo with Episcopus, and when they are joyned together, rather to believe it in the limited and prefent fenic of Presbyter, then in the proper and prefent fenfe of Epifropus. So that as yet we are indifferent upon thetermes, These men sent for from Ephelus, are called questines me Examples, Blders or Presbyters of the Church, but at Miletus, Spiritus S. poluis was Episcopes, there they are called Bishops or overfeers. So that I may as well fay here were properly focalled Silbops, as another may fay, here were meere Presbyters. * And least in be objected in prejudice of my affirmative, that they could not be Bithops, because they were of Ephelus, there never being

ing but one Bishop in one Church. I answer, that in the Apostles times this was not true. For at lerufa. tem there were many at the fame time that had Episcopall, and Apostolicall authority, and fo at Antioch; as at Ierusalem, where Iames, and Iudas, and Silas, and the Apostles, and Paul and Barnabas at Antioch, and at Rome, at the same time Peter and Paul, and Linus, and Clemens, but yet but one of them was fixt, and properly the Bishop of that place. But 2ly All these were not of Ephesus, but the Elders of all Afia, but some from other countries as appears verf.4. So that although they were all Bishops, wee might easily find distinct Diocesses for them, without incumbring the Church of Ephefus with a multiplyed incumbency. Thus farrethen we are upon even termes, the community of compellations used here, can no more force us to believe them all to be meere Presbyters, then Bifhops in the proper fense.

2. It is very certain that they were not all meer Presbyters at his fare-well Sermon, for S. Timothy was there, and I proved him to be a Bishop by abundant restimony, and many of those which are reckoned v. 4. were companions of the Apostle in his journey, and imployed in mission Apostolical forthe founding of Churches, and particularly, Sosipater was there, and he was Bishop of Iconsum, and Tychicus of Chalcedon in Bythinia , as Dorotheus and Eu- Vbi fupra, febius witnesse; and Trophimus of Arles in France, for fo is witneffed by the suffragans of that province in their Epistle to S. Leo. But without all doubt here were Bishops present as well as Presby.

Bers,

ters, for besides the premises we have a witnesse be-Lib.3. cap.14. Yond exception, the ancient S. trenaus, In Mileto enim convocatis Episcopis, & Presbyteris qui erant ab Ephelo, & à relique praximis civitatibus, queniam ipfe festinavit Hierafalymus Pentecosten agerc. &c. S. Paul making haft to keep his Pentecoft at Ierufa. kem at Miletus, did call together the Bilbops and Presbyters, from Ephefus, and the neighbouring Citties. * Now to all these in conjunction S. Paul spoke, and to these indeed the Holy Ghost had concredited his Church to be fed, and taught with Pa. storall supravision, but in the mean while here is no commission of power, or jurisdiction to Presbyters diffinctly, nor supposition of any such præexistent power.

Allthat S. Paul faid in this narration, was spoken in the presence of them all, but not to them all. For that of v. 18. [ye know how I have been with you in Afia in all feafons, I that indeed was spoke to all the Presbyters that came from Ephefus and the voifinage, viz, in a collective fenfe, not in a diffributive, for each of them was not in all the circuit of his Afian travailes, but this was not spoken to Sopater the Bergan, or to driftarchus the Theffalonian, -but to Tychicus, and Trophimus, who were Asians it might be addressed. And for that of v.25. [yee all among whom I have gone preaching shall fee my face nomore, I this was directed only to the Afians, for he was never more to come thither; but Timethy to be fure, faw him afterwards, for S. Paul fent for him, a little before his death, to Rome, and it will not

be supposed he neglected to attend him. So that if there were a conjunction of Bishops, and Presbyters at this meeting, as most certainly there was, and of Evangelists, and Apostolicall men besides, how shall it be known, or indeed with any probability suspected that, that clause of vers. 28. Spiritus S. posuit was Episcopos pascere Ecclesiam Dei, does belong to the Ephesine Presbyters, and not particularly to Timothy, who was now actually Bishop of Ephesius, and to Gajus, and to the other Apostolicals men who had at least Episcopals authority, that is, power of founding, and ordering Churches without a fixt and limited jurisdiction?

4. Either in this place is no jurisdiction at all intimated de antique, or concredited de novo, or if there be, it is in the word invitors, and missilien v.28. Bishops, and Feeders; and then it belongs either to the Bishops alone, or to the Presbyters in conjunction with, and subordination to the Bishops, for to the meer Presbyters it cannot be proved to appertaine,

by any intination of that place.

from Ephelm and the other parts of Asia were made Bishops at Miletus? Then also this way all difficulty will be removed. And that so it was is more then probable, for to be sure, Timothy was now entring, and fixing upon his See; and it was confonant to the practise of the Apostles, and the exigence of the thing it selte, when they were to leave a Church to fixe a Bishop in it; for why else was a Bishop fixt in Ierasa. Iem, to long before in other Churches, but because

the Apostles were to be scattered from thence, and there the first bloudy field of Martyr dome was to be fought. And the case was equal here, for S. Paul was never to fee the Churches of Afia any more, and he forefaw that ravening wolves would enter into the folds, and he had actually plac'd a Bifhop in Ephelie, and it is unimaginable, that he would not make equal provision for other Churches, there being the same necessity from the same danger, in them all, and either S. Paul did it now, or never; and that about this time the other fixe Afian Churches had Angets, or Beshops fet in their candlesticks, is plain, for there had been a succession in the Church. of Pergamus, Antipus was dead, and S. Timothy had fate in Ephefus, and S. Polycarpe at Smyrna many years before S. John writ his Revelation.

6. Lastly, that no jurisdiction was in the Ephefine Presbyters, except a delegate, and subordinate, appeares beyond all exception, by S. Pauls first epistle to Timothy, establishing in the person of Timothy power of coercitive jurisdiction over Presbyters, and ordination in him alone, without the conjunction of any in commission with him, for ought

appeares either there, or elfe- where.

Presbyters is cleare. For what power had they of Iurildictions. For that is it, we now speak of. If they had none before S. Titus came, we are well enough at Crete. If they had, why did S. Paul take it from them to invest Titus with it? Or if he did not, to what purpose did he lend Titus with all those

powers

powers before mentioned? For either the Presbyters of Crete had jurisdiction in causes criminallequall to Titus after his coming, or they had not. If they had, then what did Titus doethere? If they had not, then either they had no jurildiction at all, or whatfoever it was, it was in subordination to him, they were his inferiours, and he their ordinary Iudge and Governour.

One thing more before this be left, must be confidered concerning the Church of Corinth, for there was power of excommunication in the Presbriers when they had no Bishop, for they had none of diverse yeares after the founding of the Church, and yet S. Paul reprooves them for not ejeding the

incestuous person out of the Church.

This is it that I said before, that the A. postles kept the jurisdiction in their hands where they had founded a Church, and placed no Bishop. For in this case of the Corinthian incest the Apostle did make himselfe the sole ludge. [For I verily as 1. Cor. 5.3. absent in body but present in spirit have judged already and then secondly, S. Paul gives the Church V. 4. of Corinth commission and substitution to proceed in this cause [In the name of our Lord Iesus Christ. when ye are gathered together, and My Spinit, that is, My power, My authority, for so he explaines himselfe, Mr Spirit, With The Power OF OUR LORD LESVS CHRIST, to deliver him over to Satan. And 3. As all this power is delegate, for it is but declarative in the Corinthians, for S. Paul had given sentence before, and they of Corinth

were

were to publish it. 4. This was a commission given to the whole aftembly, and no more concernes the Presbyters, then the people, and fo fome have contended; but so it is, but will serve neither of their turnes, neither for an independant Presbytery, nora conjunctive popularity. As for S. Paul's reprooving them for not inflicting censures on the peccant, I have often heard it confidently averred, but never could fee ground for it. The fuspicion of it is v. 2. [And ye are puffed up, and have not rather mour ned, that he that bath done this deed might be TAKEN Away From Among You] Taken away. Bur by whom? That's the Question. Not by them, to be fore. For TAKEN AWAY FROM You, implies that it is by the power of another, not by their act, for no man can take away any thing from himfelfe. He may put it away, not rake it, the expression had been very imperfect if this had been his meaning. Well then. In all thefe inftances, viz, of Ierafabem, Antioch, Ephefus, Crete, and Corinth fand thele are all I can find in Scripture of any confideration in the present Question) all the jurisdiction was originally in the Apoftles while there was no Bifhop, orinthe Bifton when there was any; And yet that the Presbyrees were joyned in the ordering Church affaires I will not deny, to wit, by voluntary affurning them, in partem follicitudinis, and by delegation of power Apostolicall, or Episcopall, and by way of affiftance in acts deliberative, and confiliary, though I find this no where specified but in the Church of Ierufalem, where I prooved that the Elders

ders were men of more power then meere Presby.

issue, and straine of the Question.

Presbyters had no jurisdiction in causes criminall, and pertaining to the publick regiment of the Church, by vertue of their order, or without particular substitution, and delegation. For there is not in all Scripture any commission given by Christio meere Presbyters, no divine inflitution of any power of regiment in the Presbytery; no conflicution Apostolicall, that meere Presbyters should either alone, or in conjunction with the Bishop governe the Church no example in all Scripture of any cenfure inflicted by any meere Presbyters, either upon Clergy or Laity, no specification of any power that they had fo to doe; but to Churches where Colledges of Presbyters were resident, Bishops were fent by Apostolicall ordination, not only with power of imposition of hands, but of excommunication, of taking cognisance even of causes, and actions of Presbyters themselves, as to Titus, and Timothy, the Angell of the Church of Ephefus; and there is also example of delegation of power of censures from the Apostle to a Church where many Presbyters were fix't, as in the case of the Corinthian delinguent before specified, which delegation was needlesse, if coercitive jurisdiction by censures had been by divine right in a Presbyter, or a whole Colledge of them.

Now then, returne we to the confideration of S. Hieromes saying: The Church was governed (saith

he) communi Presbyterorum confilio, by the com-

mon Counfell of the Presbyters. But,

Superiour to those which were then called Presbyters, by suffeme rather then Divine disposition S. Hierome affirmes; but that Presbyters were joyned with
the Apostles and Bishops at first, by what right was
that? Was not that also by suffeme and condescension rather then by Divine disposition? S. Hierome
does not say but it was. For he speakes onely of
matter of sact, not of right, It might have beene otherwise, though de saction was so in some places.

the Church of lerafalem, where the Elders were Apostolical men, and had Episcopall authority and
something superadded, as Barnabas, and Iudas and
Silas, for they had the authority and power of Bishops, and an unlimited Diocesse besides, though afterwards Silas was fixt upon the See of Corinth.
But yet even at Ierusalem they actually had a Bishop,
who was in that place superiour to them in Iurisdiction, and therefore does clearly evince, that the
common-counsell of Presbyters is no argument against the superiority of a Bishop over them.

* 3. [Communi Presbyterorum confilio] is also true, because the Apostles call'd themselves Presbyters, as S. Peter, and S. Iohn, in their Epistles. Now at the first, many Prophets; many Elders (for the words are sometimes us'd in common) were for a while resident in particular Churches, and did governe in common; As at Antioch were Barnabas,

and

being

and Simeon, and Lucius, and Manaen, and Paul. Communi horum Presbyterorum consisto the Church of Antioch for a time was governed; for all these were Presbyters, in the sense that S. Peter and S. John were, and the Elders of the Church of Ieru-

Calem.

4. Suppose this had beene true in the fense that any body please to imagine, yet this not being by any divine ordinance, that Presbyters should by their Counfell affift in externall regiment of the Church, neither by any intimation of Scripture, nor by affirmation of S. Hierome, it is sufficient to stifle this by that faying ot S. Ambrofe, Postquam omni- in Ephes. 4. bus locis. Ecclefia funt constituta, & officia ordinata, aliter compositares est quam caperat. It might be so at first de facto, and yet no need to be soneither then, norafter. For at first Ephesus had no Bishop of it's owne, nor Crete, and there was no need, for S. Paul had the supra-vision of them, and S. Iohn, and other of the Apostles, but yet afterwards S. Paul did fend Bishops thither; for when themselves were to goe away, the power must be concredited to another; And if they in their absence before the constituting of a Bishop had intrusted the care of the Church with Presbyters, yet it was but in dependance on the Apostles, and by substitution, not by any ordinary power, and it ceased at the presence or command of the Apostle, or the fending of a Bi-Shop to refide. is mos Bures muitare to is vier mouriors Epift. ad Anine aradily i suds & minora dexer inf. So S. Ignati-tioch. us being absent from his Church upon a businesse of

being perfecuted, he writ to his Presbytters, Doe you reed the fock among & you, till God firstlinew you who shall be your Ruler, viz. My Successor. No longer. Your commission expires when a Bi-Appromes, and have been admental and a fit to early

5. To the conclusion of S. Hieromes discourfe, viz. That Bifliops are not greater then Presbyters by the truck of divine disposition. I answer, that this is true in this fense . Belhops are not by Divine disposition greater then all those which in Scriprure are called Prerbyeers, fuch as were the Elders in the Councell at ternfalem, fuch as werethey of Antioch, fuch as S. Peter and S. tobas populationers, all, and yet all of obem were not Billiaps in the present serile, that is of a fint and particular Diocelle, and harifdiction. 1 124 6. Hitrouse meaning is alfortue in this lenfe, Bistians by the south of the Lords disposition are not greater shen Prosbyters, wir. gwoad ever sistem actis, thatis, they are not eyed to exercise jurisdiction foldly in their owne persons, burmay afeifere fibigate jurifdiction to the Presbyters, and that they did notife, but kept the exercise of it only in their owne hands in S. Hieromereine, this isit, which he faith is rather by custome, then by Divine dispensation, for it was other wife et first, viz. de fulfo, and might befortill, there being no law of God against the delegation of power Epileopall. * As for the last words in the objection, [Et in communi debere Et. stefines regard, I tels an afforment am of S. Biowines omit for allinis for mer dileout to was not the internity

of Names, and common regiment de facto, not de jure, and from a fact to conclude with a Debere, is a
Non fequitur, unlesse this Debere be understood according to the exigence of the former arguments,
that is, Thir ought, not by Gods law, but in imitation of the practise Apostolically to wir, when things
are as they were then, when the Presbyters are such
as then they were Thir ought, for many confrderations, and in Great cases, not by the necessity of a

Divine precept.

* And indeed to doe him right he fo explaines himselfe, [Et in communi debere Ecclesiam regere, imitantes Moyfen qui cum haberet in potestate folus praesse populo I fraet, septuaginta elegit, sum quibus populum judicaret.] The Presbyters ought to Judge in common with the Bifhop, for the Bifhops ought to imitate Mofes, who might have rul'dalone, yet was content to take others to him, and himfelfe only to rule in chiefe. Thus S. Hierome would have the Bishops doe, but then he acknowledges the right a In 1. Tim. 3. of fole jurisdiction to be in them, and therefore or a mond m though his Councell perhaps might be good then, with the yet it is necessary at no time, and was not followed onable eight them, and to be fure is needleffe now. * For the ar- eradid puint, guments which S. Hierome ulesto prove this his in- " "Bundarias. tention what ever it is, I have and shall else where ale and and and and and are produce, for they yeeld many other confiderations and with then this collection of S. Hierome, and prove no- year, y ran putthing leffe then the equality of the offices of Epifco. 101 Junior 1745. ey and Presbyeerate. The fame thing is per omnia analor ris respondent to the paralell place of . S. Chrysoftome, Homil. 1.

It is needleffe to repeat either the objection, or an-

* But however this faying of S. Hierome, and the paralell of S. Chryfostome is but like an argument against an Evident truth, which comes forth upon a desperate service, and they are sure to be kill'd by the adverse party, or to runne upon their owne. Swords; For either they are to be understood in the senses above explicated, and then they are impertinent, or else they contradict evidence of Scripture and Catholike antiquity, and so are false, and

dve within their owne trenches.

I end this argument of tradition Apostolicall with that faying of s. Bierome in the fame place. Postquam Vnusquisa, cos quos baptizabat suos putabat effe, non Christi, & diceretur in populis, Ego fum Pauli, Ego Apollo , Ego antem Cepha, intoto orbe decretum est ut V nus de Presbyteru electus superponenetur cateris, ut schismatum semina tollerentur. Thatis, a publike decree iffued out in the Apostles times, that in all Churches one should be chosen out of the Clergy, and fet over them, viz. rorule and governe the Bock committed to his charge. This I say was in the Apostles times, even upon the occasion of the Corinthian schisme, for then they said I am of Paul, and I of Apollo, and then it was, that he that baptized any Catechumens, tooke them for his owne nor as Chrifts disciples. So that it was , tempore Apostolorum, that this decree was made, for in the time of the Apostles S. Iames, and S. Marke, and S. Timothy, and S. Titus were made Bishops by S. Hieromes expresse attestation: attestation, It was also toto orbe decretum] so that if it had not beene proved to have beene an immediate Divine institution, yet it could not have gone much desse, it being, as I have proved, and as S. Hierome acknowledges CATHOLIKE, and APOSTO-



is an Apostolical precept. We have And all this seene how the Apostles have follow- hath beene ed Christ, how their tradition is con the saith & sequent of Divine institution; Next practise of let us see, how the Church hath fol- Christen-

lowed the Apostles, as the Apostles have followed dome. Christ. CATHOLIKE PRACTISE is the next Basis of the power and order of Episcopacy. And this shall be in subsidium to them also that call for reduction of the state Episcopall to a primitive consistence, and for the confirmation of all those pious sonnes of Holy Church, who have a venerable estimate of the publike and authoriz'd facts of Catholike Christendome.

* For

* For Confider we, Is it imaginable ebat all the world should immediately after the death of the A. postles conspire together to seek themselves, and not, caque funt lefa Christi; to erect a government of their owne deviling, not ordayn'd by Christ, not delivered by his Apoftles, and to relinquish a Di vine foundation, and the Apostolical Superstructure, which if it was at all, was a part of our Masters will, which who foever knew, and observed not, was to be beaten with many stripes ? Is it imaginable, that thole gallant men who could not be brought off from the prescriptions of Gentilisme to the feeming impossibilities of Christianity, without evidence of Miracle, and clarity of Demonstration upon agreed principles, should all upon their first adhesion to Christianity, make an Universall dereliction of so confiderable a pare of their Mafters will, and leave Gentilifine to deftroy Christianity, for he that erects another Occoromy then what the Mafter of the family hathordayn'd, destroyes all those relations of mutuali dependance which Christ hath made for the coadunation of all the parts of it, and fo defixoyes it in the formality of a Christian congregation on family?

Isitimagioable, that all those glorious Martyrs, that were locurious observers of Bivine Sanctions, and Canons Apostolicall, that so long as that ardinance of the Apostolicall, that so long as that ardinance of the Apostolicall, that so long as that from bloud was of force, they would rather dye then eat a strangled hen, or a pudding, (for so Ensebius relates of the Christians in the particular in-

Stance

Rance of Biblis and Blandina) that they would be fo scholous in the contemning the government that Christ left for his family, and creek another?

To what purpose were all their watchings, their banishments, their fears, their fastings, their penances and formidable austerities, and smally their so frequent Martyrdomes, of what excellency or availe, if after all, they should be hurried out of this world and all their fortunes and possessions, by untimely, by disgracefull, by dolourous deaths, to be set before a tribunal to give account of their universall neglect, and contemning of Christs last testament, in so great an affaire, as the whole government of his Church?

pen, so united a defiance against their neafter, by what argument, or confidence can any misbeliever be perswaded to Christianity, which in all its members for so many ages rogether is so unlike its first institution, as in its most publike affaire, and for matter of order of the most generall concernement,

is fo conseasy to the first birth!

Whereare the promises of Christ's perpetuall assistance, of the impregnable permanence of the Church against the gates of Hell, of the Spirit of truth to lead it into all truth, if she be guilty of so grand an errour, as to creek a throne where Christ had made all levell, or appointed others to sit in it, then whom he suffers. * Either Christ hath less no government, or most corainty the Church hath remin'd that Government whatsoever it is, for the

contradictory to these would either make Christ improvident, or the Catholick Church extreamely negligent (to lay no worse) and incurious of her depositum. But upon the confidence of all Christendome (if there were no more in ir) I suppose we may fairely venture. Sit anima mea cum Christianis.

Who first distinguiused before in common.

THE first thing done in Christendome, upon the death of the Apostles in this matter of Episcopathed Names cy, is the distinguishing of Names, which before werecommon. For in holy Scripeure all the names of Clericall offices were given to the superiour order, and particularly all offices, and parts, and perfons defign'd inany imployment of the facred Preifthood, were fignified by Presbyter and Presbyterium. And therefore leaft the confusion of Names might perswade an identity and indiffinction of office, the wisdome of H. Church found it necessary to distinguish and separate orders, and offices by diffinet and properappellations. [For the Apottles did know by our Lord lefus Christ that contentions would arife, Di de orbuards mis Shonomie, about the name of Episcopa. cy, I faith S. Clement, and fo it did in the Church of Corintby as foon as their Apofile had expired his laft breath. But foit was and the com i band or the

Epist. ad Co-

1. The Apostles, which I have proved to be the supreame ordinary office in the Church, and to be succeeded in, we called in Scripture per Binegis Elders Of Presbyters, mooburing the is villy months ; opumper Biness, faith S. Peter the Apostle, the Elders,

I. Pet. S.I.

ofice)

or Presbyters that are among you, I also who am an Elder or Presbyter doe intreat. Such Elders S. Peter fooke to as he was himfelfe, to wit, those to whom the regiment of the Church was committed; the Bi. Thops of Afia, Pontus, Galatia, Cappadocia, and Bithynia, that is to Timothy, to Titus, to Tychicus, to Solipater, to the Angells of the Afian Churches, and all others whom himfelfe in the next words points out by the description of their office, muiran no & unir relieved To Oet, imonorierte, &c. Feed the flock of God as Bishops, or being Bishops and overseers overit; And that to rulers he then fpake, is evident by his and tomwedderree, for it was impertinent to have warned them of tyranny, that had no rule at all. * The meere Presbyters, I deny not, but are included in this admonition; for astheir office is involved in the Bishops office, the Bishop being Bishop and Presbyter too, fo is his duty also in the Bishops; so that, pro rata the Presbyter knowes what lies on him by proportion and intuition to the Bishops admonition. But againe, * & resolirspor investi wels, faith S. lohn the Apostle and, i mper Burepos Tale no aparend. The Prefbyter to Gajusztbe Presbyter to the elect Lady.

2. If Apostles be called Presbyters, no harme though Bishops be called so too, for Apostles, and Bishops are all one in ordinary office as I have proved formerly. Thus are those Apostolicall men in the Colledge at Ierusalem called Presbyters, whom yet the Holy Chost calleth, and an appearance, principall men, ruling men, and is making mensiones are occurred, the Presbyters that rule mell. By Presbyters are meant R Bishops

Bishops, to whom only according to the intention, and exigence of Divine institution the Apostle had concredited the Church of Ephesus, and the neighbouring Citties, we solve quist, Episcopus prasit omnibus, as appears in the former discourse. The lame also is ABS 20. The Holy Ghost hath made you Bishops, and yet the same men are called missource the Examples. The one place expounds the other, for they are both ad idem, and speake of Elders of the same Church.

* a Although Bifliops be called Presbyters, yet even in Scripture names are fo distinguished, that meer Presbyrers are never called Bilbops, unleffe it be in conjunction with Bifliops, and then in the Generall addresse, which, in all faire deportments, is made to the more continent, lometimes Presbyters are, or may be comprehended. This observation if it provetrue, will clearely flow, that the confusion of names of Epifcopus, and Presbyeen, fuch as it is in Scripture, is of no pretence by any intimation of Scripture, for the indiffraction of others, for even the names in Scripture it felfe are to diffinguished, that a moore Prosbyter alone is never called a Biffing. buta Biftop an Apofte is oftenealled a Presbyter, as in the inflances above. But we will confider those places of Scripture, which use to be pretended in chose impercinent arguings from the identity of Name, to confusion of things, and show that they neither interfere upon the maine Queffion, nor this oblervation * Paul and Timothem to all the faints which are in Christ Tefus which are at Philippi, with the

the Bishops and Deacens. I am willinger to choose this instance, because the place is of much consideration in the whole Question, and I shall take this occasion to cleare it from prejudice and disadvantage.

* By Bishops are here meant Presbyters, because * many Bishops in a Church could not be, and yet

* S. Paul speaks plurally of the Bishops of the * Church of Philippi, and therefore must meane

* meere Presbyters, * fo it is pretended.

whole superior order of the clergy, Bishops and Priess, and that he speaks plurally, he, may be sides the Bishops in the Church, comprehend under their name the Presbyters too; for why may not the name be comprehended as well as the office, and order, the inferiour under the superiour, the lesser within the greater; for since the order of Presbyters is involved in the Bishops order, and is not only inclusively in it, but derivative from it; the same name may comprehend both person, because it does comprehend the distinct offices and orders of them both. And in this sense it is (if it be at all) that Presbyters are sometimes in Scripture called Bishops.

properly; For there is no necessity of admitting that there were any meere Presbyters at all at the first founding of this Church, It can neither be proved from Scripture, nor antiquity, if it were denyed: For indeed a Bishop or a company of Episco.

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pall men as there were at Antioch, might doe all that Presbyters could, and much more. And confidering that there are some necessities of a Church which a Presbyter cannot fupply, and a Bishop can, it is more imaginable that there was no Presbyter. then that there was no Bifhop. And certainely it is most unlikely, that what is not expressed, to wit, Presbyters should be onely meant, and that which

is expressed should not be at all intended.

minusus Imp: in 1. Phil.

* 3. [With the Bishops] may be understood in the proper sense, and yet no more Bishops in one Diocesse then one, of a fixt residence; for in that fenfeis S. Chryfoftome and the fathers to be under-Rood in their commentaries on this place, affirming thuis. Chryf. that one Church could have but one Bishop; burthen take this along, that it was not then unufuall in fuch great Churches, to have many men who were temporary residentiaries, but of an Apostolical and Epifcopall authority, as in the Churches of Ierufalem. Rome, Antioch, there was as I have proved in the premifes. Nay in Philippi it felte, If I miltake not, an instance may be given, full, and home to this purpole. Salutant te Episcopi Onesimus, Bitus, De. mas Polabine & omnes qui funt Philippis in Chrifto, unde & hac wobis Scripfi faith Ignatius in his Epiftle to Herehis Deacon. Southarmany Bishops (we fee) might be at Philippi, and many were actually there' long after S. Paul's dictate of the Epiftle.

> 4. Why may not [Bifbeps] be meant in the proper sense? Because there could not be more Bi-Theps then one, in a Diocoffe. Not By what law! If

by a constitution of the Church after the Apostles times, that hinders not, but it might be otherwise in the Apostles times. If by a Law in the Apostles times, then we have obtained the main question by the shift, and the Apostles did ordain that there should be one, and but one Bishop in a Church, although it is evident they appointed many Presbiters. And then let this objection be admitted how it will, and doe its worst, we are safe enough.

The second of the second of the reading of this place be accepted according to Occumentum, for he reads it not Cui months, but outerful to the second of this place be accepted according to Occumentum, for he reads it not Cui months, but outerful to the saints at Philippi, and to our fellow Bishops.

* 6. S. Ambrose referres this clause of [Cum Episcopis, & Dioconis,] to S. Paul and S. Timothy, in- In 1, Philip.
timating that the benediction, and salutation was
fent to the Saints at Philippi from S. Paul and S. Timothy with the Bishops and Deacons, so that the reading must be thus; Paul, and Timothy with the Bishops and Deacons, to all the Saints at Philippi &c.
Cum Episcopis & Diaconis, hoc est, cum Paulo, &
Timotheo, qui utiq, Episcopi erant, simul & significavit Diaconos qui ministrabant ei. Ad plebem enim
scribit. Nam si Episcopis scriberet, & Diaconis,

ad personas corum scriberet, & loci ipsius Episcopo scribendum erat, non duobus, veltribus, sicut & ad

Titum & Timotheum.

Pag. 54.

* 7. The like expression to this is in the Epistle of S. Clement to the Corint hians, which may give another light to this, speaking of the Apostles, marginorms ampane anoff sie Ementione, if deanbrie of puritioner meedler. They delivered their first fruits to the Bishops and Deacens. Bishops here indeed may be taken distributively, and so will not inferre that many Bi-Theps were collectively in any one Church, but yet this gives intimation for another exposition of this clauseto the Philippians. For here either Presbyters are meant by Martin, Ministers, or elfe Presbyters are not taken care of in the Ecclefiafticall provision, which no man imagines, of what interest foever he be, it followes then that [Bishops and Deacens] are no more but Majones, and Minores Sacere deter in both places; for as Presbyter, and Epifcopus were confounded, fo alto Presbyter and Disconne; And I thinke it will eafily be thewen in Scripture, that the word [Diaconas,] is given oftner to Aponisters which now by way of appropriation we call Deacess. But of this anon. Now against o the main observation.

* Thus also it was in the Church of Epheson, for r. Timoth, 3: S. Pand writing to their Bishop, and giving order for the constitution and deportment of the Church orders and officers, gives directions first for Bishops, then for Downs. Where are the Presbyters in the

interim?

interim? Either they must be comprehended in Bishops or in Deacons. They may as well be in one as the other; for [Diaconus] is not in Scripture any more appropriated to the inferiour Clergy, then Episcopus to the Superiour, nor so much mither. For Episcopus was never us'd in the new Testament for any, but fuch, as had the care, regiment, and fupra-vision of a Church, but Diaconus was used

But yet supposing that Presbyters were included

generally for all Ministers.

under the word Episcopus, yet it is not because the offices and orders are one, but because that the order of a Presbyter is comprehended within the dignity of a Bishop. And then indeed the compellation is of the more principall, and the Presbyter is also comprehended, for his conjunction, and involution in the Superiour, which was the principall observafron here intended. Namin Episcopo omnes ordines funt quia primus Sacerdos eft, hoc eft, Princeps est Sa. serdotum, & Propheta & Evangelifta, & catera ad. implenda officia Ecclesia in Ministerio Fidelium. faith S. Ambrofe. * So that if in the description of in Ephel. 4. the qualifications of a Bishop, he intends to qualifie Diony fius Ec-Presbyers alfo, then it is Principally intended for a clef. hierarch. Bilhop, and of the Presbyters only by way of Subor- cap 5. is rise dination and comprehension. This only by the way, as of vague is because this place is also abused to other issues : To mious poper ? be fure, it is but a vaine dreame that because Presby- ineris informers, rer is not nam'd, that therefore it is all one with a ola manily all Billion, when as it may be comprehended under Bi- info rate on inp-Thop as a part in the whole, or the interiour, within the 20 mil 70 mil

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superiour, (the office of a Bishop having in it the office of a Presbyser and something more) or else it may be as well intended in the word [Deacons,] and rather then the word [Bishop] 1. Because [Bi-[bop] is [poken of in the fingular number [Deacons] in the Plurall, and so liker to comprehend the multitude of Presbyters. 2. Presbyters, or elle Bishops, and therefore much more Presbyters, are called by S. Paul , Advores Ministers, Deacens is the word, Solippia d' de imedianier, Deacons by mbofe Ministration yee beleived; and 3. By the same argument Deacons may be as well one with the Bifbop too, for in the Epiftle to Titm, S. Paul describes the office of a Bifbop, and fayes not a word more either of Presbyter or Deacons office, and why I pray, may not the office of Presbyters in the Epiftle to Timothy be omitted, as well as Presbyters, and Deacons too in that to Titue? or elfe why may not Deacens be confounded, and be all one with Bishop, as well as Presbyter ! It will, it must be fo, if this argument were any thing else but an acry and impertinent nothing.

After all ehis yet, it cannot be showne in Scrip. ture that any one fingle, and meere Presbyter is called a Bishop, but may be often found that a Bishop, nay an Apofle is called a Presbyter , as in the inftances above, and therefore fince this communication of Names is onely in descension, by reason of the involution, or comprehension of Presbyter within (Episcopus), but never in ascension, that is, an Apofle, ora Bishop , is oftencalled Presbyter, and Deason, and Prophet, and Paftor, and Doctor, but never

retro ,

retro, that a meere Deacon or a meere Presbyter, should be called either Bishop, or spoftle, it can never be brought either to depresse the order of Bishops below their throne, or erect meere Presbyters above their stalls in the Quire. For we may as well confound Apoftle, and Deacon, and with clearer probability, then Epifcopus, and Presbyter. For Aposties, and Bishops, are in Scripture often called Descons. I gave one instance of this before, but there are very many. is thexorlar ratifly was faid of Swatthias when he succeded Indas in the Apostolate was in Samerer, faid S. Paul to Timothy Bishop of Ephefus. S. Paul is called Sanovos The wing Stabhang. 2 Cor. 6.4. A Deacon of the New Testament, and Saxoros & Sy 1. Cor.3.5. inedours, is faid of the first founders of the Corinthian Church : Deacons by whom ye beleived. Paul and Apollos were the men. It is the observation of S. Chryfostome , it Danoros, extonomos extern de vero yed in 1. Philip: par rol Tipusto exem, rue deanoriar ou manestignoor, Emontare orn. And a Bishop was called a Deacon, wherefore writing to Timothy he faith to him being a Bishop, Fulfill thy Deaconship.

Adde to this, that there is no word, or designation of any Clericall office, but is given to Bishops, and Apostles. The Apostles are called [Prophets] Asts 13. The Prophets at Antioch, were Lucius
and Manaën, and Paul and Barnabas; and then they
are called [Pastors] too; and indeed, hoe ipso that
they are Bishops, they are Pastors. Spiritus S. posuit
was Episcopos Pascers Ecclesiam Dei. Where.
upon trhe Geeke Scholiast expounds the word [Pa-

start floring and the start of the start of

Ephel.4

Epift. 19.ad Paulinum. If his pass be Passers them they are Dollers which may in person beautied, when other offices which may in person beautied, yet in the miches are made disperare. For a Gold harb given some Apailles, some Prophets, forme Deampelists, some Passers when I suppose a passer when also Dochors, and Teachers. A milithis is observed by S. Austin. A Passers of Dochors, and Teachers of Dochors, some of the same and the same. For some distributions if yet some are under the fame. For some distributions is yet some persons, some Doctors, but to Passers he jouneth Doctors, that Passers might understand in belongeth no their office to search. The same also is affirmed by Bedulin upon this place.

Titusit was in Stoiprine; Bit affarche Chunches were fetled & Bishops fix't upontheir several Sees, then the Names also were made distinct, only those names which did designe temporaty offices did expire the plane at aminor bispari saich. S. Chrysospame, Thus faves horizones mere common viz. in the sense above explicated made in illustration in the sense made introduce proper and distinct, and to every order is a name Matter white, of a Bishop to a Bishop, after produce of the story of the sense.

not be suppos'd at sirst, for when they were to bord row words from the ticles of secular honour, or offices, and to transplant them to an artificiall, and imposed sense, which is the Master of language, must rule us in this affaire, and Us a is not contraded but in some processe, and descent of time.* For at first, Christendome it selfe wanted a Name, and the Disciples of the Glorious Nazarene were Christiand first in Amisch, for they had their baptisme some years before they had their Name. It had been no wonder then, if per omnia it had so happened in the compellation of all the offices and orders of the Church.

DVt immediately after the Apofiles, and ftill more Appropria-Din descending ages Episcopus fignified only the ting the Superintendent of the Church, the Bifliop in the pre- word Epif-Sent, & vulgar conception. Some few examples I shal copus or give infleed of Myriads. In the Canons of the Apo. Bishop to Ales the word 'En Come, or Belhop is us'd 36 times the Suin appropriation to him that is the Ordinary Ruler & preame president of the Church above the Glorgie and the Church-of-Lairy, being 24 times expressely distinguish'd from Presbyter, and in the other 14 having particular care for government, jurildiction, censures and Ordinations committed to him as I shall shew hereafter. and all this is within the verge of the first 50 which are received as Authentick, by the Councell of * Nice; of Antioch, 25 Canons whereof are taken a Can. 15. out of the Canons of the Apoftles: the Councell of & 16. Gangra calling them Canones Beclefiaficos, and Apo- alibi Atolicas.

story to fignific Bishopsyrte vis Business in murclashyse about the Single for it is a dopic in the compellation of the Prototype calling him the Great Sheepherd, and Bishops of four fondes, it hash obtained in all antiquity, that Pastors and Bishops are coincident, and we shall very hardly meet with an inflande to the contrary.

Ephel.4

Epift. 59.ad Panlinum. If his pass be Passers, then they are Doctors also, for these are conjunct, when other offices which may in person be united, wet in the miches are made disparate. For a confident given some Apost les some Prinches, some Branches as some Pu and the some Transcus etc. I majorit of placements, if Pastors, when also Doctors, and Teachers. Anisthis is observed by S. Anstin. "Pastors it Dasson whom you would "have me to distringuish, it has a stone and the same. For these dethined by I come Pastors, some Doctors, but so Passers he joyneth Dassers, that Pastors might understand inhelongeth to their office to teach. The same offo is assumed by Bedulin upon this place.

Thus it was in Scoiprine, But abanche Chunches were fetled & Bishops fix't upontheir severall Sees, then the Names also were made distinct, only those names which did designe temporaty offices did expire the plane immediately bipart saich S. Chrysospome, Thus forces haviness mere common, wis in the sense above emploated, word you illustry into immediately obsides introduced proper and distinct, and to every order it's name Name wifes, as Bishop tou Bishop, as of eiterhopers in Arestyler. This could

not be suppos'd at first, for when they were to borrow words from the titles of feeular honour, or of fices, and to transplant them to an artificiall, and impoled lenle, Us a, which is the Mafter of language, must rule us in this affaire, and Us a is not contra-Acd but in some processe, and descent of time. * For at first, Christendome it selfe wanted a Name, and the Difciples of the Glorious Nazarene were Chrifined first in Antisch, for they had their baptifme fome yeares before they had their Name. It had been no wonder then, if per omnia it had so happened in the compellation of all the offices and orders of the Church.

By immediately after the Apostles, and still more Appropria-Superintendent of the Church, the Bifliop in the pre- word Epiffent, & vulgar conception. Some few examples I shal copus or give infeced of Myriads. In the Canons of the Apo. Bishop to Ales the word 'En Come, or Bifhop is us'd 36 times the Suin appropriation to him that is the Ordinary Ruler & preame president of the Church above the Clergie and the ficer, Lairy, being 24 times expressely distinguish'd from Presbytes, and in the other 14 having particular care for government, jurildiction, censures and Ordinations committed to him as I shall shew hereafter. and all this is within the verge of the first 50 which are received as Authentick, by the Councell of * Nice; of Antioch, 25 Canons whereof are taken a Can. 15. out of the Canons of the Apoftles: the Councell of @ 16. Gangra calling them Canones Beckefiaficos, and Apo- alibi Rolicas

e post advent. Epifc.Cypri. d advert. Prayeam. e lib.3 . 6.59. de with Conft.

folicas traditiones; by the Epifile of the first Councell of Constantinopte to Damafus, which Theodoret hath inferted into his story; by the " Councell of Ephefin, by & Tertullian, by Constantine the Greate and are sometimes by way of eminency called THE CANONS, fomerimes, THE ECCLESTASTICALL CANONS, fometimes, the ancient and received Canons of our Fathers, fometimes the Apostolicall Ca. 2) mondires, and pier 2 Sadobires in orbualt all apier, 2) in the American, faid the Pathers of the Councell in Trullo: and Damafeen puts them in order next to the Canon of Holy Scripture: fo in effect does Isidore in his preface to the worke of the Councells, for be fers thefe Canons in front because Santti Patres sorum fententias authoritate Synodali roborarunt . & inter Canonicas posuerunt Constitutiones. The H, Fathers have established these Canons by the authority of Conneells, and have put them among ft be Canonicall Confitations. And great reason, for in Pope Ste. phens time, they were translated into Latine by one Anno Dom: Dionyfim at the intreaty of Laurentins, because then the old Latine copies were rude and barbarous. Now then this fecond translation of them being made in Pope Stephens time, who was contemporary with S. Irenens and S. Cyprian, the old copie, elder then this , and yet after the Originall to be fure. thewes them to be of prime antiquity, and they are mention'd by S. Stephen in an Epiftle of histo Bithop Hilarius, where he is severe in censure of them

who doe prevaricate thefe Canons.

cap, 18, de Orthod: fide

257.

But for farther satisfaction I referre the Reader to the Epistle of Gregory Hollounder to the Moderators of the Citie of Norimberg. I deny not but they are called Apocryphall by Gratian, and some others, viz. in the sense of the Chine, just as the wisdome of Solomon, or Hoclesiasticus, but yet by most, beleived to be written by S. Clement, from the dictate of the Apostles, and without all Question, are so farre Canonicall, as to be of undoubted Ecclesiasticall authority, and of the first Antiquity.

Ignation his testimony is next in time and in au- Epift. at thority, 'Briston ? margis fair rone vadpan. The Trall. Bishop bears the image and representment of the Father of all. And a little after, it 38 beir informe, an' i warmer applier a bevolve inicerna narmer nearli; ni 3 mpsobulietor, an' i minua iser, rupperos zi Cuntadirus de Emontones; i o Judages &c. What is the Bishop, but he that hath all authority and rule? What is the Presbytery, but a facred Colledge, Counsellors and helpers or affestors to the Bishop? what are Deacons &c: So that here is the reall, and exact distinction of dignity, the appropriation of Name, and intimation of office. The Bishop is above all, the Presbyters his helpers, the Deacons his Ministers, muntei & Ayrakina fundum, imitators of the Angells who are Ministring Spirits. But this is of fo known, fo evident a truth, that it were but impertinent to infift longer upon it. Himfelte in three of his Epistles uses it nine times in difind enumeration, viz. to the Trallians, to the Philadelphians, to the Philippians. * And now I shall insert these confiderations.

Epift ad He-

1. Although it was fo that Epifcopus, and Pres-byter were diffinet in the beginning after the Apofles death, yet fometimes the names ate ufed promiscuously, which is an evidence, that confusion of names is no intimation, much leffe an argument for the parity of offices, fince themselves, who sometimes though indeed very feldome, confound the names, yet diffinguish the offices frequently, and dogmatically. Mark and Al "Emeratmen wolfle. lepis 3 siel, of a diduces of leptor. Where by imentmer, he means the Presbyters of the Church of Antisch, fo indeed fome fay, and shough there be no necessity of admitting this meaning, because by sweetimes he may mean the fuffragan Bifbops of Syria, yet the other may be fairely admitted, for him felte their Bi-frep was absent from his Church, and had delegated to the Presbysery Episcopali jurisdiction to rule the Church till hee being dead another Bishop Inould be cholen, forharthey were Epifcopi Vicarii, and by representment of the person of the Bishop and execution of the Bishops power by delegation were called delegation, and this was done least the Church should not be only without a Father, but withour a Guardian too, & yet whar a Bilhop was, and of what authority no man more confident and frequent then Ignatim. * Another example of this is in Enfebius, speaking of the youth whom S. Iohn had converted and commended to a Bishop. Clemens, whose story this was, proceeding in the relation faies, 63 per Binge de. Butthe Presbyter ; unleffe by muchines here S. Clement means not the order

order, but age of the Man, as it is like enough he did, for a little after, he calls him [imporations] The old man, Tamwerd Prasserres in domain from fufficiois adolescentem. Redde deposition, O Eriscope, saith S. Iohn to him. Tomograviter suspinant Senator & S. Clement. Butthis, as it is very unusually so it is just an a Scripture, viz. in descent and comprehension, for this Bishop also was a Presbyter, as well as Rishap, or else in the delegation of Episcopall power, for so it is in the allegation of

Louisius.

That this name Episcopus or Bifbop was cho. fon to be appropriate to the supreame order of the Clergy, was done with faire reason and designe. Forthis is no faduous, or pompous title, the word is of no dignity, and implies none but what is confequento the just and faire execution of its offices. But Presbyser is a name of dignity and veneration, Rifewo to the gray head, and it transplants the honeur and Reverence of age to the office of the Prefbyserate. And yet this the Bishops lett, and took that which fignifies a meere supra-vision, and overlooking of his charge, to that if we take estimate from the names, Presbyter is a name of dignity, and Episcopus, of office and burden. * [Hethat defires the of fice of a Bishop, defires a good work.] sessains ,8 por to. Saith &. Chryfostome. Nec dicit fi quis Epifcopations defidenat bonum desiderat gradum, sed bonum spus idefiderat; quod in majore ordine constitutus pußit fi velit ocoafienem habere exercendarum virtulum. So S. Hierame, It is not an honourable

log. c. 12.

ble title, but a good office, and a great opportunity of the exercise of excellent vertues. But for this we need no better testimony then of S. Isidere, Epilco. patus autem vocabulum inde dictum, quod ille qui fuperefficieur superimendat, curam feil. gerens subditorum. But, Presbyter Grece latine fenior interpre. tatur, non pro atate, vel decrepità fenettute, fed propter honorem & dignitatem quam acceperunt, in, w and Burger, arm to offe the mustreer se aproblem to THET. reed water, faith; Iulius Pollux.

Supposing that Episcopus and Presbyser had been often confounded in Scripture, and Antiquity, and that, both in ascension and descension, yet as Priests may be called Angells, and yet the Bishop be THE ANGEL of the Church, [THE ANGEL,] for his excellency, [Or THE CHUSCH,] for his appropriate preheminence, and fingularity, to though Presbyters had been called Bishops in Scripture (of which there is not one example but in the fenses above explicated, to wit, in conjunction and comprehention,) yet the Bishop is & Minims by way of eminence, THE BISHOP: and in descent of time, it came to passe, that the compellation, which was alwaies his, by way of eminence was made his by appropriation. And a faire precedent of it wee have from the compellation given to our bleffed Savi. our , à pasas molules n' informe toxor, The great Sheapheard, and Bi shop of our soules. The name [Bi-[hop] was made facred by being the appellative of his person, and by faire intimation it does more immediatly descend upon them, who had from Christ

more immediate mission, and more ample power, and therefore [Episcopus] and [Paster] by way of eminence are the most fit appellatives for them who in the Church have the greatest power, office and dignity, as participating of the fulnesse of that power and authority for which Christ was called the Bifhop of our fonles. And befides this fo faire a Copy; besides the uleing of the word in the prophecy of the Apostolate of Matthias, and in the prophet Ifaiah, and often in Scripture, as I have showne before, any one whereof is abundantly enough, for the fixing an appellative upon a Church officer; this name may also be intimated as a distindive compellation of a Bishop over a Priest, because dienoris is indeed often used for the office of Bishops, as in the instances above, but ower is used for the office of the inferiours, for S. Paul writing to the Romans, who then had no Bishop fixed in the chaire of Rome, does command them months rie rie Rom. 16. 17. Openius militus: moneir, not immoneir, this for the Bishop, that for the subordinate Clergy. Sothen, the word [Episcopus] is fixt at first, and that by derivation, and example of Scripture, and faire congruity of reason.

By the Church used other appellatives for Bi- 25.

Calling the Bishop and we may understand diverse authorities of the Fahim only there used the bishop and there used the bishop and there used the bishop and the bishop and the bishop and the bishop and bishops, which of late have bin given to Presbyters, ever the Church,

fince

fince they have begun to fet Presbyters in the roome

of Bilbops.

And first, Bishops were called [Pasers] in antiquity, in imitation of their being called so in Scripture. Enseive writing the story of S. Ignati. m. Denig. com Smyrnam venisses, whi Polycarpus erat, senists inde unem episolam ad Ephesios, caruma, Paserem, that is, Onesimus, for so sollowes, in qua meminis Onesimi. Now that Onesimus was their Bishop, himselse winesses in the Epistle here mentioned, the manuscrap in the Epistle here mentioned, the manuscrap in the Epistle here mentioned in distribution and aminum is Ornshup in distribution and in the Epistle here mention of Evenius I dispusately made with your most Blessed and worthy Pasers.

herefie against the divinity of our blossed Saviour, presently a Councell was called where S. Denis Bilbep of Alemendria could not be present. Gatari verò Esclesserum Paston as diversis è locu & urbibus convenerunt Antiochiam. In quibus insignes & cateru pracellentes erant Firmiliams à Casarea Cappadocia, Gregorius, & Athenodorus Fratres & Helenus Sardensis Ecclesia Episcopus Sed & Cararimus Bustinensis Episcopus dignus corum confersio acharebat. These Bishops, Firmilianus, and Helenus, and Manimus were the Pastons; and not only so, but Presbyters were not called Pastons, for heproceedes, sed & Prebyteri quamplusimi, & Diaconi ad supradictam Vrbem convene.

When Paulas Samofarenus first broached his

lib.3. bift.c. 36.

Epift. ad E-

Eufeb.lib.7.

so that these were not under the generall apu pellative of Pastors. * And the Councell of Sardis can. 6. making provision for the manner of election of a Biften to a Widdow-Church, when the people is urgent for the speedy institution of a Bishop, if any of the Comprovincialls be wanting he must be certifi'd by the Primate, Ter agioi the manon morphira duzais Ablaia, that the multitude require a Paftor to be given outs them, * The same expression is also in the Epistle of Iulius Bishop of Rome to the Presbyters, Descens, and People of Alexandria in behalfe hift.tripart. of their Bifbop Athanafine , Sufcipite stag, Fratres lib.4.c.29. charifimi cum omni divina gratia PASTOREM VES-TRUM MC PR ASUL BM Sanquam vert abarános. And alitle after, & gandere fruentes orationibus qui PAS. TOREM VESTRUM efuriti & fitti &c: The fame is often us'd in S. Hilary and S. Gregory NaZianZen, where Bisbops are called PASTORES MAGNI, Great heapheards, or Pastons; * When Enfebine the Biftop of Samofate wasbanished, Vniversi lachrymis profequuti funt ereptionem Pastonis fut, faith Theedoret, they wept for the loffe of their Paston. And lib.4.cap.14. Eulegine a Presbyter of Edeffa when he was arguing with the Prefet in behalfe of Christianity & Pas-TORIM (inquit) habemus, & nutus illius fequimur, we have a Parton (a Bishop certainely, for himselfe was a Pricht) and his commands we follow. But, I Theodoret. need not specific any more particular instances; I touch'd upon it before. * He that shall confider, that to Bishops the regiment of the whole Church was concredited at the first, and the Presbyters were

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but his affiftants in Cities and Villages, and were admitted in partem follisitudinis, first cafually and curforily & then by flation and fixt refidency when Parishes were divided, and endowed, will easily fee, that this word [Pafter] must needes be appropriated to Bilhops to whom according to the conjunctive expression of S. Peter, and the practife of infant Christendome mount and must me, was intrusted, first folely, then in communication with o-

thers, but alwaies principally?

But now of late, especially in those places where Bilbops are exauctorated, and no where elie, that I know, but amongst those men that have complying defignes, the word [Pafter] is given to Pariffr Priefts against the manner and usage of Ancient Christendome; and though Priests may be called Pasters in a limited, subordinate fense, and by way of participation (just as they may be called Angels, when the Belbop is the Angell, and fo Postors when the Bifton is the Pafter, and fother are called Pafte. res oviumin S. Cypnian) but never are they called Pafteres simply, or Pasteres Ecclesia for above 600 yeares in the Church, and I think 800 more. And therefore it was good counfell which S. Paul gave, to avoid vocum Novitates , because there is never any affectation of New words contrary to the Ancient voice of Christendome, but there is some defigne in the thing too, to make an innovation: and of this we have had long warning, in the New use of the word [Paffor], chief for the distribution of the selection of the

Epiff. 11:

d'accentive (missis ils criteres le grande F Bilbaps were the Paftons, then Doctors alfo sie was the observation which S. Austin made out of And Do-Ephef. 4. as I quoted himeven now, [For God hath Ctor. given (ome Apostles, Some Prophets Some Pastors and Doctors 7. So the Church hath learn'd to fpeak. In the Greeks Councell of Carthage it was decreed. that places which never had a Bishop of their owne should not now have many until ider, a Doctor of their owne, that is a Bishop, but still be subject to the Bishop of the Diocesse to whom formerly they gave obedience, and the title of the chapter is, that the parts of the Diocesse without the Bisbops confent informatives ut sizes, must not have another Bishop. He who in the title is called Bishop, in the chapter is called the Docros. And thus also, Epi- beref. 75. phonine speaking of Bishops calleth them, marieus, & Ma Cuinus, Fathers and Doctons, Gratia enim Ecelegalam Docroniseft, faith S. Ambrofe, fpeaking of the eminence of the Bilhop, over the Presbyzers and subordinate Clergy. The same also is to be feen in S. * Auftin, Sedulius, and diverse others. I deny not but it is in this appellative, as in diverse of * Epif 59. the rest, that the Presbyters may in subordination be also called Docrons, for every Presbyter must be Assertande, apt to teach (but yet this is expressed as a 1. Tim. 3. requifite in the particular office of a Bifhop) and no where expressely of a Presbyter that I can find in Scripture, but yet because in all Churches, it was by license of the Bishop, that Presbyters did Preach, if at all, and in some Churches the Bishop only did it,

particularly

THe next word which the Primitive Church

didule as proper to exprese the offices and emi-

particularly of Alexandria (Misses ricerbases Excissions fundament), faith Sozomen, therefore it was that the Presbyter, in the language of the Church was not, but the Bishop, was often called, Doctor of the Church.

9 27. And Pontifex.

1. lib. 8.c. ult.

Apoft. con-

nence of Bishops, is Pontern, and Ponter carus for Epistopacy. Sed a Bomino edelli consequentiam receive, Epistopie Ponterientus munera assignavimus, said the Apostles, as 1. S. Clement reports. Ponterient minutes S. tohn the Apostle wore in his forchead, as an Ensigne of his Apostleship, a gold plate or medall, when he was in Pon-

2. lib.3.bift.

tivical raus, in his ponsificall or Apostolicall habit, saith Enselve. . * De dispensationibus Ecclefianum amigunsantiio tennis & desinitio SS. Patrum
in Nical convenientium ... & s. Pontiticas volucini, ut cumeir of ciniproper utilituem celebrent
ordinationes. Said the Pathers of the Councell of
4. Constantinople. 3. * Qual tempestate in urbe Româ

3. lib. 9. c. 14. biS. tripart.

4 lib.3. c.a.1. BEFFE ATUM Senebat, faith 4 Enfebius according
to the translation of Ruffinus. * Apud Antiochiam
vero Theophilus peridem tempus sextus ab Apostolis
Esclosia Pontificatum tempus, saith the same

5. lib.4. c. 20. Enfebius. 5. * And there is a famous flory of Alexander Bishop of Cappadoria, that when Narcissus Bishop of Terufalem, was invalid and unfit for go-

vernment by reason of his extreame age, he was designed

deligned by a particular Revelation and a voice from Heaven , Sufcigite Epifoopum qui vobis à Deo destinatus off; Receive your Bishop whom God hath appointed for you, but it was when Narciffus jam Cenio feffus Pontivicatus Ministerio Sufficere non poffet, faith the ftory . 6. * Eulogius the confessor 6. Eufeb. lib. discoursing with the Prefect, that wish'd him to 6.6.9. comply with the Emperour, ask'd him : Numquid illeund cum Imperio etiam PONTIFICATUM eff confequetas ? He bath an Empire , but bath be alfo a Bilhearick ? Pontificatus is the word. * But 7 S. Dienyfins is very exact in the distinction of cleri. 7. Ecclef, biecall offices, and particularly gives this account of rarch. the present. Eftigitur PONTIFIC ATUS ordo qui pra. ditus vi perficiente munera bierarchie qua perficiunt &c. Anda littleatter, Sacendotum autem ordo Subje-SurPontibleum ordini de. To which agrees Sulfedore in his etymologies, Ideo antem & Presby. 8. Lib.7. 12. teri Sacerdotes vecantur, quia facrum dant fient & Epifope, qui licet Sacerdores fint, tamen PONTIFIL carus apicem non habent, quianec Chrismate fron. tem figuent, nee Paracletum fpiritum dant, quod folis deberi Episcopis lectio actuum Apostolicorum demonfre , and in the lame chapter, PONTIFEX Prin-One word more there is often used in antiquity And Sacer-

for Bishops, and that's SACERDOS. Sacerdotum au. dos.
tem bispartism eshordo, say S. Clement and Anacletus,
for they are Majores and Mineres. The Majores,
Bishops, the Mineres, Presbyters, for so it is in the A.
postolical Constitutions attributed to 2 S. Clement, 2 Lib. 8. c.46.

Episcopis

Episcopus quidem asignavimm, & attribuimus qua MPRINCIPATHE SACREBOTIT pertinent , Pres-

b Lib. 3. Ep. 1. byteris vero que ad Sacerdotium. And in S. Cyprian, Presbyteri cum Epifoopu Sacerdotali bonore conjun-Hi. But although in such diftinction and subording. tion & in concretion a Presbyter is fometimes called Sacerdos, yet in Antiquity Sacerdotium Ecclefia does evermore fignify Epifcopacy, and Sacerdos Ec. clefie the Bifhop. Theorecoms SACUNDOTTOM Ecclefie clib.7. c. 18, tenens in Bpifcopatu, faith & Enfebius, and fummus

Sacerdos, the Bilhop alwaics, Dands baptifinum jus babet fummus Saoun vos, qui eft Epifcopus, faith

d Lib, de bap- d Tertullian: and indeed Sacerdos alone is very feldome ufed in any respect but for the Bilbop, unlesse when there is some distinctive terme, and of higher report given to the Biftop at the same time.

Ecclesia est plebs Sacun port adunata, & Grex pastori fue adberens, faith S. Cyprian. And that we may know by [Sacerdos] he means the Bishop, his next words are, Vnde feire debes Epifeopum in Eccle. fil effe, & Ecclefiam in Epifcopo. And in the fame E. pilitle, qui ad Cyprianum Epifcopum in carcere literas direxerunt, SAC BROOTEM Dei agnoscentes, & contestantes. * f. Eusebine reckoning some of the chief Bishops affembled in the Councell of Antioch, In quibucerant Helenus Sardenfis Ecelefia Epifcopus, & Nicomas ab Iconio, & Hierofolymorum PRECI-Puus Sacendos Hymeneus, & vicina buic urbis Cafarea Theoteonus, and in the fame place the Bi-Bops of Pontus are called Ponti provincia SACER-DOTES. Abilius apud Alexandriam tredecem annie

1 Eufeb. lib. 3:

Epsiloupis

eEpiff.69.

tifm.

SA-

SACRADOTEO, ministrate diem ebiit, for so long he was Bishop, cui succedit Cerdon tertius in SACER-DOTIUM. Et Papias similiter apud Hierapolim Sad CERDOTIUM genens, for he was Bishop of Hierapolis faith & Bufehins, and the Bifbeps of the Province of glib. 3. 6.35. Arles, speaking of their fielt Bishop Trophimus, or- h Epist. comdained Bishop by S. Beter, Say, qued primainter Gal- Leonem. lias Arclatenfis civit as miffum à Beatifimo Petro Apostolo fanctum Trophimum babere meruit SACER-Dorsa. The Bishop also was ever design'd when Antreras Beclefie was the word. Melito Lib.4 c. 26. queg Sandenfis Ecelefia Antistas, faith Eufebins out of Ireneus; weiser is the name in Greeke, and used for the Bishop by Justin Martyr (and is of the same authority and use with PRELATUS and prapofitus Beclefia.) ANTISTES autem SACERDOS dictus, ab co quod antefat. Primus est enim in or dine Brelefic of Suprafe nullum habet, faith S. Ifidore. Lib 7. Erymol Burin thole things which are of no Quefti-6, 12.

on I need not infift. One sitle more I must specify to prevent milprision upon a mistake of theirs of a place in S. ambrofe. The Bishop is sometimes callcd Paquua Paasbyr BR. Nam & Timotheum Epif- 4. Ephef. copum à fe creatum Presbyterum vocat : quia PRIMI PRESENTERI Episcopi appellabantur, ut recedente es sequens ei succederet. Elections were made of Bi. Shops out of the Colledge of Presbyters (Presbyteri unum ex fe electum Episcopum nominabant, faith S. Hierome) but at first this election was made not according to merit, but according to feniority, and therefore Bishops were called PRIMI PRESENTE-

N.Teftam. Qu. 101.

Quaft. Vet. et a 1, that's S. Ambrofe his fenfe. But S. Austin gives another, PRIMT PRESENTERT, that is chiefe above the Presbyrers. Quid est Episcopus misi PRIMUS PRESENTER, b.e. (ummus Secerdos (faith he) And S. Ambrofe himselfe gives a better exposition of his words, then is intimated in that claufe before, Epifcopi, & Presbyteri une ordinatio eft Freng enim Sa-

In 1. Tim. 3.

18 4. Epbef.

cerdos eft, fed Epifcapus Pa I wus oft, ut amnis Epifco. pus Presbyter fit, non omnis Presbyter Epifcopus. His enim Episcopa eft, qui inter Presbyteros PRIMUS eft. The bishop is PRIMUS PRESERTER, that is, PRI-NUS SACHEDOS & C. PRINCEPS EST SACERDOrum, fo he expounds it, not Princeps, or Primus IN-TER PRESERVENOS, himselfe remaining a meere Presbyter but PRINCEPS PRESENTENCRUM : for Parmus Press rven could not be Epifcopm in another fense, he is the chiefe, nor the fenior of the Presbyters. Nay Princeps Fresbytererum is used in a sense lower then Epifeopus, tor Theodoret speaking of S. Iohn Chrysoftome, faith, that having been the first Presbyser at Amisoh, yet refused to be made Bishop, tor a long time. Isbannes enim qui dintissime Princepo fuis Presbyserorum Antiochia, ac fape ele-Etus praful perpecuas vitator dignitatis illius de hoc admirabili fole pullulavis

* * The Church affoigher first language when the spake of Propositions Ecclesia, meant the Bishop of the Diezeffe. Of this there are innumerable examples, bue most plentifully in S. Cyprian in his 3,4, 7,11,13,15423,27 Epittles, and in Tertultian his book ad Marryres, and infinite places more. Of

which

ation,

which this advantage is to be made, that the Primis tive Church did generally understand those places of Scripture which speak of Prelates, or Prapoliti, to be meant of Bifhops, Obedise prapoficis, Heb. 13. faith S. Paul, Obey your Prelates, or them that are fet over Jou. Prapofici autem Pufteres funt, faith S. Auftin, Prelates are they that are Paftors. But S. Cyprian fummes up many of them together, and infinuates the leverall relations, expressed in the severall compellations of Bishops. For writing against Floren: Epist. 69. tins Pupianus, at nifi (faith he) apud te purgati fuerimus ecce jam fex annis net fraternitus habuerit Episcopum, nec plebs prapositum, nec grex Pastorem, nec Ecclefia gubernatorem, nec Christus antistitem, nec Deus Socerdotes; and all this he means of himfelfe, who had then been fixe years Bishop of Carthage, a Prelate of the people, a governour to the Church, a Pastor to the flock, a Priest of the most high God, a Minister of Christ.

The summe is this; When we find in antiquity any thing affected of any order of the hierarchy, under the names of Episcopus, or Princeps Sacerdo.

tum, or Presbyserorum primus, or Pastor, or Dustor, or Pontifex, or Major, or Primus Sacerdos, or Sacerdotium Ecclesia habens, or Antistes Ecclesia, or Ecclesia sacerdos; (unlesse there be a specification, and limiting of it to a parochiall, and inferior Minister) it must be understood of Bishops in its present acceptation. For these words are all by way of eminency, and most of them by absolute appropri-

ation, and fingularity the appellations, and diffin-Givenames of Bishops.

§ 28.
And these were a diffinct order from the rest.

Bur, bipum & respuisor purious (laith the Philosopher) and this their distinction of Names did amongst the Fathers of the Primitive Church denote a distinction of calling, and office, supereminent to the rest.

For first Bishops are by all Antiquity reckoned

as a diftinct office of Clergy, Si qui Presbyter, aut Diaconus, aut quilibet de Numero Clericorum pergat ad alienam parochiam prater Episcopi sui con-Cientiam, &c. Soit is in the fitteenth Canon of the Apolities, and so it is there plainly distinguished as an office different from Presbyter, and Deacon, above thisty times in those Canons, and distinct powers given to the Bishop, which are not given to the other, and to the Bishop above the other. * The Councell of Ancyra inflicting centures upon Presbaters first, then Deacons which had faln in time of Can. 1. 60 2. perfecution, gives leave to the Bishop to mitigate the paines as he fees caufe. Sed fi ex Epifcopis aliqui in iis wel afflictionem aliquam ... viderint, in corum peteffate id effe. The Canon would not suppoleany Bishops to fall, for indeed they seldome did, but for the reft, provision was made both for their penances, and indulgence at the differetion of the Bilhop. And yet sometimes they did fall, op. tatue bewailes it, but withall gives evidence of their

tunc in Ecclesia nulla fuerant dignitate suffulti?

Lib.1. of Par-diffine ion of order. Quid commemorem Laicos qui

Quid

Quid Ministres plurimes, quid Diaconos in tertie, quid Presbyteros in secundo Sacerdotio constitutos Ipsi apices, & Principes omnium aliqui Episcopi alique instrumenta Divina Legis impiè tradiderunt. The Laity, the Ministers, the Deacons, the Presby. ters, nay the Bishops themselves, the Princes and chiefe of all, prov'd traditors. The diversity of order is herefairely intimated, but dogmatically affirmed by him in his 2d book adv. Parmen. Quatuor genera capitum funt in Ecclesia, Episcoporum, Presbyterorum, Diaconorum, & fidelium. There are foure forts of heads in the Church, Bishops, Presbyters, Deacons, and the faithfull Laity. And it was remarkable that when the people of Hippo had as it were by violence carried S. Auftin to be made Priest by their Bishop Valerim, some seeing the good man weep in confideration of the great hazard and difficulty accruing to him in his ordination to fuch an office. thought he had wept because he was not Bishop, they pretending comfort told him, quia locus Pres. De vità Aubyterii licet ipse majore dignus eset appropinquaret gus.c.4. tamen Episcopatui. The office of a Presbyter though indeed he deserv'd a greater, yet was the next step in order to a Bishoprick. So Posidonius tells the story. It was the next step, the next in descent, in subordination, the next under it. So the Councell of Chalcedon, Ewloumer de meschilepe Bad mir gigery isegounia Bir. Can. 29. It is sacriledge to bring downe a Bishop to the degree and order of a Presbyter, in the medicens imo nome amonings, fo the Councell permits in case of great delinquency, to suspend him from the execution of his Episcopall

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copall order, but Hill the character remaines, and

the degree of it felte is higher.

Nos autem ideires hac feribimus (Fratres charifs.) quia novimus quam Sacrofanctum debeat efe Episcopale Sacerdotium, quod & clero, & plebi debet effe exemple, faid the Fathers of the Councell of Antioch, in Eufebous, The office of a Bishop is facred, Lib.7. 6. 26. and exemplary both to the Clergy, and the People. Interdixis per omnia, Magna Synodus, non Episcopo. Can.z. Nicen non Presbytero, non Diacono licere, dec. And it was a remarkable flory that Arius troubled the Church for milling of Prelation to the order and dignity of a Bishop. Post Achillam enim Alexander ... ordinatur Episcopus. Hoc autem tempore Arius in ordine Presbyterorum fuit, Alexander was ordain'd a Bishop, and Arius still left in the order of meer Presbyeers. " Of the same exigence are all those clauses of commemoration of a Bishop and Presbyters of the fame Church. Inline autem Romanus Epifcopus propter fenectutem defuit, erant á pro co prafentes Vitus , & Vincentius Presbyteriejufdem Ecclefia. They were his Vicars, and deputies for their Bishop in the Nicene Councell, faith Sozomen. But most pertinent is that of the Indian persecution related by the same man. Many of them Lib.3. tripart. Were pur to death. Erant autem horum alii quidem Episcopi, alii Presbyteri, alii diversorum ordinum Clerici. * And this difference of Order is cleare in the Epistle of the Bishops of Illyricum to the Bishops

Of the Levant, De Episcopis autem constituendis, vel comministris jam constitutis si permanserint uss. ad

finem

Lib. 2, c. 1. bift.tripart.

Concil.

finem fani, bene Similiter Presbyteros atg. Diaco. nos in Sacerdotali ordine definivimus, &c. And of Sabbatina it is faid, Nolens in fue ordine Manere Presbyteratus, desiderabat Episcopatum; be would not flay in the order of a Presbyter, but defir'd a Bifhop. rick. Ordo Episcoporum quadripartitus est, in Patri. Hist. tripart. archie, Archiepiscopie, Metropolitanis, & Episco. 1.11.6.5. pis, faith S. Ifidore, Omnes autem Superius disignati Lib.7 .etymol. erdines uno codema, vocabulo Episcopi Nominantur. c. 12, Bur it were infinite to reckon authorities, and claufes of exclusion for the three orders of Bishops. Priefts, and Deacons; we cannot almost dip in any tome of the Councells but we shall find it recorded: And all the Marty Bishops of Rome did ever acknowledge, and publish it, that Episcopacy is a peculiar office, and order in the Church of God; as is tobe feen in their decretall Epiftles, in the first tome of the Councells. * I onely fumme this up with Per Binium the attestation of the Church of England, in the Paris. preface to the book of ordination. It is evident to all men diligently reading hely Scripture and Ancient Authors, that from the Apostles times, there have beenthefe On Duns of Ministers in Christs Church, Bishops, Priests, and Dearons. The same thingexactly that was faid in the fecond Councell of Carthege, sait budges rerus, one to imentures, apercurieus, i Can 2. Antique. But wee shall fee it better, and by more reall probation, for that Bishops were a distinct order appears by this

of the will medultebe

9 29. To which the Presbyterate was but a degree.

Lib. 5. c. 8.

I. He Presbyterate was but a ftep to Episcopacy, I as Deacenship to the Presbyterate, and thereforethe Councell of Sardis decreed, that no man should be ordain'd Bishop, but he that was firsta Reader, and a Deacon, and a Presbyter, Ira web' iwon Cadulo ... is the allow nit imonomits of somewhe Dashia Swadeing That by every degree he may paffe to the Sublimity of Episcopacy. Teng deleu rely pares & Cabuis in shazieu dunorta zebra polices de But the degree of every order must have the permanence and trial of no small time, Here there is clearely a distinction of orders. and ordinations, and affumptions to them respedively, all of the same distance and confideration: And Theodores out of the Synedical Epiftle of the fame Councell, faiesthat they complain'd that fome from Arrianifme were reconciled, and promoted from Descens to be Presbyters, from Presbyters to be Bishops calling it willow Baluis , a greater degree, or Order: And S. Gregory NaZianZ. in his Encomium of S. Athanasian, spraking of his Canonical Ordination, and election to a Bishoprick, faies that he was chosen being attabases, most worthy, and minus die Al Baluar norvain detender, coming through all the inferior Orders. The same commendation S. Cyprian gives of Cornelius. Non iste ad Episcopatum Subito perwenit, fed per omnia Ecclefiastica officia promotus, & in divinis administrationibus Dominum sepè promeritus ad Sacerdotii sublime fastigium cunttis religiones gradibus ascendit & factus est Episcopus à plurimis Collegiis nostris qui tunc in Vrbe Româ

Enift. 42.

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Roma aderant, qui ad nos literas ... de ejus ordinatione miferunt. Here is evident, not only a promotion. but anew Ordination of S. Cornelius to be Bilhon of Rome, fo that now the chaire is full Claith S. Cyprian) & quisquis jam Episcopus fieri voluerit foris fiat necesse est, nec habeat Ecclesiasticam ordinationem &c. No man else can receive ordination to the Bifboprick.

THe ordination of a Bishop to his chaire was There bedone de Novo after his being a Presbyter, and ing a pecunot only to, but in another manner then he had when liar manner he was made Priest. This is evident in the first Ec. of Ordinadefiaftical Canon that was made after Scripture, tion to a Bi-Entonomos generalida and Emontrus Ado i resor. apar 80 - hoprick. mage ico ivos Emerabere Mesperoveidus, ni dianeres, ni is dermit (9 2.

unewol. A Priest and Deacon must be ordain'd of one Bishop, but a Bishop must be ordain'd by two or three at leaft. And that we may fee it yet more to be Apo. Relically S. Anacletus in his second Epistle reports, Hierofolymitarum primus Episcopus B. Iacobus à Petro, Iacobo, & Iohanne Apostolis est or dinatus. Three Apostles went to the ordaining of S. lames to be a Billion, and the felfe fame thing is in words affirmed by Anicetus; ut in ore duorum, veltrium fet omnis veritas; And S. Cyprian observes that when Epist. Vnice. Cornelius was made Bishop of Rome, there hapned to be many of his fellow Bishops there, & factus est Episcopus à plurimu collegis nostris qui tunc in urbe Roma aderant. These Collega could not be meer

been more Canonicall, then that of Cornelius, and all Christendome had been descived, for not Novatus who was ordain'd by three Bishops, but Cornelius had been the Schismatick, as being ordain'd by Pricht, against the Canon. But here I observe it for the word [planima,] there were many of them ordination.

Can 4.

Can to

In purluance of this Apostolical ordinance, Nicene Fathers decreed that a Bishop should be ordayn'd, son' miros Al to vy mening by all the Bishops in the Prevince, unleffe it bein cale of necessity, and then it must be done by three being gathered together, and the rest consenting; fo the ordination to be performed. * The fame is ratified in the Councell of dutisch wielen pe poer mily diga outle, if mproductive ti publishes the imprior. A Beftop is not to be ordained without a Sympotot Bifbops, and the pre-fence of the Ataropolium of the province. But if this cannot be done conviniently, yet however it is required to me the matter souther the photos with the riging, the ordinations must be performed by many. The fame was decreed in the Councelt of Landices, came pa. in the 13. Commof the African Code, in the 22th Carenof the first Councell of Arles, and the fifth Caren of the second Connects of Aries, and was ever the practife of the Church; and fowe may fee it descend through the bowells of the fourth Coun. cell of Carthage to the interiour ages. Episcopus quem ardinatur, dua Epifeopi poment, & teneant E. vangelienem codicem fupen caput, & cervicemejus, & une super cum fundemer benedittionem, reliqui om.

Can. 13.

Can.4.

nes Episcopi qui adfunt manibus suis caput ejus tangant.

Therhing was Catholike, and Canonicall. It was prima, d'immatabilis constitutto, fo the first Canon of the Councel of Epunonicals in And therefore afterthe death of Meletius Bifhop of Antioch, a fchifme Theodoret. L. was made about his fuccesfor, & Evagrins his ordi- 9.cap 44. nation condemu'd, becaule, preter Eccle fiafficam regulam fuerit ordinatus, it was against the rule of Holy Church. Why for Solus enim Paulinus eum inftituerat plurimas regulas pravaricatus Ecclesiasticas. Nonenim pracipiont at per se quilibet ordinare posit, fed convocare Vniverfos provincia Sacerdotes, & prater tres Pontifices or dinationem penitus fieri, interdicunt. Which because it was not observ'd in the ordination of Evagrius who was not ordayn'd by three Bishops, the ordination was cassated in the Councell of Rhegium. And we read that when Nooutus would faine be made a Bishop in the schilme cap. 1.2. against Cornelius, he did it tribus adhibitis Episcopis (laith Enfebius,) he obtain'd three Bifhops, for per- lib.6.bit. formance of the action.

Now befides thele Apostolicall, and Catholike Canons, and precedents, this thing according to the constant, and Vnited interpretation of the Greeke Fathers was actually done in the ordination of S. Timothy to the Bishoprick of Ephefus. [Neglett net the grace that is in thee by the laying on of the hands of the Presbytery.] The Latine Fathers expound it abfractly, viz. to fignific the office of Priest-hood, that is, neglect not the grace of Prick-hood that is

in theeby the imposition of hands, and this Erasmus helpes by making [Presbyterij] to pertaine to [Gratiam] by a new inter-punction of the words; but however, Presbyterij with the Latine Fathers signifies Presbyteratus, not Presbyterorum, and this Presbyteratus is in their sense used for Episcopatus too. But the Greeke Fathers understand it collectively, and and formels is put for and furious, not simply such, but Bishops too, all agree in that, that Ensistence is either meant in office, or in person. operative the Empiscopatus is either meant in office, or in person. So theophilast, So Theodores. The probation of this lies upon right reason, and Catholicke tradition; For,

9 3 La. To which Presbyters never did affilt by imposing, bands,

3. THE Bishops ordination was peculiar in this respect above the Presbyters, for a Presbyter did never impose hands on a Bishop, On a Presbyter they did ever fince the fourth Councell of Carthage, but never on a Bishop. And that was the reason of the former exposition. By the Presby. tery S. Paul meanes Bishops, i 38 de morcorien ixenoriman A'Enlowme. Presbyters did not impose bands on a Bilbon, and therefore Presbyterium is not a Colledge of meere Presbyters, for fuch could never ordaine S. Timothyto be a Bishop. The same reason is given by the Latine Fathers, why they expound Presbyterium to fignifie Episcopacy. For (faith S. Ambrofe) S. Paul had ordain'd Timothy to be a Bifop, Vnde & quemadmodum Episcopum ardinet oftendit.

oftendit. Neg enim far erat, antdisebat, ut inferior ordinaret Majorem. So he; and Subjoynes this reason, Nemo n. tribuit quednen eccepit. The fame is affirmed by S. Chryfoftome, and generally by the authors of the former expositions, that is, the Fathers both of the East, and West. For it was so Generall and Catholike a truth, that Priests could not, might not lay hands on a Bishop, that there was never any example of it in Christendome till almost 600 yeares after Christ, and that but once, and that A.D. 555. irregular, and that without imitation in his Successi fors, or example in his Antecessors. It was the case of Pope Pelegius the first & dum non effent Epifcopi, qui eum ordinarent, inventi funt duo Episcopi, lobannes de Perufio, & Bonus de Ferentino , & Andraas Presbyter de Ostià, & ordinaverunt eum Pontificem. Tunc enim non count in Clero qui eum possent promovere. Saith Damafas. It was in cale of necessity, in libr. Pontibecause there were not three Bishops, therefore he feali. vit. procur'd two, and a Priest of Ofia to Supply the place of the third, that three, according to the dire. Stion Apoftoligall, and Canons of Nice, Antioch, and Carthage make Episcopall ordination. * The Church of Rome is concern'd in the bufinesse to make faire this ordination, and to reconcile it to the Councell of Rhegium, and the others before mentined, who if ask't would declare it to be invalid. But certainly as the Canons did command three to impose hands on a Bishop, so also they commanded that these three, should be three Bishops, and Pelagine might as well not have had three, as not three. X. 3.

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three Bifliope; and better, because, fo they were Bi. Shops the first Canon of the Apostles, approves the ordination if done by two, therefore Poo, i ogiar. And the Milene Cases is as much exact, in requiring the capacity of the person, as the Number of the Or. dainers. But let them answer it. For my part, I beleive that the impolition of hands by Andreas, was no more in that case then if a lay man had done it; it was an ampor, and though the ordination was absolutely Un-canonicall, yet it being in the exigence of Necessity, and being done by two Bishops according to the Apoltolicall Canon, it was valid in neura rei, though not in forma Cunanis, and the addition of the Prich was but to cheate the Canon, and cozen himfelfe into an impertinent beleife of a Can 6. Consil. Canonical ordination. Enterome Emerbres 100 150 section, faith the Councell of Sarths, Bifbops must ordaine Bifhopo; It was never heard that Priefts did, or de jure might.

These premises doe most certainely inferre a reall difference, between Episcopacy, and the Presbyterace. But whether or no they inferre a difference of order, or onely of degree; or whether degree, and order be all one, or no, is of great confideration in the prefent, and in relation to many other Queftions.

1. Then it is evident, that in all Antiquity, ordo, and Gradus were us'd promiscuously. [Ballubs] was the Greeke word, and for it the Latins us'd Torde] as is evident in the inflances above mention'd, to which, adde, that Anaelets fayes, that

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Epift.3.

Christ did in Rismere dues Ordines, Episcoperum, & Sacerdotum. And S. Lee afficines; Primum ordinem spift 84 4.4 effe Episcopalem, fecundum Presbyteralem, tertium Leviniaum; And these among the Greekes are call'd Tolk Cad juit, three degrees. So the order of Deacon. (hip in S. Paul is called made Radule, a good degree and Batus durieler, &ce: is a cenfure us'd alike in the cenfures of Bifhops, Priefs, and Deacons. They are all of the same Name, and the same confideration, for order, diftance, and degree, amongst the Fathers, Gradre, and orde are equally affirm'd of them all; and the word grader is us'd fometimes for that which is called orde most frequently. So Felix writing to S. Lib. 1 c. 12. Auftin , Nontantum ego pofiam contra taam virin. de affii cum tem, quià mira virtue eft GRABUS Er tecorat 1 squich. and S. Cyptian of Corneline , Ad Sectr det fiblime lib 4. Epif. 2. fastigium cuntes religionis GRABIBUS afcendis. Degree, and Order, are us'd in common, for he that speaks most properly will call that an order in perfons, which corresponds to a degree in qualities, and neither of the words are wrong'd by a minual fabilitation.

2. The promotion of a Biftop ad Munus Epif. copale, was at first call'd ordinatto Episcopi. Stirre upthe Grace that is in the, justa OBDINATIONEM tuam in Epifcoputam, faith Seduline; And S. Hies rame; Prophetie gration habebut com ORDINATI-One Episcopatho. . Neg enim fin erat ant licebat in t.Tim. 3: ut inferior Ondinant majorem, faith 9. Ambrofe, proving that Presbyeers might not impose hands on a Bifes. * Remanerum Ecclefia Clement em à Pe-

- Marin

de pre fcript. cap.33.

tro On Danarum edit, faith Tertullian; and S. Hie. rome affirmesthat S. Tames was Ondaind Bifhop of Ierufalem immediately after the Passion of our Lord. [Ordination] was the word at first, and after. wards [Consec KATUS] came in conjunction with it, When Mofes the Monke was to be ordain'd, to wit , a Bilbop , forthar's the title of the ftory in Theodoret, and fpyed that Lucius was there ready to 16.4. cap.23. impole hands on him, abfit (faics he) ve manus tua

me Corsecker, Thorne Take

In all orders, there is the impresse of a diffind Charactery that is, the person is qualified with a new capacity to doe certaine offices, which before his ordination he had no power to doe. A Deacon hath an order of power?

Que pocula vita

Miscoat, & latices, cum Sanguine porrigat agni, as Arator himselfe a Deacon expresses it. A Presbyer hath an higher order, or degree in the office or ministery of the Church, whereby he is enabled, Serestions, Sentis & Anlung to me HI Secured Anlung de, as the Councell of Ancyra does intimate. But a Bithey hath a higher yet in for belides all the offices communicated to Priefts, and Deacons, he can give orders, which very onething makes Episcopacy to be a diftinct order. For orde, is defin'd by the Schooles to be, traditio potestatio spiritualia, & collatio gratia, ad obeunda Ministeria Ecclesiastica; a giving a spirituall power, and a conferring grace for the performance of Ecclesiastical Ministrations. Since then Episcopacy hath a new ordination, and a diffinct power (as I fhall

cap. I.

they

thall thew in the descent) it must needs be a distinct order, both according to the Name given it by antiquity, and according to the nature of the thing in the definitions of the Schools.

There is nothing faid against this but a fancy of some of the Church of Rome, obtruded indeed upon no grounds, for they would define order to be a special power in relation to the Holy Sucrament, which shey call corpus Christi naturate; and Episco-pacy indeed to be a distinct power in relation ad corpus Christi Mysticum, or the regiment of the Church, and ordayning labourers for the harvest, and therefore not to be a distinct order.

Butthis to them that confider things fadly, is true or false according as any man lift. For if these men are refelved they will call nothing an order but what is a power in order to confecration of the Eucharift, who can help it? Then indeed, in that fenfe. Epifeopacy is not a diffinct order, that is, a Bishop hath no new power in the confectation of the Venerable Eucharift, more then a Presbyter hath. But then why these men should only call this power [an order Ino mancan give a reason. For, t. in Antiquity the diftind power of a Bishop was ever called an Order, and I think, before Hugo de S. Victore, and the Master of the Sentences , no man ever deni'd it to be an order. 2. According to this rate, I would faine know how the office of a Sub-deacon, and of an Office, and of an Acolout hite, and of a Reader, come to be diffind orders; for firely the Bishop hath as much power in order to consecration de Novo, as

they have de integre. And if I mistake note that the Bifter hath a new power to ordaine Presbyters who hall have apower of confecrating the Eucharift, is more a new power in orden to confecration, then all those inferiour officers put together have in all, and yet they call them Orders , and therefore why not Epifeopary alfo, I cannot imagine, unleffe because they will not be a total of when it was a read of

But however in the meane time, the denying the office and degree of Episcopacy to be a new and a diffind order is an Innovation of the produ-Gion of fome in the Church of Rome, without all reason, and against all antiquity. This onely by the ways the some or of the sold of

The Enemies of Epifcopacy callin aide from all places for support of their ruinous cause, and therefore take their maine hopes from the Church of Rome by advantage of the former discourse. For fince (faythey) that confectation of the Sacrament is the Greateft worke, of the moft feeret myftery. greatest power, and highest dignity that is competent to man and this a Presbyter hath as well as a Billion, is it likely that a Billion should by Divine in-Hituein be fo much Superiour to a Presbyter, who by the confession of all fides communicates with a Silber in that which is his highest power? And shall iffues of a leffer dignity diffinguish the orders, and make a Biffrer higher to a Presbyrer, and not ratherebe Greater raileup a Presbyten to the Counterepaile of a Biflog & Uponthis furmife the men of the Church of Rome, would inferre an identity of or-

S. Hieromad Rusticum Narbonens: apud Gratian.diftigs. can: ecce ego. cofus, ibid.

der, though a disparity of degree, but the Men of the other world would inferre a parity both of order and degree too. The first are already answered in the premifes. The fecond must now be serv'd.

Then, whether power be greater, of ordai. ming Pricits, or Confectating the Sacrament is an impertinent Question; possibly, it may be of some danger; because in comparing Gods ordinances, there must ecreainely be a depression of one, and whether that lights upon the right fide or no, yet peradventure it will not fland with the consequence of our gracinude to God, to doe that, which in Gods estimate, may tant' amount to a direct Vndervaluing; but however it is vnprofitable, of no use in case of conseience either in order to faith, or mainers, and befides, cannot fixed felfeupon any balis, there being no way of proving either to be more excellent then the other. ensuive, bath in a

12. The Sacraments, and mysteries of Christianity if compared among themselves, are greater; and leffer in feverall resprets. For fincethey are all in order to feveral ends, that is, productive of feverall effects, and they all are excellent, every rite, and lacrament in respect of its own effect, is more excellent then the other not ordain'd to that effect. For example. Matrimony is ordain'd for a means to preserve chastiry, and to represent the mysticall union of Christ and his Church, and therefore in these respects is greater then baptisme, which does neither. But baptifine is for remission of sinnes and * The Nicene

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in that is more excellent then Matrimony; the Creed.

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fame may be faid for ordination, and confecration, the one being in order to Christs naturall body (as the Schooles (peak)) the other in order to his myficall body, and to have their severall excellencies respectively, but for an absolute preheminence of one above the other. I said there was no basis to fixe that upon, and I believe all men will find it so that please to try. Butin a relative, or respective excellency, they goe both before, and after one another. Thus Wooll, and a sewell, are better then each other; for wooll is better for warmth, and a jewell for ornament. A frogge hath more sense in it, then the Sunne and yet the Sunne shines brighter.

3. Suppole consecration of the Eucharist were greater then ordaining Priests, yet that cannot hinder, but that the power of ordaining may make a higher inddistinst order, because the power of ordaining, hath in it the power of consecrating and something more; it is all that which makes the Priest, and it is something more besides, which makes the Bishop Indeed to the Bishop had it not, and the Priest had it, then supposing consecration to be greater then ordination, the Priest would not only equall, but excell the Bishop, but because the Bishop hath that, and ordination besides, therefore he is higher bothin Order, and Dignity.

4. Suppose that Consequence were the greatest Clericall power in the world, and that the Bishop, and the Priest, were equall in the greatest power, yet a lesser power then it, superadded to the Bishop's, may make a distinct order, and superiority.

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Thus it was faid of the fonne of Man. Constituit eum paulo minorem Angelis, hemas made a little low? er then the Angels. It was but a little lower, and yet fo much as to diffinguish their Natures, for he took notupon him the NATUR B of Angells, but the feed of Abraham. So it is in proportion between Bilhop, and Priest; for though a Priest communicating in the greatest power of the Church, viz confectation of the venerable Eucharift, yet differing in a leffe is paulo minor Angelis, a little lower then the Bishop the Angell of the Church yet this little lower, makes a diftind order, and enough for a febordination. * An Angell, and a man communicate in those great excellencies of spirituall essence, they both discourse, they have both election, and freedome of choice, they have will, and understanding, and memory, impresses of the Divine image, and loco-motion, and immortality. And these excellencies are (being precifely confidered) of more reall and eternall worth, then the Angelicall manner of moving foin an instant, and those other formes and modalities of their knowledge and volition, and yet for these superadded parts of excellency, the difference is no leffe then specificall. If we compare a Bishop and a Priest thus, what we call difference in nature there, will be a difference in order here, and of the same confideration.

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5. Lastly it is considerable, that these men that make this objection, doe not make it because they think it true, but because it will serve a present turne. For all the world sees, that to them that deny the

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reall presence, this can be no objection; and most certainly the Anti-opifcapall men doe so, in all senses, and then what excellency is there in the power of confecration, more then in ordination? Nay is there any such thing as confecration at all? This also would be considered from their principles. But I proceed:

One thing only more is objected against the maine Question. If Bpiscopers be a distinct order, why may not a man be a Bishop that never was a Priost, as (abstracting from the lawes of the Church) a man may be a Presbyter that never was a Deacon, for if it be the impresse of a distinct character, it may be imprinted per falsum, and independent

dantly as it is inthe order of a Presbyter,

To this landwere, It istrue if the powers and charactersthemselves were independant as it is in all those offices of humane confitution, which are called the inferior orders; For the office of an Acolembige, of an Exercift, of an Officey, are no way dependant on the office of a Deacon, and therefore a man may be Deacon, that never was in any of those, and perhaps a Presbyter too, that never was a Deasom, as it was in the first example of the Presbyterate in the 72 Definites. But a Biftop though he have a diftinct character, yet it is not difparate from that of a Presbyter, but supposes it ex vi ordinis. For fince the power of ordination (if any thing be) is the diffind capacity of a Bifhop, this power fuppolesa power of emfectating the Eucharist to be in the Histop, for how effe can he ordaine a Presbyter Liggi . with

with a power, that himfelfe hath not ? can he give, what himfelfe hath not received?

I and this point with the faying of Epiphania Haref 15. m, Kox eft Acris baretici una est ordo Episcoporum, er Presbycererum, una dignitas. To fay that Bihops are not a diftinct order from Presbyters, was a herely first broach'd by Aerius, and hath lately been (at least in the manner of speaking) countenanc'd by many of the Church of Rome.

L'On to cleare the distinction of order, it is evi- had a pow-I dent in Antiquity, that Bishops had a power of er diffinet. imposing hands, for collating of Orders, which and Supe-Presbyters have not. * What was done in this af- riour tothat faire in the times of the Apostles I have already ex. of Presbyplicated; but now the inquiry is, what the Church ters. did in putsuance of the practife, and tradition A- As of Ordi-Rolicall. The first, and second Canons of the Apo-nation. fles command that two, or three Bishops should ordaine a Bishop, and one Bishop should ordaine a Priest, and a Deacon. A Presbyter is not authorized to ordaine, a Bishop is. * S. Diony sim affirmes, Sa. Eccles. bieri cerdotem non posse initiari, nist per invocationes E- ". 5. piscopales, and acknowledges no ordainer but a Bishop. No more did the Church ever; Infomuch that when Novam the Father of the old Puritans, did ambire Episcopatum, he was faine to goe to the utmost parts of Italy, and seduce or intreat some Bishops to impose hands on him, as Cornelius witneffes in his Epiftle to Fabianus, in Eusebius. * To Lib.6.cap 33. this we may adde as fo many witnesses, all those ordinations. 117 11793

dinations made by the Bishops of Rome, mentioned in the Pontiscall book of Domasm, Platina, and others. Habitis de more sacris ordinibus Decembris mense. Presbyteros decem, Diaconos duos, & c. creat (S. Clemens) Anaclesus Presbyteros quing, Diaconos tres, Episcopos diversis in locis sex numero creavit, and lo in descent, for all the Bishops of that succession for many ages together.

But let us fee how this power of ordination went in the Bishops hand alone, by Law and Constitution

on, for particular examples are infinite.

Cas. 13.

In the Councell of Ancyra it is determin'd aupenabout un itana mooburlest i Auntres zuegroroit : and il meefertous moneus, meis & immeabledat und is Emonone to requisitor is iring megania. That Rurall Bishops shall not ordaine Presbyters or Descens in anothers dieceffe without letters of license from the Bifbop. Neither shall the Priests of the City attempt it. * First not Rurall Bishops, that is, Bishops that are taken in adjuterium Episcopi Principalia, Vicars to the Bishop of the diocesse, they must not ordaine Priests and Deacons. For it is artes mounte, It is anothers diocelle, and to be amorgioralous is prohibited by the Canon of Scripture. But then they may with licenfe? Yes: for they had Epifcopall Ordination at first, but not Episcopall Iurisdiction, and so were not to invade the territories of their neighbour. The tenth Canon of the Councell of Antioch clears this part. The words are these as they are rendred by Dieny fine Exigent. Qui in villis & vicis constituti funt Chorepiscopi tametse manus impositionem anginenii.

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tionem ab Bpifcopis sufceperunt, [& ut Episcopi [unt confecuati] tomen oportet cos modum proprium retinere, die and ig papasionar des immebres aixupbres, the next claufe [d'un Epifcepi confecrati funt] although it be in very ancient Latine copies, yet is not found in the Greek, but is an asumentum for expofition of the Greek, but is most certainly implyed in in for elfe, what defeription could this be of Chirepiscopi, above Presbyteri rurales, to fay that they were you series imorimus eixeobres, for so had country Priefts, they had received imposition of the Bishops hands. Either then the Cherepifcopi had received or. dination from three Biftops, and imentions is to be taken collectively, not diffributively, to wit, that each Country Bifban had received ordination from Bifloors, many Bishops in conjunction, and so they were very Bishops, or elfe they had no more then Village Priests, and then this caution had been impertinent and or now or

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But the City Priests were also included in this prohibition. True it is, but it is in a Parent hess, with an industry, in the midst of the Canon, and there was some particular reason for the involving them, not that they ever did actually ordaine any, but that since it was prohibited to the chorepiscopi to ordaine (so them I say who though for want of jurisdiction they might not ordaine without license, it being in alien a Parochia, yet they had capacity by their order to doe it) if these should doe it, the Citty Presbyters who were often dispatch'd into the Villages upon the same imployment, by a

temporary mission, that the Chorepistopi were by an ordinary, and fint relidence might perhaps think that their commission might extend farther then it did, or that they might goe beyond it, as well as the Cheropifcopi, and therefore their way was ob-Aruched by this clause of and und margurious money * Adde to this . The Presbyters of the City were of great honour and peculiar priviledge, as ap. peares in the thirteenth Canon of the Councell of Nen Caferes, and therefore might eafly exceed, if the Canon had not beene their bridle.

The fumore of the Canon is this, With the Bi-Bops licence the Cherepifespi might rordaine, for themselves had Episcopall ardination, but without licence they might not for they had but delegate. and subordinate jurifdictions And therefore in the fronteenth Coun of New Cafarea are faid to be sis vi-W 100 hike the 70 Difeiples, thatis, inferior to Bifbops, and the 70 were to the twelve Apofler viz in has particulari, not in order, but like them in subordination and inferiority of jurisdiction but the Citty Presbyters might not ordaine, neither with nor without licence; for they are in the Canon only by way of parembefis, and the fequence of procuring a taculty from the Bilhops to collate orders, is to be referred to Chorepifcopi, not to Presbyteri Civitatis, unleffe we should straine this Canon into a fense contrary to the practife of the Catholike Church. Resemmordinis non poffunt delegard is a most certain role in Divinity, and admitted by men of all fides, and most different interests. * How-

* However we fee here, that they were prohibited, and we never find before this time, that any of them actually did give orders, neither by ordinary power, nor extraordinary difpensation; and the conftant tradition of the Church, and practife App. felicall is, that they never could give orders; thereforethis exposition of the Canon's liable to no exception, but is cleare for the illegality of a Presbyter giving hely orders, either to a Presbyter, or a Deacen, and is concluding for the necessity of concurrence both of Epifopull order, and jurisdiction for ordinations, for reddends fingula fingule, and expounding this Canon according to the fense of the Church, and exigence of Catholike Custome, the Chorepifcopi are excluded from giving orders for want of jurisdiction, and the Priests of the Citto forwant of order; the first may be supplied by a delegate power inliteris Episcopalibus, the second cannot, but by a new ordination, that is, by making the Priest a Bishop. For if a Priest of the Citty have not to much power as a Chorepifeopou, as I have proved he hath not, by thewing that the Chorepifcopus then had Episcopall ordination, and yet the Cherepifespus might not collate orders without a faculty from the Bishop, the City Priests might not doe it, unlesse more be added to them, for their want was more. They not only want jurisdiction, but fomething befides, and that must needs be or-

But although these Chorepiscopi at the first had Episcopall Ordination, yet it was quickly taken from Z 2

them for their incroachment upon the Bifhops Dio. ceffe, and as they were but Vicarii, or wifitatores E. piscoperum in willing fortheir ordination was but to a meere Presbyterate. And this we find as foone as ever we heare that they had had Episcopall Ordination. For those who in the beginning of the 10th Canon of Antioch we find had been confecrated as Bishops, in the end of the fame Canon, we find it decreed de nove: parentament & pritty del F nis moleus Limbrerry Bronders. The Choreps (copus or Country Bi-Shop must be ordays d by the Bishop of the Citie in whose jurisdiction be it which was clearly ordina. tion to the order of a Presbyter, and no more. And ever after this all the ordinations they made were only to the inferiour Ministeries, with the Bishop's License too but they never ordayn'd any to be Dea. cons or Priefts; for thefe were Orders of the Holy Ghoft's appointing, and therefore were gratia Spirithis Sancti, and iffues of order , but the inferiour Ministeries as of a Reader, an offiary &c. were bumane constitutions, and required not the capacity of Epifropall Order to collate them for they were not Graces of the Hely Ghoft, as all Orders properly fo called are, but might by humane dispensation be beflow'd, as well as by humane Ordinance, they had their first constitution.

The Chorepiscopi lasted in this consistence till they were quite taken away by the Councell of Hispalis: save only, that such men also were called Chorepiscopi who had beene Bishops of Cities, but had fallen from their honour by communicating in Gentile

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Clerick

Gentile Sacrifices, and by being traditors, but in case they repented and were reconciled, they had not indeed restitution to their See, but, because they had the indelible character of a Bishop, they were allowed the Name, and honour, and fometime the execution of offices Chorepiscopall. Now of this fort of Chorepiscopi no objection can be pretended, if they had made ordinations, and of the other nothing pertinent, for they also had the ordination, and order of Bifbops. The former was the case of Meletius in the Nicene Councell, as is to be feene in the Epifile of the Bathers to the Church of Alexan. tripart hift. drie, But however all this while, the power of lib 2.c. 12 ex ordination is fo fast held in the Bisbops hand, that it was communicated to none though of the greatest priviledge dayes we'd works what you are to

I find the like care taken in the Councell of can: 19. Sardis, for when Mufam, and Eutychianus had ordain'd fome Clerkes, themselves not being Bishops. Gandentine (one of the moderate men, 'tis likely) for quietnesse fake, and to comply with therimes, would faine have had those Clerks received into Clerical communion; but the Councell would by no meanes admitt that any should be received into the Clergy and indres not ispadients med heart andia pis ormer tractions, (as Balfamon expre fles upon that Canon,)but fuch as were ordain'd by them who were Bishops verily, and indeed. But with those who were ordain'd by Musaus and Eutychianus, of Adixois suyuntrarhouner, we will communicate as with Laymen: In it dropa imonore duiarras culturir de autes raga geneg-

whomas, for they were no Biftops that impos'd hands on them; and therefore the Clerks were not ordain'd truly, but wert madainer zapo forlas, diffemblers of or. dination. Que untem de Mufao & Entychiano dilla funt, trabe etiam ad alios qui non ordinati fuerunt. &c. Saith Balamon, incimating, that it is a rul'd cafe and of publike intereft.

The fame was the iffue of those two famous cafes, the one of Ifebiras ordain'd of Collathus parnotife impurity, one that dream'd onely he was a Biftop. Ifchires being ordain'd by him could be no Priest, nor any elfe of his ordaining, is ware xeip av A plant Land, and Ifolige himselfe was reduc'd into lay communion, being depos'd by the Synodof Alexandria inmover in fir Jal's: imerias To apercursels, falling from the imagination of his Presbycerate, say the Priefts and Dearens of Marcorie, And of the reft that were ordain'd with Mehiras, Animal papramit for workprin faith S. Athanafins, and this fo knowne a bufineffe , of the maisterne dupl forer , No man made Comple of the Nulling " The paralell cafe is of the Presbyter's ordain'd by Maximus, who was another Bifhop in the aire too; all his ordinations were pronounced null, by the Fathers of the Councell in Conflaminopte. A third is of the blind Bishop of Agabra imposing hands while his Presbyters read the words of ordination, the ordination was pronounced invalid by the first Councell of Sevill. Thefeeafes are fo known, I need not infift on them. This onely.

Apud Athana/: Apolog. 2.epift.Presi er Diacon: Mareofic: ad Curiofum & Philagrium.

Lincokerch

Cap. 4.

In diverse cases of Transgression of the Canons, Clergy 200

Clergy men were reduc'd to lay communion, either being inspended, or deposed; that is, from their place of honour, and execution of their suction, with, or without hope of restinution respectively; but then still they had their order, and the Sacraments conferr'd by them were valid, though they indeed were prohibited to Minister; but in the cases of the present instance, the ordinations were pronounc'd as null, to have bestowed nothing, and to be meerely imaginary.

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* But soalso it was in case that Bishops ordain'd without a title, or in the diocesse of another Bishop, as in the Councell of † Chalcedon, and of * Antiseb min radiance. And may be it was so in case of ordination by a Presbyter, it was by positive constitution pronounced word, and no more, and therefore may be rescinded by the Counter-mand of an equall power, A Councell at most may doe it, and therefore without a Councell, a probable necessity will let us loose. But to this the answer is evident.

r. The expressions in the severall cases are severall, so of diverse issue, for in case of those nullities which are meerely Canonicall, they are expressed as then sistemade, but in the case of ordination by a Non-Bishop, they are onely declared voy'd ipso facto. And therefore in that decree of Chalcedon against Sinetisular ordinations, the Canon saith, ris y amount of the control of the contr

Can. 6.

in Natura rei, as it is in the foregoing instances.

2. In the cales of Amierb, and Chalcedon, the decree is pro furnite, which makes it evident that those mulliries are fuch as are made by Canon, but in the cases of Collabor, and Maximu, there was declaration of a past nullity and that before any Canon was made; and though Synodall declarations pronoun'd fuch ordinations invalid, yet none de. creed fo for the future, which is a cleare evidence. that this nullity, viz: in cale of ordination by a Non-Presbyter, is not made by Canon, but by Canon declar dio be invalid in the nature of the thing.

If to this be added, that in antiquity it was dogmatically resolved that by the Nature, and institution of the Order of Bishops; ordination was appropriete to them, then it will also from hence be evident, that the nullity of ordination without a Biffep is not dependant upon positive constitution, but on the exigence of the institution. * * Now that the power of ordination was onely in the Bi-Shop, even they, who to advance the Presbyters, were willing enough to speake lesse for Episcopacy, give testimony; making this the proper distinctive cog. nifance of a Bifhop from a Presbyter, that the Bifhop hath power of ordination, the Presbyten hath not. al Evagrium. So S. lerome, Quid facit Epifcopus (except à ordina. tione) quod Presbyter non faciat. All things (faith la quippe ordinatione superiores ille sunt [Episcopi]

he) [to witall things of precide order] are common to Bifbops with Priefts, except ordination, for that is proper to the Bothop. And S. Chry foftome, So-

bomil.z.in.I. Tim. 3.

ordination is the proper, and peculiar function of a Bishop; and therefore not given him by positive constitution of the Canon.

4. No man was call'd an heretick for breach of Canon, but for denying the power of ordination to be proper to a Bishop: Aerius was by Epiphanius, Philastrius, and S. Austin condemn'd, and branded for herefie, and by the Catholike Church saith Epiphanius. This power therefore came from a higher spring, then positive and Canonicall Sanction.

But now proceed.

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The Councell held in Trullo, complaining that Can. 37. the incursion of the barbarous people upon the Churches inheritance, faith that it forc'd some Bithops from their refidence, & made that they could not स्थान के प्रमुक्तिका देविह नवेह , प्रभावकारिय हो नवांत्व वे नहीं देवा-There when real tor the untexcitedan, according to the guife of the Church, give Orders and doe such things a DID BELONG TO THE BISHOP; and in the fequel of the Canon they are permitted in such cases, ut & diverforum Clericorum ordinationes canonice faciant, to make Canonicall ordinations of Clergy-men. Giving of Orders is proper, it belongs to a Bishop. So the Councell. And therefore Theodoret expounding that place of S. Paul [by the laying on the hands of the Presbytery] interprets it of Bishops, for this reason, because Presbyters did not impose hands. * There is an imperiect Canon in the Arausican Councell that hath an expression very pertinent to Can. 20. this purpose, Ea que non nisi per Episcopos geruntur, thole

those things that are not done, but by Bilhops, they were decreed fill to be done by Bishaps, though he that was to doe them regularly, did fall into any in. firmity whatloever , yet non fub prafentia fua Presbyteres agere permittat fedevecet Episcopum. Here are clearely by this Canon some things suppos'd to be proper to the Bishops, to the action of which Presbyters must in no case be admitted. The patticulars, what they are are not specified in the Canon, but are nam'd before, viz: Orders, and confirmati. on, for almost the whole Councell was concerning them, and nothing else is properly the agendum E. piscopi, and the Canon else is not to be Understood. To the same iffue is that circum-locutory de-Scription, or name of a Bifhep, us'd by S. Chryfoftome, i us war muse sugamuhoune The man that is to ordaine Clerks.

baref.75.

And all this is but the doctrine of the Catholike Church which S. Epiphanian opposed to the doctrine of Airian, denying Episcopacy to be a distinct order 'n man' the speaking of Episcopacy) best matters and survey in the parameter appearing to the adistriction parameter parameters appearing of Presbytery. The order of Bishops begets Fathers to the Church of God, but the order of Presbyters begets seemes in baptisme, but no Fathers or Doctors by ordination. "It is a very remarkeable passage related by Eusebius in the ordination of Novatua to be Presbyter, the Bishop did it Dangaroumes in mains to Kaugu, all the whole Clergy was against it, yet the Bishop did ordaine him, and then certainely scarce any conjunction of

Eufeb.lib.6.

the other Clergy can be imagined; I am fure none iseither expressed or intimated. For it was a rul'd cafe, and artefled by the Uniforme practife of the Church, which was fet downe in the third Councell of Carthage, Epifcopus onus ofe porest per quem Can. 45. dienatione Divina Presbyteri multi confitui poffunt. This case I instance the more particularly, because it is an exact determination of a Bishops fole power of ordination. Aurelina made a motion, that, if a Church wanted a Presbyter to become her Bishop, they might demand one from any Bishop. It was granted; But Posthamianus the Bishop put this case. Drinde qui vnum habuerit, numquid debet illi ipfe vnus Presbyter auferri? How if the Bishop have but one Prieft, must be Bishop part with him to supply the necessity of the Neighbour widdow-Church? Yea, that he must. But how then shall he keepe ordinations when he hath never a Presbyter to affifthim? That indeed would have beene the objection now. butit was none then. For Aurelius told them plainly, there wasno inconvenience in it, for though a Biftop have never a Presbyter, no great matter, he can himselfe ordaine many (and then I am sure, there is fole ordination) but if a Bishop be wanting to a Church, he is not fo eafily found.

Thus it went ordinarily in the stile of the Church, ordinations were made by the Bishop, and the ordainer spoken of as a single person. So it is in cap. 19. the Nicene Councell, the Councell of Antioch, the a Cap. 9. Councell of Chalcedon, and S. Ierome who wrib cap. 2. ting to Pammachim against the errors of John of Ie.

Aaz

rusalem;

rusalem: If thou speake (saith he) of Paulinianus, he comes now and then to visit us, not as any of your Clergy, but ejus à que ordinatus eft, that Bi-

Thop's who ordain'd him.

So that the iffue of this argument is this. The Canons of the Apostles, and the rules of the Ancient Councells appropriate the ordination of Bishops to Bishops, of Presbyters to one Bishop, (for I never find a Presbyter ordain'd by two Bilbops together. but onely origen by the Bisbops of Ierusalem , and Cafarea) Presbyters are never mention'd in conjunaion with Bilbars at their ordinations, and if alone they did it, their ordination was pronounced inva-

lid and void ab initio.

To these particulars adde this, that Bishops alone were punished if ordinations were Vncanonicall, which were most vnreasonable if Presbyters did joine in them _ and were causes in conjunction. But unleffe they did it alone, we never read that they were punishable; indeed Bishops were pro toto, & integro, as is reported by Sozomen in the case of Elpidius, Enstathius, Basilius of Ancyra, and Eleufins. Thus also it was decreed in the second, and fixt Chapters of the Councell of Chalcedon, and in the Imperiall constitutions. Since therefore we neither find Presbyters join'd with Bishops in commission, or practife, or penalty all this while. I may inferre from the premises the same thing which the Councell of Hiffals expresses in direct, and full sentence, Episcopus Sacerdotibus, ac Ministris Solus honorem dare potest, solus auferre non potest. The Bishop alone

Novell: con-Sit: 6. 6 123.cap.16.

Cap: 6.

lone may give the Priefly honour, he alone is not fuffer'd to take it away. This Councell was held in the yeare 657, and I fet it downe here for this purposeto show that the decree of the fourth Councell can: 2,69 3 of Carthage which was the first that licensed Priests to affift Bishops in ordinations yet was not obligato. ry in the West; but for almost 300 yeares after. ordinations were made by Bishops alone. But till this Councell no pretence of any fuch conjunction. and after this Councell fole ordination did notexpire in the West for above 200 yeares together: but for ought I know, ever fince then, it hath obtain'd that although Presbyters joyne not in the con-Secration of a Bishop, yet of a Presbyter they doe: butthis is onely by a positive subintroduced constitution first made in a Provincial of Africa, and in other places received by infinuation and conformity of practife.

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* I know not what can be faid against'it. I onely sind a peice of an objection out of S. Cyprian, who was a Man so complying with the Subjects of his Diocesse, that if any man, he was like to surnish us with an Antinomy. * Huncigitur (Fratres Dile-Epist. 33. Etissimi) à me, & a Collegis qui prasentes aderant ordinatum sciatis. Here either by his Colleagues he meanes Bishops, or Presbyters. If Bishops, then many Bishops will be found in the ordination of one to an inferiour order, which because it was sas I observ'd before) against the practise of Christendome, will not easily be admitted to be the sense of S. Cyprian. But if he means Presbyters by Collega then sole

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ordina-

ordination is invalidated by this example, for Pres. bysers join'd with him in the ordination of Aure.

Tanswer, that it matters not whether by his Colleagues he means one, or the other, for Aurelius the Confession who was the man ordain'd, was ordain'd burto be a Reader, and that was no order of Diving institution, no gift of the Boly Ghost, and therefore might be dispensed by one, or more, by Bishops, or Presbyters, and no way enters into the consideration of this question concerning the power of collaining those orders which are gifts of the Holy Ghost, and of divineer dinance, and therefore, this, although I have seen it once pretended, yet hath no validity to impugne the constant practice of Primitive antiquity.

But then are all ordinations invalid which are done by meere Presbyters without a Biffiop: What

think we of the reformed Churches!

r. For my part I know not what to think. The queltion hath been so often asked with so much violence, and prejudice, and we are so bound by publike interest to approve all that they doe, that wee have disabled our selves to justify our owne. For we were glad at first of abettors against the Errors of the Romane Church, we found these men zealous in it, we thank'd God for it (as we had cause) and we were willing to make them recompence, by endeavouring to justify their ordinations; not thinking what would follow upon our selves. But now it is come to that iffue, that our own Episcopa-

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cy is thought not necessary, because wee did not condemne the ordinations of their Presbysery.

2. Why is not the question rather, what we think of the Primitive Church, then what we think of the reformed Chunches : Did the Primitive Councells, and Fathers doe well incondemning the ordinations made by meere Presbyterse If they did well, what was a vertue in them, is no finne in us. If they did ill, from what principle shall wee judge of the right of ordinations : finge there is no example in Scripture of any ordination made but by Apostles, and Bishops, and the Presbytery that impos'd hands on Timothy, is by allantiquity expounded either of the office, or of a Colledge of Presbyters, and S. Paul expounds it to be an ordination made by his owne hands, as appeares by comparing the two epifles to S. Timathy together; and may be so meant by the principles of all sides. for if the names be confounded, then Presbyter may fignify a Bishop, and that they of this Presbytery, were not Bishops, they can never prove from Scripsure, where all men grant that the Names are contounded.

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So that whence will men take their estimate for the rives of ordinations: From Scripture: That gives it alwayes to Apastles, and Bishops (as I have proved) and that a Priest did ever impose hands for ordination can never be showne from thence. From whence then? From Antiquity? That was so farre from licensing ordinations made by Presbyters alone, that Presbyters in the primitive Church did

never

never joyne with Bishops in Collating holy Orders of Presbyter, and Deacon, till the 4th Councell of Carathage; much leffe doe it alone, rightly, and with effect. So that, as in Scripture there is nothing for Presbyters ordaining, so in Antiquity there is much against it; And either in this particular we must have strange thoughts of Scripture, and Antiquity, or not so faire interpretation of the ordinations of reformed Presbyteries. But for my part I had rather speake a truth in sincerity, then erre with a glorious correspondence.

But will not necessity excuse them who couldnot have orders from Orthodoxe Bishops? shall we either sinne against our consciences by suscribing to hereticall, and false resolutions in materia sidei, or essentially, and false resolutions in materia sidei, or essentially, and false resolutions in materia sidei, or essentially and false resolutions. Indeed it the case were just thus it was very hard with the good people of the transmarine Churches; but I have here two things to

confider.

1. I am very willing to beleive that they would not have done any thing either of error, or suspition, but in cases of necessity. But then I consider that M. Du Plesso, a man of honour, and Great learning does attest, that at the first retormation there were many Arch Bishops and Cardinalls in Germany, England, France, and Italy that joyn'd in the retormation, whom they might, but did not imploy in their ordinations; And what necessity then can be presented in this case, I would faine learne that I might make their desence. But, which is of more, and deeper

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de Escles.

deeper confideration; for this might have been done by inconfideration, and irrefolution, as often happens in the beginning of great changes, but, it is their constant and resolved practise at least in France, that if any returnes to them they will reordayne him by their Presbytery, though he had before Episcopall Daneus part. Ordination, as both their friends and their enemies 2.1/agog,lib. beare witneffe.

Perron repl.

2. I confider that necessity may excuse a perso- fol: 92. imnall delinquency; but I never heard that necessity preff. 1605. did build a Church. Indeed no man is forc'd for his owne particular to committ a finne, for if it be absolutely a case of necessity, the action ceases to be a finne; but indeed if God meanes to build a Church in any place, he will doe it by meanes proportionable to that end; that is, by putting them into a possibility of doing, and acquiring those things which himselfe hath required of necessity to the constitution of a Church. * So that, supposing that Ordination by a Bishop is necessary for the vocation of Priefts, and Deacons (as I have proved it is) and therefore for the founding, or perpetuating of a Church, either God hath given to all Churches opportunity and possibility of such Ordinations, and then, necessity of the contrary, is but pretence and mockery, or if he hath not given fuch possibility, then there is no Church there to be either built, or continued, but the Candlestick is presently removed.

There are diverse stories in Ruffinus to this pur- Eccles hist: pose. When Adesius and Framentius were surpri- lib. 10. cap. 9.

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red by the Barbarous Indians, they preached Christianity, and baptized many, but themselves being but Lagmen could make no Ordinations, and so not fixe a Church. What then was to be done in the case? Frumentius Alexandriam pergit & rem enuem, at gesta est, narrat Erice oro, as monet, ut provide at viram aliquem dignum quem congregatis jam plurimis Christianis in Barbarico solo Episcopum mittat. Frumentius comes to Alexandria to geta Bishop. Athanasius being then Patriarch ordayn'd Frumentius their Bishop, & tradito ei Sacerdotio, redire eum sum Daminis Gratia unde venerat jubet ex quo (saith Russiums) in India partibus, & populi Christianarum & Ecclesia fasta sunt, & Sacerdotium capit.

Ibidems: 10, G apud Theodoret: L.1,

The same happened in the case of the Iberians converted by a Captive woman, posted verò quam Ecclefia magnifica conftrueta eft, & popult fidem Del majore andere sisiebant, captiva monitic ad Imperato. rem Conftantinum totius Gentu legatio mittitur: Res gefta exponitur : SAGERDODES mittere oratur qui captum erga fe Dei munus implerent. The worke of Christianity could not be completed, nor a Church founded without the Ministery of Bishops. Thus the case is evident, that the want of a Bishop will note xcuse us from our endeavours of acquiring one, and where God meanes to found a Church there he will supply them with those meanes, and Ministeries which himselfe hath made of ordinary and absolute necessity. And therefore if it happens that those Bishops which are of ordinary Ministrati-

on amongst us, prove herericall, still Gods Church is Catholike, and though with trouble, yet Orthodoxe Bishops may be acquir'd. For just so it hap. pen'd when Manois Queene of the Saracens was fo earnest to have Moses the Hermit made the Bishop of her Nation, and offer'd peace to the Catholikes upo that condition; Lucius an Arrian troubled the affayre by his interposing and offering to ordayne Mofes; The Hermit discover'd his vileneffe, & isa Eccles bif. majore dedecore deformatus compulsus est acquiescere. lib. 11.cap.6. Mofes refus'd to be ordayn'd by him that was an per Ruffinum. Arrian. So did the reform'd Churches refuse ordinations by the Bishops of the Roman communion. But what then might they have done? Even the fame that Mofes did in that necessity, compulsus ef ab Episcopis quos in exiliam traserat (Lacius) facerdetium famere. Those good people might have had orders from the Bishops of England, or the Luthe. ran Churches, if at least they thought our Churches Catholike, and Christian.

If an ordinary necessity will not excuse this, will not an extraordinary calling justifie it? Yea, most certainely, could we but see an ordinary proofe for an extraordinary calling, viz: an evident prophecy, demonstration of Miracles, certainery of reason, clarity of sense, or any thing that might make faith

of an extraordinary mission.

But shall we then condemne those few of the Reformed Churches whose ordinations alwaies have beene without Bishops? No indeed. That must not be. They stand, or fall to their owne Master. And

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though I cannot justifie their ordinations, yet what degree their Necessity is of, what their defire of Episcopall ordinations may doe for their personall excufe, and how farre a good life, and a Catholike beleife may leade a man in the way to heaven, (althoughthe formes of external communion be not observ'd) I cannot determine. For ought I know, their condition is the fame with that of the Church of Pergamus EI know thy works, and where thou dwellest even where Sathans feate is, and thou heldeft falt my FATTH, and haft not denied my Name ; Nihi. laminus haben adversus te panca, some fem things I bave against thee;] and yet of them, the want of Canonicall ordinations is a defect which I truft themselves desireto be remedied ; but if it cannot be done, their finne indeed is the leffe, but their mifery the Greater. I am fure I have faid footh, but whether or no it will be thought fo, I cannot tell. and yet why it may not I cannot gueffe, unleffe they only be impeccable, which I suppose will not so eafily bethought of them, who themselves thinke that all the Church possibly may feile. But this I would not have declar'd fo freely, had not the necessity of our owne Churches requir'dit, and that the first pretence of the legality, and validity of their ordinations beene boyed up to the height of an absolute necessity; for else why shall it be called Tyranny in us to call on them to conforme to us, and to the practise of the Catholike Church, and yet in them be called a good and a holy zeale to exact our conformity to them; But I hope it will fo happen to us, that

that it will be verifyed here; what was once faid of the Catholikes under the fury of Instina, sed tanta fuit perseverantia sidelium popularum; vit animas prins amittere, quam Episcopum mallent; If it were put to our choice, rather to dye (to wit the death of Atartyre, not rebells) then loose the sacred order, and offices of Episcopacy, without which no Priest, no ordination, no consecration of the Sacrament, no absolution, no rite, or Sacrament legitimately

can be performed in order to eternity.

The humme is this. If the Canons, and Sandior Apostolical if the decrees of eight famous Councells in Christendome, of Aneres, of Antioch, of Sardy of Alexandria; two of Constantinople, the Aranfican Councell, and that of Hiffalin; if the confiant faccessive Acts of the famous Martyr Bisheps of Rome making ordinations, if the testimo. ny of the whole Pentificall book, if the degmaticall nefolition of fo many Fathers, S. Denie, S. Cornelim, S. Athanasim, S. Hierome, S. Chrysostome, S. Epiphanim, S. Austin, and diverse others, all appropriating ordinations to the Bifhops hand: if the constant voice of Christendome, declaring ordinations made by Presbyters, to be null, and voide in thenature of the thing; and never any act of ordination by a Non-Bishop, approoved by any Councell, decretall, or fingle suffrage of any famous man in Christendome: if that ordinations of Bishops were alwaies made, and they ever done by Bishops, and no pretence of Priests joyning with them in their confecrations, and afterall this it was declared herefy to B b 3 com-EASTERSTE TO

communicate the power of giving orders to Presbysers either alone, or in conjunction with Bifhops, as it was in the cafe of Aerharifall this, that is, if what. foever can be imagined, be fufficient to make faith in this particular; then it is evident that the power. and order of Bifliops is greater then the power, and order of Presbysers, to wit, in this Great particular of ordination, and that by this loud voyce, and united vote of Christendome.

And Confirmation.

Der this was but the first part of the power Dwhich Cashelich antiquity affixed to the ogs ! of Spifespay. The nextis of Confirmation of bapti. Zed people. And here the rule was this, which was thus expressed by Damefeed : Apostolorum, & Suc. cofferme corum est per manhe impositionem donum Spiritus functi eradere. It belongs to the Apostles and their faceflors to give the Holy Ghoft by imposition of hands. But see this in particular in-

Epift. de chorepife.

> The Councell of Eliberic giving permission to faithfull people of the Laity to baptize Catechumens in cases of necessity, and exigence of journey; ita tamen at fi fupervinerit [baptinatus] ad Episco. pam eum perducat, ut per manus impositionem proficere possis. Let him be carried to the Bifbop to be improvidby imposition of the Branors hands. This was Law.

balan.

Epis. ed lu- It was also custome saith S. Cyprian, Qued nunc quog apud nos geritur, we qui in Ecclesia baptizantur, per Prapofitos Beclefia offeramm, & per nostram or ationem

orationem , & manus impositionem Spiritum fantium tonfoquentur, & fignaculo Damonico confummentur. And this custome was Catheliek too, and the Law was of Vniverfall concernement. Onwes Fideles permanum impositionem Errscopozum Spiritum Sanctum post bapaifmum accipere debent, ut pleni Christiani accipere debent. So S. Vebane in his de. cretall Epiftle, And, Omnibus festinandum est fine Apud Sev. Bimora renafet, & demum Constonant As Epis- win in 1. copo Es septiformem Spiritus fancta gratiam recipe-10 faith the old Author of the fourth Epiftle under the name of S. Clement. ALL FAITHFULL baprized people must goe to the Bifhop to be confign'd, and fo by imposition of the Bishops hands to obtaine the feven fold guifts of the Holy Ghoft.

Melitades in his Epiftle to the Biftops of Spaine affirmes confirmation in this, to have a speciall excellency befides baptisme, quod solum à summis Saoerdetibus confereur, becante Bishops only can give confirmation; And the same is said, & proov'd by S. Enfebine in his third Epiftle enjoyning great veneration to this holy mystery, and ab alin perfici non potest nifi à fammis Sacerdotibus. It cannot, it may nor be perform'd by any , but by the Bifliops.

Thus S. Chryfostome speaking of S. Philip con-Homila 8, in verting the Samaritans, Al & Barillor, with rois Ba-Allouirous in idlar. Edl 38 organ itudar. Ton 38 to Stien ubon # Alder W. Philip baptizing the men of Sama. ria, gave not the Holy Ghoft to them whom he had baptized. For Ha Had Nor Power. For this guift was only of the twelve Apostles. And a little after

In cap. 5. de Ecclef . bierarch.

after for W A Amster Majorer This was Pacu. LIAN to the Apostles ... She will my paint, in ashes mide 22, Min Fr monime, whence it comes to paffe, that the principall and chiefe of the Church doeit, and none elfe. And George Pachymeres, the Paraphraft of S. Diony fins, gia & appender tout ois to grious the miou & Carlinira don 3 tu i appete revidue. It is required that a Bifhop should configue faithfull people baptiz'd. For this was the Ancient practife.

I shall not need to instance in soo many particu. lars, for that the Ministry of confirmation was by Catholick custome appropriatoro, Bishops in all a. ges of the Primitive Church is to be feen by the concurrent cestimony of Councells, & Fathers; particularly of S. Clemens Alexandrinus in * Eusebius, Terrollian, S. Innocenting the first, . Damafus, 4 S. Lee in lobuthethird, in S.f Gregory, Amphi. b Epift.r.cap. lochius in the life of S. Bafil telling the flory of Bi. thop Maximinus confirming Bafilius, and Eubulus, the Councell of Orleans, and ofth Melda, and laftly of Sevil which affirmes, Non licere Presbyplfe. German. teris per impositionem manus sidelibus baptizan. g Apud Grati- dis paracletum spiritum tradere. It is not lawfull for Presbyters to give confirmation, for it is properly an act of Epifcopall power in Chrismate fpiritus S. fuh Ibid. Can. ut perinfunditur. Vtrag, vero ifta manu, & ore Antifitu impetramus. These are enough for authority, and dogmaticall resolution from antiquity. For truth is, the first that ever did communicate the power of confirming to Presbyters was Photius, the first author of that unhappy and long lasting fchilme.

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* Lib.3.bist. cap. 17. a De Bapti/-3.4d Decent. c Epift.4. d Epift.88. c Epift.ad Ean. de confecrat: diff. 5. can.ut jejuni Epi/copi. i Concil Hifal.oan.7.

Schiffme between the Latine, and Greek Churches, and it was upon this occasion too. For when the vide Anasta. Bulgarians were first converted, the Greekes fent fat in Can. 8. Presbyters to baptize, and to confirme them. But Synodi. the Lains lent agains to have them re-confirmed, both because (as they pretended) the Greekes had no jurisdiction in Bulgaria, nor the Presbyters a ca-

pacity of order to give confirmation.

The matters of fact, and acts Episcopall of confirmation are innumerable, but most famous are those confirmations made by S. Rembert Bishop of vide Opta-Brema, and of S. Malchus attefted by S. Bernard, S. Bernard, in because they were ratified by miracle, faith the Ana vita s Malacient flory. I end this with the faying of S. Hie- Surium tom. rome, Exigis ubi feripeum fit? In Actibus Apostolo. 1. in Febr. rum. Sed ettamfi Scriptura authoritas non fubeffet, dial. adv. Lu. totius orbis in hanc partem confensus instar pracepti cifer. obtineret. If you aske where it is writtens (viz. that Bithops alone should confirme) It is written in the Alls of the Apostles (meaning, by precedent, though nor expresse precept) but if there were no authority of Scripture forit, yet she confent of all the world upon this particular is instead of a command. * ** It was fortunate that S. Hierome hath expressed himselfe fo confidently in this affaire, for by this we are arm'd against an objection from his own words, for in the fame dialogue, speaking of some acts of Epifcopall priviledge and peculiar ministration, particularly, of Confirmation, he faies, it was ad honorem potins Sacerdotii quam ad legis necestitatem. For the bonour of the Priest bood rather then for the necessity of a law .

To this the answer is evident from his own words: That Bifbeps bould give the Holy Choffin confirmation, is written in the Adsofthe Apostles. and now that this is referved rather for the honour of Epiferer, then a simple necessity in the nature of the thing makes no matter. For the question here that is only of concernment, is not to what end this power is referved to the Biffiep, but by whom it was referrede Now S. Hierome faies it was done a. and Alle, in the Scripmre, therefore by Gods Holv Spirit and the end he allo specifies, wit, for the ho. nour ofthet facted order, nen propter legis necessita. tern, was that there is any necessity of law, that confirmation should be administed by the Bishop. Not thata Priest may doe is, but that, as S. Hierome him. felfe there argues, the Holy Ghoft being already given in bepeilme, if it happens that Bifhops may not be had (for he puts the cale concerning persons in bondage, and places remote, and destitute of Bi-(hope) then in that case there is not the absolute necelliny of a Law, that Confirmation should be had at all: A mandoes not periff if he have it not; for that thisthing was referved to a Bifhops peculiar mi. nistration, was indeed an honour to the function, but it was not for the necessity of a Law tying people in all cases actually to acquire it. So that this [nen necessarium] is not to be referred to the Bibees ministration, as if it were not necessary for him to doe it when it is to be done, not that a Priest may doe it if a Beflop may not be had; but this non neceffer is to be referred to confirmation it felfe; fo that

if a Biffer cannot be had, confirmation, though with much loffe, yet with no danger, may be omitted. This is the fumme of S. Hierons discourse, this reconciles him to himfelfe, this makes him fpeak conformably to his first affertions, and confe quently to insurguintenes and to be fare, no expofition can make these words to intend that this referration of the power of confirmation to Biftips. is nor done by the fpirit of God, and then let the fense of the words be what they will, they can doe no hurt to the cause; and as easily may we escape from thole words of his, to Rafficus Bishop of Norbona. Sed quiestriptum eft, Presbyteri duplici honore bonorentur ... pradicare eas decet, atile est benedicere, congramm confirmme, de le is quoted by Gratian dift. 97, can sece ego. But the gloffe upon the place expounds him thus, i. e. in fide, the Presbyters may preach, they may confirme their Auditors, not by confignation of Chrisme, but by confirmation of faith; and for this, quotes a paralell place for the use of the word [Confirmare] by au- cauf. 11.4. 3. thority of S. Gregory, who fent Zachary his legate can. Quod into Germany from the See of Rome, ut Orthodoxos pradeceffor. Episcopet, Presbyteres, vel quoscung, reperire potuisset in verbo exhortationu perfectos, amplins confirmaret. Certainly S. Gregory did not intend that his legate Zachary frould confirme Bifhops & Priefts in any other fend but this of S. Hieroms in the prefent, to wir, in faith and doctrine, not in rite, and mystery, and neither could S. Hierome himselfe intend that Presbyters should doe it at all but in this sense

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of Sa Gnegery, for elfe he becomes an Antifire phon and his owne opposite on driversy shot

Epher.4.

Yea, but there is a worfe matter then this. S. Ambrefattle of the Egyptian Priests, that they in the absence of the Bifter de confirme. Denig apud Egyptum Presbytent configuent fi profenenon fit E. words to intended and abrow

The passage is fuspitious, for it interrupts a discourse of S. Ambrofe sconcerning the Primitive Order of election to the Bifbepricke, and is no way pertinent to the discourse, but is incircled with a flery of a farre different confequence, which is not eafily thought to have beene done by any confideringand intelligent Author

SeroBut Suppose the clause is not furreptitious. but naturallto the discourse, and borne with it, yet it is matter offact, not of right, for S. Ambrofe nei. ther approves, nor disproves it, and so it must goe for a lingular act against the Catholike practise and Lawes of Christendome had In

If the whole clause be not surreptitious, yet the word [Configuent] is, for S. Austin who hath the same discourse, the same thing, viz: of the dig-. religious su Dity of Presbyters, tels this flory of the Act and ho-Hour of Presbyters in Alexandria, and all Ægypt, almost in the other words of his Master S. Ambrofe, but he tells it thus, Nam & in Alexandria & per to. tum Agyptum fi defit Episcopus , Consecrat Presbyter. Sothat it should not be confignat, but confegras; for no ftory tells of any confirmations done

in Agypt by Presbyters, but of confecrating the

Sueff. 101. Vet. & N. Teftam. Bafilea.

Eucharist

Euchariff in cases of Epifcapellablence, or commisfion I shall give account in the Question of Iurisdi. Clion , that was indeed permitted in Bept, and fome other places, but Confirmation never, that we can find elfe where, and this is too improbable to heare weight against evidence and practife Apostolicall, and foure Councells, and 16 ancient Catholike Fathers, tellifying that it was a practife and a Law of Christendema that Bishops onely should confirme, and not Prieks, fothat if therebe no other fcruple, this Question is quickly at an end.

But S. Gregory is also pretended in objection for he gave dispensation to the Priests of sar. dinia, we baptizates Venant, to aneale baptized lib. 3.ei 9. people. Now anointing the forehead of the bapti. zed person, was one of the folemnityes of confirmation, fo that this indulgence does arife to a power of Confirming, for Vactio and Chrismatio in the fielt Araufican Councell, and fince that time Sacramentum Chrismatis hath beene the vivall word for confirmation. But this will not much trouble the buifineffe.

Because it is evident that he meanes it not of confirmation, but of the Chrisme in those times by the rites of the Church us'd in baptisme. For in his oth Episte he forbids Priests to anount baptized people, now here is precept against precept, therefore it must be understood of severall anountings, and so S. Gregory expounds himselfe in this 9th Epiftle, Presbyteri baptizatos infantes signare bis in fronte Chrismate non prasumant. Presbyters may not a-Cc3 thists noint

Can. 52.

noget bapsifed people notes, oncethey might now that this permission of anounting was that which was accommony of buptiline, not an act of confir. mation, we thall fee by comparing it with other Ca. nons. To the collection of the Orientall Canons by Morrison Braurenfis, his decreed thus, [Presby. ter prafente Episcopo non Stant infantes, nis forte ab Bolleopo fuerts ille praceprom. A Prieft must not figne inflances without land of the Bifton if he be pre-Tenes Map not figne them I that is with Chrismein their forchede, and that he bapeline for the circumflant Canons doe expressly explicate, and determine its for they are concerning the rites of bapcilme and this in the midft of them. And by the was this may answer So umbrofe this [Presbyteri configurar desente Episcopo] in case it be so to be ready for here weekee a configuation permitted to the presbyters in the Eafterne Churches to be used in Daptiline, in the absence of the Bishop, and this an act of indulgence and favour, and therefore extracedinary, and of tile to S. Ambrofe his purpole of advancing the Presbyters, but yet of no objection in cafe of confination. * And indeed [Confignari] is und in Antiquity for any fighing with the Croffe, and uncalling. Thusit is as din the first Araufican Connectifor extreame Polition, which is there in cafe oferieranic meefley permitted to Presbyters: Ha-reviews in morth distrimine possos, Si Catholiciese defiderent fo defit Epifespus à Presbyteris cam Chrismate, & benedictione Constanti placet. Confign'd is the word, and it was clearly in extreame Unction,

Can.z.

Gion, for that rice was not then ceased, and it was in anealing a dying body and a part of reconciligion, and folimited by the fequent Canon and not to be fancyed of any other confignation. But I returne. *** The first Councell of Toledo prohibites can 20. any from making Chrisme, but Bishops only, and takes order, ut de fingulis Ecclesis ad Episcopum an. te diem Palcha Diaconi deflinentar, ut confectum Chrifma ab Episcopo destinatum ad diem Pasche pol. fit occurrers that the Chrisme be fetch's by the Descons from the Bilhop to be us'd in all Churches. But for what user why, it was destinatum ad diem Paliba layer the Canon, against the Holy time of Bester, and then, at Baster was the solemnity of publike baptismes, fo that it was to be us'd in baptifme. And this fenfe being premifed, the Canon permits to Presbyters to figne with Chrisme, the fame thing that S. Gregory did to the Priests of Sardivia . Statutum verò est , Diaconum non Chrismare, sed Presbyterum absente Episcopo, prasente verò, si ob ipfo fuerit praceptum. Now although this be cvident enough, yet it is somthing clearer in the first Aranfican Councell, Nullus ministrorum qui BAPT I- Can. 11 ZANDI recipit officium fine Chrismateufquam debet progredi, quia inter nos placuit semel in baptismate Chrismari, The case is evident that Chrismation or Configning with oyntment was us'd in baptisme, and it is as evident that this Chrismation was it which S. Gregory permitted to the Presbyters, not the other, for he expressely torbad the other and the exigence of the Canons, and practife of the Church

Epift.1 al Decent. Church expound telo, and tels the lame which s. timecent the lieft decreed in more expecte and distinctive termes, Problem Christian baptizates wager licel fed just at Epifean faire Configning with there is a cleare permittion of configning with Chrisme in baptisme, but he subjected prohibition on to Priche for doing it in confignition, was tamen front to column the female, and fair debetur Epifeanism tradum spiritum Sandum Patricletum.

By the way: Tomethat they might the more clearly determine so Gregory's dispensation to be only in baptimals Chrisme read it. [Ka baptizand its ungant I not [hippix are I for Greetal as 46 s. Them as, but it is needefle to be troubled with that, for immeenting in the decretal now quoted after the word [Baptizano I] and yet clearly diffinguishes this power from the giving the Chrisme in Confirmation.

I know no other objection, and these wee see hinder not but that having such evidence of sactin Scripture of confirmations done only by Apostler, and this evidence urged by the Fathers for the practice of the Church, and the power of confirmation by many Councells, and Fathers appropriated to Bishops, and denyed to Presbyters, and in this they are not only Doctors teaching their owne opinion, but witnesses of a Catholike practise, and doe actually attest it as done by a Catholike consent, and no one example in all antiquity ever produced of any Priess that did, no law that a Priess might impose hands for confirmation, were may conclude it to be a

power

power Application in the Original, Episcopal in the Succession, and that in this power, the order of a Bishop is higher then that of a Presbyser, and so declar'd by this instance of Catholike Prassife.

Hus faire I hope we are right. But I call to mind thacin the Nofotrophium of the old Phi- And juriflosopher that undertook to cure all Calentures by diction, Bathing his Parients in water, fome were up to the Chin, fome to the Middle, fome to the Knees; So it is amongst the enemies of the Sacred Order of Epiferpary fome endure not the Name, and they indeed deferve to be over head and cares; fome will have them all one in office with Presbyters, as at first they were in Name; and they had need bath up to the Chinne; but some stand shallower, and granta little diftinction, a precedency perhaps for order fake, but no preheminence in reiglement, no superiority of Iurisdiction; Others by all meanes would be thought to be quite thorough in behalfe of Biffips order, and power fuch as it is, but call for a reduction to the primitive state, and would have all Bishops like the Primitive, but because by this meanes they thinke to impaire their power, they may well endure to be up to the ankles, their error indeed is leffe, and their pretence fairer, but the ufe they make of ir, of very ill confequence. But curing the mistake will quickly cure this distemper, That then shall be the present iffue, that in the Primitirie Church Bifbaps had more power, and greater exercise of absolute jurisdiction, then now Men will

Epist. 1 'ad Decent. Cap. 3. Church expound it to, and it is the same which s, tomocent the first decreed in more expresse and distinctive termes, Presbyieris Chrismate baptizates ungere licet sed quod ab Episcopo fastis Consecratum, there is a cleare permission of configning with Chrisme in baptisme, but he subjoynes a prohibition to Priests for doing it in confirmation, non tamen frontem codem oleo signare, quod solis debetur Episcopis cum tradunt Spiritum Sanctum Paracletum.

By the way; some that they might the more clearly determine S. Gregory's dispensation to be only in baptismall Chrisme read it, [Vi baptizandos ungant] not [biptizatos] so Gratian, so S. Thomas, but it is needlesse to be troubled with that, for Innocentius in the decretal now quoted useth the word [Baptizatos] and yet clearly distinguishes this power from the giving the Chrisme in Confirmation.

I know no other objection, and these wee see hinder not but that having such evidence of sactin Scripture of confirmations done only by Apostler, and this evidence urged by the Fathers for the practice of the Church, and the power of costimation by many Councells, and Fathers appropriated to Bishops, and denyed to Presbyters, and in this they are not only Doctors teaching their owne opinion, but witnesses of a Catholike practise, and doe actually attest it as done by a Catholike consent; and no one example in all antiquity ever produc'd of any Priess that did, no law that a Priess might impose hands for consirmation; wee may conclude it to be a

power

power Apostolicall in the Original, Episcopall in the Succession, and that in this power, the order of a Bishop is higher then that of a Presbyter, and so declar'd by this instance of Catholike Prassise.

Hus farre I hope we are right. But I call to mind that in the Nofotrophium of the old Phi- And juriflosopher that undertook to cure all Calentures by diction, Bathing his Patients in water, some were up to the Chin, some to the Middle, some to the Knees. So it is amongst the enemies of the Sacred Order of Episcopacy; some endure not the Name, and they indeed deferve to be over head and eares : fome will have them all one in office with Presbyters, as at first they were in Name; and they had need bath up to the Chinne; but some stand shallower, and granta little distinction, a precedency perhaps for order fake, but no preheminence in reiglement, no superiority of Iurisdiction; Others by all meanes would be thought to be quite thorough in behalfe of Bishops order, and power such as it is, but call for a reduction to the primitive state, and would have all Bishops like the Primitive, but because by this meanes they thinke to impaire their power, they may well endure to be up to the ankles, their error indeed is leffe, and their pretence fairer, but the use they make of it, of very ill consequence. But curing the mistake will quickly cure this distemper, That then shall be the present iffue, that in the Primitive Church Bishaps had more power, and greater exercise of absolute jurisdiction, then now Men

will endure to be granted, or then themselves are very forward to challenge.

Which T they exprefied in attributes of authority, and great power,

Epift. ad

Then, The Primitive Church expressing the calling and offices of a Bifhop, did it in termes of prefidency and authority. Episcopus typum Dei Patris omnium gerit, faith S. Ignatius : The Bilhop carryes the reprefentment of God the Father, that is, in power and authority to be fure, (for how elfer) for as to be the supreme in fue ordine, in offices Ecclesiasticall. And againe, Quidenim alind est Epis. coma quam is quiomni Principatu, & potestate superier eft? Here his Superiority and advantage is exprefled to bein his power; A Bishop is greater and higher then all other power, viz: in materia, or gradureligionis. And in his Epifle to the Magnefians, Hartor ut hoc fit omnibus studium in Dei concardia ammia agere EPISCOPO PRESIDENTE 10co. DEI. Doe all things in Vnity, the Bishop being PRESTDENT IN THE PLACE OF GOD. Prefident inall things. And with a fuller tide yet, in his Epifleto the Church of Smyrna, Honora Episcopum W PRINCIPEM SACERDOTUM imaginem Dei referentem, Des quidem propter Principatum, Christi verò propter Sacer dotium. Itis full of fine expression both for Eminency of order, and Inrisdiction. The Bifliep is the PRINCE OF THE PRIBSTS bearring the image of God for his Principality (that's his junisdiction and power) but of Christ himselfe for his Priefthood, (that's his Order.) S. Ignatius hath spoken fairely, and if we consider that he was so primitive a man that himselfe for christ in the flesh, and livid

liv'da man of exemplary function, and dyed a Martyr, and hath been honoured as holy Catholike by all posterity, certainly these testimonyes must need be of Great pressure, being Sementia repetiti dogmatis, not casually slipt from him, and by incogitancy, but

resolutely and frequently.

But this is attefted by the generall expressions of afterages. Fungaris circa cum Potestate Hono-RIS tai, saith S. Cyprian to Bishop Rogatianus. Ex- lib. 3. epift. 9. ecute the Power of THY DIGNITY upon therefractary Deacon, And VIGOR EPISCOPALIS, and AUTHORITAS CATHEDRE are thethe words expressive of that power whatsoever it be which S. Cyprian calls upon him to affert, in the same Epistle. This is high enough. So is that which he presently fubjoynes, calling the Bishops power Ecclesia gubernanda sublimem ac divinam potestatem, a high and a divine power and authority in regiment of the Church. * Locus Magistery traditus ab Apostolis, SoS. Irenem calls Episcopacy; A place of Mastership lib.4.cap.63. or authority deliver'd by the Apostles to the Bishops their successors. * Eusebius speaking of Dionysius, who succeeded Heraclas, he received (faith he) The mesanias านัก หล่า "Anstardperar อันนาทอนัก าใน อักอนอนใน. The lib. 6. hist. Bishoprick of the PRECEDENCY over the Churches cap. 26. of Alexandria. * eis the a field the smozowis, faith the can. 10. Councell of Sardis, to the TOP or HEIGHT of Epifcopacy. Apices & PRINCIPES OMNIUM, fo Optatus calls Bishops; the CHEIFE, and HEAD of all; and S. Denys of Alexandria, Scribit ad Fabianum lib. 2. adv. Vrbis Roma Episcopum, & ad alios quamplurimos Parmen.

ECCL B-

lib- 6.bift. cap. 26. Homil. 7. in Ierem.

Can, 69;

Can. 25.

ECCLESIABUM PRINCIPES de fide Catholica (na. faith Eufebin. And Origen calls the Bifhop, eum qui TOTIUS ECCLESIZ ARCEM obtinet , He that bath obtayn'd the TOWER OR HEIGHT of the Church.

The Fathers of the Councell of Constantinople in Trullo ordayn'd that the Bishops dispossessed of their Churches by incroachments of Barbarous people upon the Church's pale, fo as the Bishop had in effect no Diocesse, yet they should enjoy vi mis PRESIDENCY according to their proper flate; their appropriate presidency. And the same Councell calls the Bilbop & The Torews welder, the PRELATEOR PRE-FECT of the Church; I know not how to expound it better. Butit is something more full in the Greeks Councell of Carthage Commanding that the convert Donatists should be received according to the will and pleasure of the Bishop, is is the auto ting we. Bepail G'Ennanciar, that Governes the Church in that place. * And in the Councell of Antioch exicnonor exer of ins exxanoises meanuator exector, The Bilhop hath Power over the affayrs of the Church. * Hos quidem tempore Romana Ecclesia Sylvester retinacu-la gubernabat. S. Sylvester [the Bishop] held the Reynes or the stearne of the Roman Church, saith The-

bist : tripart: odoret. lib. 1. cap. 12.

But the instances of this kind are infinite, two may be as good as twenty, and thefethey are. The first is of S. Ambrofe, HONOR, & SUBLIMITAS E. cerdot, c. 2. piscopalis nullis poterit comparationibus adaquari. The HONOUR and SUBLIMITY of the Episcopall Or-

de dignit. fa-

der

der is beyond all comparison great. And their commiffion he specifyesto be in Pafce oves meas; Vnde regenda Sacerdotibus contraduntur, merito RECTO-RIBUS fus fubdi dicuntur &c: The sheepe are delivered to Bishops, as to Rulers and are made their Subiects: And in the next chapter, Hac verò cuncta, Fra. Cap. 3tres, ideo nos premisife cognoscere debetis, vt oftenderemus nihil effe in hoc faculo excellentius Sacerdo. tibus, pihil Sublimius Episcopis reperiri: vt. cum dignitatem Episcopatus Episcoporum oraculis demonstramus, & digne noscamus quid sumus ... actione potius, quam Nomine demonstremus. These things I have faid that you may know nothing is higher , nothing more excellent then the DIGNITY, AND E-MINENCE OF A BISHOP, &c. * The other is of S. Hierome, Cura Torius Ecclesia AD E-PISCOPUM PERTINET, The care of the whole Churchappertaines to the Bishop. But more confidently spoken is that in his dialogue adver fus Luciferianos; Ecclesia Salus in Summi SACERDOTIS Cap. 4. DIGNITATE pendet, cui si non exors quadam & ab omnibus EMINENS DETUR POTESTAS, tot in Ec. clesis efficientur schismata quot Sacerdotes, The safety of the Church consists in the DIGNITY OF A BISHOP, to whom while fe an EMINENT and UNPA-RALELL'D POWER be given by all, there will be as many Schifmes as Priefts.

Here is dignity, and authority, and power enough expressed; and if words be expressive of things. (and there is no other use of the) then the Bishop is Superiour In A PERRILESSE, And INCOMPARABLE

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Ацтно-

Authority, and all the whole Diocesse are his subjects, viz: in regimine Spirituali.

9 35.T Requiring Vniverfall obedience to be given to Bifhops by Clergy and Laity.

DUT from words let us paffe to things. For the Faith and practife of Christendome requires obedience, Universall obedience, to be given to Bishops. I will begin againe with Ignatius, that these men who call for reduction of Episcopacy to Primi. tive confiftence, may fee what they gaine by it, for the more primitive the testimonies are, the greater exaction of obedience to Bishops; for it happened in this, as in all other things, at first, Christians were more devout more pursuing of their duties, more zealous in attestation of every particle of their faith; and that Episcopacy is now come to so low an ebbe, it is nothing, but that it being a great part of Christianity to honour, and obey them, it haththe fate of all other parts of our Religion, and particularly of Charity, come to fo low a declenfion, as it can scarce stand alone; and faith, which shall scarce be found upon earth at the comming of the Sonne of Man.

But to our bufineffe.

S. Ignatius in his episse to the Church of Tralia, Necesse itag, est (saith he) quicquid facitis, ut sine E-piscopo Nikil Tentetis. So the Latine of Vedelius, which I the rather chuse, because I am willing rogive all the advantage I can. It is necessary (saith the good Martyr) that what soever ye doe, you should attempt nothing without your Bishop. And to the Magnesians, Decet itag, was obedire E-piscopo,

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PISCOPO, ET IN NULLO ILLE REFRAGARI. IL is fitting that ye should obey your BISHOP, and in No. THING to be refractory to him. Here is both a Decet, and a Necesse eft, already. It is very fitting, it is necessary. But if it be possible, we have a fuller expression vet, in the same Epistle; Quemadmodum enim Dominus fine Patre nihil facit, nec enim poßum facere à meipso quicquam: fic & vos SINE EPISCO-PO, nec Presbyter, nec Diaconus, nec Laicus, Nec QUICQUAM videatur VOEIS CONSENTANEUM quod fit PRETER ILLIUS IUDICIUM, quod enim tale eft, iniquam eft, & Deo inimicum. Here is obedience Vniverfall, both in respect of things, and persons; and all this no leffe then absolutely necessaty. For as Christ obey'd his Father in all things -" saying, of my selfe I can doe nothing: so nor you " without your Bishop; whoever you be, whether " Priest, or Deacon, or Lay-man. Let nothing please " you, which the Bishop mislikes, for all such things. " are wicked, and in enmity with God. " But it feems S. Ignation was mightily in love with this precept. for he gives it to almost all the Churches he writes to. Weehave already reckon'd the Trallians, and the Magnesians. But the same he gives to the Priests of Tarfue, is aperBurees Garacerway chroning. Te Prefbyters be subject to your Bishop. The same to the Philadelphians. Sine Episcopo nihil facise, Doe nothing without your BISHOP. But this is better explicated in his Epistle to the Church of Smyrna. Sine Episcopo Nemo Quicquam Faciat corum qua ad Ecclesiam spectant. Noman may doe ANY THING

THING WITHOUT THE BISHOP, viz. of those things which belong to the Church. So that this faying expounds all the reft, for this univerfall obedience is to be understood according to the fense of the Church, viz. to be in all things of Ecclefiafti. call cognizance, all Church affaires. And therefore he gives a charge to S. Polycarpe their Bishop; that he also look to it, that nothing be done without his leave. Nihil fine Tuo ARBITRIO agatur, nec item bu quicquam prater Dei facies voluntatem. As thou must doe nothing against Gods will , so let nothing (in the Church) be done without thine. By the way, obferve, he faies not, that as the Presbytery must doe nothing without the Bishop, so the Bishop nothing without them; But, fo the Bishop nothing without God. But fo itis. Nothing must be done without the Bishop, And therefore although he incourages them that can, to remaine in Virginity, yet this, if it be either done with pride, or without the Bishop, it is spoiled. For, si gloriatus fuerit, periit, & si id ipsum flatuatur SINE EPISCOPO, corruptum eft. Hislaft dictate in this Epiftle to S. Polycarpe, is with an [E. piscopo attendite, sicut & Deus vobis] The way to have God to take care of us, is to observe our Bishop. Hine & vos decet accedere SENTENTIA E. PISCOPI, qui secundum Deum vos pascit, quemadmodum & facitis, edocti à spiritu; you must therefore conforme to the sentence of the BISHOP, as indeed yee docalready, being taught fo to doe by Gods boly Spirit.

Epift. ad E-

There needs no more to be faid in this cause, if

the authority of fogreat a man will beare fo great a burden. What the man was, I said before: what thefe Epistles are, and of whatauthority, let it rest upon* Vedelius, a man who is no waies to be suspe. * Apologia ded as a party for Episcopacy, or rather upon the a Lib.3. his. credit of " Bufebin, b S. Hierome, and e Ruffinus 6.30. who reckon the first seven out of which I have ta. b. De Script. kenthele excerpta, for naturall and genuine. And c Apud Eufeb. now I will make this use of it; Those men that call quem Latine for reduction of Episcopacy to the Primitive state, reddidit. fhould doe well to fland close to their principles. and count that the best Episcopacy which is first; and then confider but what S. Ignatius hath told us for direction in this affaire, and fee what is gotten in the bargaine. For my part, fince they that call for fuch a reduction hope to gaine by it, and then would most certainly have abidden by it, I think it not reasonable to abate any thing of Ignatius his height, but expect such subordination and conformity to the Bishop as he then knew to be a law of Christianity. But let this be remembred all along, in the specification of the parts of their Iurisdiction. But as yet I am in the generall demonstration of obedience.

The Councell of Landicea having specified some can. 56. particular instances of subordination, and dependance to the Bishop, summes them up thus, * wodows 3 & tdem videre หลง moea Cutique under meatler and prouns T Emonorus. So majum. Epift. likewise the Presbyters let them doe nothing without de Chorepiscothe precept and counsell of the Bishop, lo is the transla. Pis. tion of Ifidore, ad verbum. This Councell is anci-

potian.

ent enough, for it was before the first Nicene, So also was that of Arks commanding the same thing exactly. * Vt Presbyteri fine conscientia Episcope. Can. 19. rum nihil faciant. Sed nec Presbyteris civitatis fine Episcopi pracepto ampline aliquid imperare, vel fine authoritate literarum ejus in Vnaguag, parochia aliquid agere, faies the thirteenth Canon of the Ancyran Councell according to the Latine of Isidore. The fame thing is in the first Councell of Toledo, the very fame words for which I cited the first Councell of Arles, viz. That Presbyters doe nothing without Epift. ad Ne- the knowledge or permission of the Bishop. * Esto Sug.

TECTUS PONTIFICI Tuo, & quasi anima paren. tem suscipe. It is the counsell of S. Hierome. Be sub.

jett to the Bishap and receive him as the Father of thy

Coule.

I shall not need to derive hither any more particular inftances of the duty, and obedience owing from the Laity to the Bishop. For this account will certainly be admitted by all confidering men. God hath intrusted the soules of the Laity to the care of the Ecclefiasticall orders, they therefore are to submit to the government of the Clergy in matters Spirituall with which they are intrusted. For either there is no Government at all, or the Laity must governe the Church, or elfe the Clergy must. To fay there is no Government, is to leave the Church in worse condition then a tyranny. To say that the Laity should governe the Church, when all Ecclefiafficall Ministeries are committed to the Clergy, is to fay, Scripture means not what it faies; for it is

to fay, that the Clergy must be Prapositi, and ocean m, and pralati, and yet the prelation, and prefidency, and rule is in them who are not ever by Gods spirit called Presidents or Prelates, and that it is not in them who are called fo. * In the mean time if the Laity in matters Spirituall are inferior to the Clergy, and must in things pertaining to the Soule be rul'd by them, with whom their Soules are intrusted; then also much rather they must obey those of the Clergy, to whom all the other Clergy themfelves are bound to be obedient. Now fince by the frequent precept of so many Councells, and Fathers, the Deacons and Presbyters must submit in all things to the Bishop, much more must the Laity, and fince the Bishop must rule in chiefe, and the Presbyters at the most can but rule in conjunction, and affistance, but ever in subordination to the Bishop, the Laity must obey de integro. For that is to keep them in that state, in which God hath placed them.

But for the maine, S. Element in his Epissle to S. Iames translated by Ruffinus, saith it was the doctrine of Peter, according to the institution of Christ, that Presbyters should be obedient to their Bishop in all things; and in his third Epissle; that Presbyters, and Deacons and others of the Clergy must take heed that they doe nothing without the license of the Bishop.

* And to make this businesse up compleat, all these authorities of great antiquity, were not the prime constitutions in those severall Churches respectively, but meere derivations from tradition Apostoli-

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call;

call: for not only the thing, but the words to often mentioned are in the 40th Canon of the Apostles. is mos Burneos zi Sanovos ava zvojune ? Emenone undir im-TINHTONIU (the fame is repeated in the twenty fourth Canon of the Councell of Antioch) autis & Bir & Time sauiros + rady 78 Kueir, 2 + was The Jugar auth 26209 andmonosparos. Presbyters and Deacons must doe nothing without leave of the Bishop, for to him the Lords peo. ple is committed, and he must give an account for their foutes. *- And if a Presbyter shall contemne his owne Bishop making conventions apart, and erecting another altar, he is to be deposed, as of Adapose faith the 32. Canon) as a lover of Principality : intimaring, that he arrogates Episcopall dignity, and so is ambitious of a Principality. The iffue then is this. * The Presbyters, and Clergy, and Lairy must obey, therefore the Bishop must governeand give them lawes. It was particularly instanc'd in the cafe of S. Chryfoftome, is the mornale rates va Texoqual wie rouse faith Theodores, He adorned, and instructed Pontus with thefe Lames, fo he, reckoning up the ex-

Lib. 5.6ap.28. tent of his jurisdiction.

But now descend we to a specification of the

power and jurisdiction of Bishops.

Appointing them to be Iudges of the Clergy and **fpirituall** causes of the Laity.

The Bishops were Ecclefiasticall Iudges overthe Presbyters, the inferiour Clergy and the Laity. What they were in Scripture who were constituted in presidency over causes spirituall, I have already twice explicated; and from hence it descended by a close fuccession that they who watched for foules calle

foules they had the rule over them, and because no regiment can be without coercion, therefore there was inherent in them a power of cognition of caufes, and coërcion of persons. * The Canons of the Apostles appointing censures to be inflicted on delinguent person's makes the Bishops hand to doe it. Et Tie moso Burep G. i Sianor G. Sind Emonone yern? aquesque- Can. 33. पा करें का मारे के किया मार के का कि कि कि कि के मारे में माया के कि का का का aurin, ei un ai x ou suglar readitions à apopious aurin Exioxomos. If any Presbyter or Deacon be excommunicated By THE BISHOP he must not be received by any elfe, but by him that did fo censure him, vnleste the BISHOP THAT CENSUR'D HIM be dead. The fame is repeated in the Nicene Councell; only it is can. 5. permitted that any one may appeale to a Synod of BISHOPS, fi forte aliqua indignatione, aut contentio. ne, aut qualibet commotione Episcopi sui, excommunicatifint, if he thinks himselfe wrong'd by prejudice or passion; and when the Synod is met, huju smodi examinent Quastiones . But by the way it must be Synodus Episcoporum, so the Canon, utita demum hi qui ob culpas (was Episcoporum Suorum Offen-SAS merito contraxerunt digne etiam à cateris excommunicati habeantur quousa, in communi, vel Ipsi Episcopo Suo Uisum Fuerit humaniorum circà eos ferre sententiam. The Synod of Bishops must ratifie the excommunication of all thole who for their delinquencies have justly incurred the displeafure of their Bishop, and this censure to stick upon them till either the Synod, or their owne Bishop shall give a more gentle sentence. * * This Canon Ee 3

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we fee, relates to the Canon of the Apostles, and affixes the judicature of Priests, and Deacons to the Bishops: commanding their censures to be held as firme and valid; only as the Apostles Canon names Presbyters, and Deacons particularly; fo the Nicene Canon speakes indefinitely and so comprehends all

of the Diocesse and jurisdiction.

The fourth Councell of Carthage gives in expresse termes the cognisance of Clergy-causes to the Bishop, calling ayd from a Synodin case a Clergy-man prove refractary, and disobedient. Discordantes Clericos Episcopus vel ratione, vel potestate ad concordiam trahat, inobedientes Synodus per audientiam damnet. If the Bishops reason will not end the controversies of Clergy-men, his power must; but if any man lift to be contentious, intimating (as I suppose out of the Nicene Councell) with frivolous appeales, and impertinent protraction, the Synod [of Bishops] must condemne him, viz. for his disobeying his Bishops sentence. * The Councell of Antiochis yet more particular in it's Sanction for this affayre, intimating a cleare distinction of proceeding in the caufes of a Bishop, and the other of Priests, and Dea-CONS. ei nis Enfammes imo aubelle walengedeis, i mperboreest, n Adxoros wad Te idle Emonome &c. If a Bishop shall be deposed by a Synod (viz. of Bishops, according to the exigence of the Nicene Canon) or a PRIEST, OR DEACON BY HIS OWNE BISHOP, if he meddles with any Sacred offices he shall be hopelesse of abfolution. But here we see that the ordinary Judge of a Bishop is a Synod of Bishops; but of Priests and Dea-

Can. 4

cons the Bishop alone: And the sentence of the Bi-(hop is made firme omnimodoin the next Canon; Si quis Presbyter, vel Diaconus proprio contempto Epifcopo ... privatim congregationem effecerit, & altare erexerit, & Episcopo accersente non obedierit nec velit ei parere, nec morem gerere primo & secundo vocanti hic damnetur omni modo Quod si Ecclesiam conturbare, & follicit are perfist at tanquam feditiofus per posestates exteras opprimatur. Mat Presbyter foever refuses to obey his Bishop at & will not appeare at his first, or fecond Summons, let him be deposed, and if he shall persist to disturbe the Church, let him be given over to the fecular powers. * Adde to this the first Canon of the fame Councell, eins 'and The 'Emante-Te anovorates piperer &c: If any one be excommunicate by his owne Bishop &c: as it is in the foregoing Canons of Nice and the Apostles. The Result of these Sanctions is this. The Bishop is the Iudge: the Bishop is to inflict censures; the Presbyters, and Deacons are either to obey, or to be deposed: No greater evidence in the world of a Superiour jurisdiction, and this established by all the power they had; and this did extend, not only to the Clergy, but to the Laity; forthat's the close of the Canon, & autos y sees on sainav, if mos Buripar, if danbrar, if mai tor iff in the carbre. This "constitution is concerning the Laity, and the Pres-" byters, and the Deacons, and all that are within the "rule, viz: that if their Bishop have sequestred them from the boly Communion, they must not be suffered " to communicate elsewhere.

But the Audientia Episcopalis, The Bishops
Audience

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Can. g.

Audience-Court is of larger power in the Councell of Chalcedon, Eitis xxneuxds wees xxneuxdy weekyua spot, un rara-राम्यार्थरक मारे वेशमांक कारियक मारे हे की सकत्यास की कार्माय स्वास न्द्र xiru. If any Clergy man have any cause against a Cler. gy man, let him by no meanes leave his owne Bishop and runne to SECULAR COURTS, and mesters the के ' किला किन कार है। को को के विश्वकित कि महिला विकिश्ता, को कि मिला ourned viso. But frest let the cause be examined before their owne BISHOP For by the BISHOPS LEAVE be. fore such persons as the contesting parties shall defire. פו ל היג של העודע אווחסנו אפיסטואסוג ישיסאנו אם לחודוניםוג. Whofoever does otherwise let him suffer under the censures of the Church. Here is not only a subordination of the Clergy in matters criminal, but also the civill causes of the Clergy must be submitted to the Bishop, underpaine of the Canon. * I end this with the atteffation of the Councell of Sardis, exact. ly of the same Spirit, the same injunction, and almost the same words with the former Canons. Ho. fins the Prefident faid; If any Deacon, or Prieft, or of the inferiour Clergy being excommunicated Shall goe to another Bilhop wed Crorra domounternos duris The notworks Spa' To id's im Cubau, , knowing him to be excommunicated by his owne BISHOP, that other Bishop, must by no meanes receive bim into his com-

Can.13,60

Thus farre we have matter of publike right, and authority declaring the Bishop to be the Ordinary Iudge of the causes, and persons of Ciergy men; and have power of inflicting censures both upon the Clergy

Clergy, and the Laity. And if there be any weight in the concurrent testimony of the Apostolicall Cas nons, of the Generall Councells of Nice, and of Chalcedon, of the Councells of Antioch, of Sardis. of Carthage; then it is evident, that the Bishop is the Ordinary Judge in all matters of Spirituall cognifance, and hath power of censures, and therefore a Superiority of jurisdiction.

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This thing only by the way; in all thefe Canons there is no mention made of any Presbyters assistant with the Billion in his Courts. For though I doubt not but the Presbyters were in some Churches, and in fometimes swifed mu, and since to For Ementimer as S. Ignatius calls them; counsellors and aftesfors with the Bishop; yet the power, and the right of inflicting censures is only expressed to be in the Bishop, and no concurrent jurisdiction mention'd in the Presbytery: but of this hereafter more particularly.

Now we may fee these Canons attested by practice, and dogmaticall resolution. S. Cyprian is the man whom I would choose in all the world to depose in this cause; because he, if any man, hath given all dues to the Colledge of Presbyters: and yet if he referves the Superiority of jurisdiction to the Bishop, and that absolutely, and independently of conjunction with the Presbytery, we are all well enough, and wirhout suspition. * Din patientiam meam tenui (Fratres Charisimi) faith he, writing Epift. 10. to the Presbyters and Deacons of his Church. He was angry with them for admitting the laps without his confent; and though he was as willing as a-

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By man to comply both with the Clergy, and people of his Dioceste, yet he also must affert his owne priviledges, and peculiar. Qued enim non pericu. lum metuere debemus de offensa Domini, quando aliqui de Presbyteris nec Evangely nec loci sui memores. sedneg, futurum Domint judicium, neg, nunc prapo. fitum fibi Episcopum cogitantes, quod munquamom. nino (ub antecefforibus factum est ut cum cotumelià & contempta Po apositi totum sibi vendicent. The matter was, that certaine Presbyters had reconciled them that fell in persecution without the performance of penance according to the severity of the Canon, and this was done without the Bilhops leave, by the Presbyters [Forgetting their owne place and the Gospell and their Bishop fet over them] a thing that was never heard of, till that time. Totum fibi vendicabant, They that might doe nothing without the Bifbops leave, yet did this whole affaire of their owne heads. Well! V ponthis S. Cyprian. himselfe, by his owne authority alone, suspends them till his returne, and so shewes that his authority was independent, theirs was not, and then promises they shall have a faire hearing before him, in the presence of the Confessors, and all the people. Vtarea admonitione qua me vti Dominus jubet, ut interim prohibeantur offerre, acturi & apud nos, & apud Confessores ipsos, & apud plebem Vniversam caufam fuam. * Here it is plaine that S. Cyprian fulpended these Presbyters, by his owne authority, in absence from his Church, and reserved the further hearing of the cause till it should please God to reftore him to his See. But

But this fault of the Presbyters S. Cyprian in the two next Epistles does still more exaggerate, faying, they ought to have ask'd the Bishops leave, Sicut in prateritum Cemper [ub antecefforibus factum est, for fo was the Catholike custome ever, that nothing should be done without the Bifbeps leave; but now by doing otherwife they did prevaricate the divine Epis, FE. commandement, and dishonour the Bishop. Yea, but the Confessors interceeded for the lapsi, and they feldome were discountenanc'd in their requests. What should the Presbyters doe in this case? S. Cyprian tells them, writing to the Confessors. Petitiones itag, & desideria vestra Episcopo servent. Let them keepeyour petitions for the BISHOP to confider of. But they did not, therefore he suspended Epift. 132 them, because they did not refervare Episcopo honorem Sacerdotif fui, & cathedra; Preferve the honour of the Bishops chaire, and the Episcopall authority in presuming to reconcile the penitents without the Bi-Shops leave.

The same S. Cyprian in his Epistle to Rogatianus Epist. 65.
resolves this affayre; for when a contemptuous bold Deacon had abus'd his Bishop, he complain'd to S. Cyprian who was an Arch-Bishop, and indeed S. Cyprian tells him he did honour him in the businesse that he would complaine to him, cum pro Episcopatus VIGORE, & Cathedra Authoritate haberes potestatem qua posses de illo statim vindicari; When as he had power Episcopall and sufficient authority himselfe to bave punish'd the Deacon for his petulancy. The whole Epistle is very perti-

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nent tothis Question, and is cleare evidence for the great authority of Episcopall jurisdiction, the fumme whereof is in this incouragement given to Rogatianus by S. Cyprian; Fungaris circa cum Po. TESTATE HONORIS TUI, ut eum vel deponas, vel abstineas! Exercise the power of your honour upon him, and either sufpend him, or depose him. * And therefore he commends Cornelius the Bishop of Rome for driving Felicisimus the Schismatick from the Church, vigore pleno quo Episcopum agere opor. tet, wish full authority, as becomes a Bishop.

Epist. 55.

Tripart.bift.

- Secrates telling of the promotion, and qualities of S: John Chryfostome, faies, that in reforming the lives lib. 10, cap. 3. of the Clergy, He was too fastuous and severe. Mox igitur in ipfoinitio quum Clericis afper videretur Ecchefia, erat plurimis exefus, & velute furio fum universi declinabant. He mas so rigid in animadversions against the Clergy, that he was hated by them; which clearely showes that the Bishop had jurisdiction, and authority over them; for tyranny is the excelle of power, & authority is the subject matter of rigour, and austerity. But this power was intimated in that bold fpeech of his Deacon Serapio, nunquam poteris, ô Episcope, hos corrigere, nisi uno baculo percusseris Vniverfos. Thou canst not amend the Clergy unlesse thou finikest them all with thy Pastarall rod. S. John Chryfostome did norindeed doe fo; but non multum poft temporis plurimos alericorum pro diversis exemit causts. He deprived, and suspended most of the Clergymen for diverferances and for this his feverity he wanted no flanders against him; for the delin-

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quent Ministers set the people on work against him. But here we fee that the power of cenfures was clearely, and only in the Bifbep; for he was incited to have punished all his Clergy, [Vniver fos;] And he did actually suspend most of them, [plurimos:] and Ithinkithwill not be believed the Presbytery of his Church should joyne with their Bishop to Supend themselves. Adde to this that Theodoret 1bid. cap. 4also affirmes that Chryfostome intreated the Priests to live Canonically according to the fanctions of the Church, quas quicung, pravaricari prasumerent essadtemplum probibebat accedere, All them that transgresed the Canons he forbad them entrance inta the Church.

Thus S. Hierome to Riparius, Miror fanctum Adverf. Vigis Episcopum, in cujus Parochià ese Presbyter dicitur; acquiescere furori ejus, & non vinga Apostolica, virgag ferrea confringere vas inutile, & tradere in interitum carnis, ut spiritus salvus fiat. I wonder flaith he) that the hely Bishop is not mov'd at the fury of Vigilantius, and does not breake him with his A. POSTOLICALL rod, that by this temporary punishment his soule might be faved in the day of the Lord. * Hitherto the Bishops Pastorall staffe is of faire power and coercion.

The Councell of Aquileia convoked against the Arians, is full and mighty in afferting the Bishops power over the Laity, and did actually exercise cenfures upon the Clergy, where S. Ambrose was the Manthat gave fentence against Palladius the Arian, Bulladins would have declined the judgement of

the Bishops, for he saw he should certainly be condemned and would faine have been judg'd by fome honourable personages of the Laity. But S. Ambrose faid, Sacerdotes de Lascis judicare debent, non Laici de Sacerdotibus. Bishops must judge of the Laity, not the Laity of Bishops. That's for the jus; and for the facture it was the flutting up of the Councell; S. Am. brofe Bishop of Millaine gave sentence [Pronuncio illum indignum Sacerdotio, & carendum, & in loco ejus Catholicus ordinetur.] * The lame alfo was the case of Marcellus Bishop of Ancyra in Galatia whom for herely the Bishops at Constantinople depos'd, Enfebius giving sentence, and chose Basilius in his Roome.

Tripart bift. lib.3.cap.9.

lib, 1, 6, 13.

* But their Grand-father was serv'd no better. Alexander Bishup of Alexandria serv'd him Tripart biff. neitherbetter nor worfe. So Theodoret. Alexander autem Apostolicorum dogmatum pradicator, prins quidem revocare eum admonitionibus, & consilys nitebatur. Cum verò cum superbire vidisfet, & aperte impietatio facinora pradecare, ex ordine Sacerdotali removit. The Bishop first admonish'd the heretick. but whento his false doctrine he added persinacy he deprived him of the execution of his Priestly function.

This crime indeed deferv'd it highly. It was for a leffe matter that Triferim the Bifhop excommunicated Exuperantim a Presbyter, viz. for a personall mildemeanour, and yet this censure was ratified by the Councell of Taurinum, and his restitution was left arbitrio Episcopi, to the good will and pleasure of the Bishop who had censur'd him. Statuit quoq

Can.4. Ann. Dom. 397.

de Exuperantio Presbytero sancia Synodus, qui ad injuriam sancii Episcopi sui Triferii gravia & multa
congesterat, & frequentibus eum contumeliis provocaverat ... propter quam causam ab eo suerat Dominicà communione privatus, ut in ejus sit arbitrio restitutiospsius, in cujus potestate ejus suit abjectio. His
restitution was therefore lest in his power, because
originally his censure was. * The like was in the
case of Palladius a Laick in the same Councell, qui à
Triferio Sacerdote suerat mulciatus, who was punished by Triferius the Bishop, hoc ei humanitate Concilii reservato, ut ipse Triferius in potestate babeat,
quando voluerit eirelaxare.

Here is the Bishop censuring Palladius the Laick, and excommunicating Exuperantius the Priest, and this having been done by his own sole authority was ratified by the Councest, and the absolution reserved to the Bishop too, which indeed was an act of favour; for they having complained to the Councest, by the Councest might have been absolved, but they were pleased to reserve to the Bishop his owner

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as re *Theseare particular instances, and made pub-*like by acts conciliary intervening. But it was

*the Generall Canon and Law of H Church.

Thus we have it expressed in the Counsell of Aga-Cap. 23 tho. Contumaces verd Clerici prout dignitatis ordo permiserit ab Episcopis corrigantur. Refractary Clerks must be punished by their Bishops, according as the order of their dignity allowes. I end this particular with some Ganons commanding Clerks to submit

fubilitiothe judgement and centures of their Bithop, under a Canonical penalty, and fo goe on ad

Inthe fecond Councell of Carthage, Alypins E. piscopus dixit, nec illud pratermittendum est, ut fi quis forte Presbyter ab Episcopo suo correptus, ant excommunicatus, rumore vel faperbid inflatus, puta. verit Separation Deo Sacrificia offerenda, vel alind eri. gendum altare contra Ecclefiasticam sidem discipli. nama, crediderit, non exeat impunitus. And the fame is repeated in the Greeke Code of the African Canons of any Presbyter being excommunicated, or otherwise punished by his Bishop, shall not desist, but contest with his Bishop, let him by no means goe unpu. Ad.4.can,83. mished. * The like is in the Councell of Chalcedon, the words are the fame that I before cited out of

the Canons of the Councell of Antioch, and of the Post epift. Archimandritarum ad Concilium pro Dilitatione.

Can. 10.

Apostles. But Carofus the Archimandrite spake home in that actions Kdewood & daubisaros appundins For The to Telaporiar Sergonio of a Ningia perousyan magiofcori rebabi- por wien er & & Bantoslus, Bida. and bya andw wien ik बिनीय. मिर्काक्रकार्ण संका, में केंद्रकांत्र केंद्रवा, में बेक्क्रिक्य, में म्ब अव्यक्तिकार. में में म अर्थभाग, देहेंबर्गावा देशका नाम लेख नवर्णनाह देन के बे क्रिक्स कर विनेत. The faith of the 318 Fathers of the Councell of Nice into which I was baptized I know, Other faith I know not. They are Bishops ; They have power to excommunicate and condemne, and they have power to doe what they please: other faith then this I know none. This is to purpose, and it was in one of the foure great Councells of Christendome which all ages one Grands commanding Clerks to fince

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fince have received, with all veneration and devout

Another of them was that of Ephefus conven'd concil Ephef. against Nestorius, and this ratifies those acts of condemnation which the Bishops had passed upon delinquent Clerks. For y in artimus weakton worke Snow, in f asias oweder, i was the director imortoner &c. They who are for their unworthy practices condemned by the Synodor by their Own BISHOPS; although Neftorins did endeavour to restore them, yet their condemnation should still remaine vigorous and confirm'd. Voon which Canon Balfamon makes this observation, which indeed of it selfe is cleare enough in the Canon. suases in unlesmont) & imonome Sundran nelver mit Ehnemis aurar, zi docessuo i zi radaptes beir on redumbaner. Hence you have learn'd that Metropolitans and Bishops can judge their Clergy, and suspend them, and sometimes depose them. Nay, they are bound to it, Pastoralis tamen necessitas habet (ne per plures serpant dira contagia) separare ab ovibus (anis morbidam. It is necessary that the BISHOP should separate the scabbed sheep from the sound, least their infection featter, fo S. Austin. * And there- cap. 15. de fore the fourth Councell of * Cartbage com-corrept. 6 mands, ut Episcopus accusatores Fratrum excommu. gratia. nicet, That the Bishop excommunicate the accuser of their Brethren (viz. fuch as bring Clergy-causes * can. 55. and Carholick doctrine, to be punished in secular tribunalls;) For Excommunication is called by the Fathers Mucro Episcopalis, the Bishops sword to cut offenders off from the Catholike communion.

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laddenomore burnhat excellent faying of S. An. fin, which doth freely attest both the preceptive. and winds diverpower of the Bulhop over his whole Diocolic. Ergo pravipiant vantamenedo nobis quid fabere debacions qui nahiopea junt, & faci amus orent pro mahis, non autem mos corriptont, & arguant, fi von fecerimus. Imè monia fiant, quanians Dact res Beckfarum spostali unnis facichant, & pracipie. bent quelfurent, & correptebunt fi won fierent &c. And againe, Corruption writing, a propestis fuis fub. dete someptimilaside abanitate manientabus, pro culparam dimer fame divierfis, sal minoribus, vel am. plioritrus, quin & ipfu quanhamnutio mominatur quam faois Ep fappule judi oium, qu'à pound in Eccle fi à nulla majereest sporest of a purior durais, in corresposance felaborein anserters, with professe. Here the Bishops have a power acknowledged in them to command their. Diocoffe, and to punish the disobedient, and of excommunication by way of proper Ministery, [manuatio quam facit Epifeopale judicium] a condemnation of the Bilhops infliction.

Thus in is evident by the confean practice of Primitive Christentione, by the Canons of three General Comfolis, and divers other Provinciall, which are matte Catholick by adoption, and inferting them into the Code of the Catholick Church, that the Bishop was subject this Clergy, and of the Lay speople of his Diocesse; that he had power coinside censures upon them in case of dedication of the lay speople of his Diocesse; that he had power coinside censures upon them in case of dedication of the lay speople of his Diocesse; that he had power coinside censures were firme and valid; and as year we find no Presbyters joyning either in

Cap. 15 ibid.

commission, or fact in power, or exercise: but ex communication and censures to be appropriated to Bishops and to be only dispatch's by them, either in full Councell, if it was a Bishops cause, or in his own Confiftory, Hir was flee aute of a Prich, or the interior Clergy, or a Laick, whilefle in cales of apu scale, and then'it was in pleno Concilio Episcoporum, in a Synod of Bishops, And all this was confirmed by feether authority, as appears in the Imperial Confiretions.

fit. 1 23. G.

For the making up this Paragraph complete, it. I must insert two considerations. First concerning univerlafity of caufes within the Brflops cognitance. And secondly of Persons.

The Ancient Canons afferting the Bishops power in Cognitione caufarum speake in most large, and comprehenfive termes. & it of sant igundar ixun. They have power to due what they fist. Their power is as large astheir will. So the Councell of Chalcedon before cited. It was no larger though, then S. Pauls expression, [for to this end also did I write, that I' 2. Corinth, 29. might know the proofe of you, whether ye be obedient In ALL THINGS. J'A large extent of power when the Apostles expected an Universal obedience. & min. And forthe file of the Church runne in descention, and is imous west west or inas so I gnatius, ye muft doe Nor HING without your BISHOP, a) werd under durch artistyers, to contradict him in No-vbi supra. THING. The expression is frequent in him, & 10 mplour lasa handeling, to comprehend all things in

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Ca. 9.

his judgement, or cognisance, so the Councell of

Antioch.

* But these Universall expressions must be understood secundum Materiam subjectam, so S. 1g. natius expresses himselfe. Ye must without your Bishop doe nothing; nothing & significant etc. This expression, of things pertaining to the Church. So also the Councell of Antioch, at the Church. So also of the Church, are to Emstar to ministration. The things of the Church, are to Emstar to ministration and the people is intrusted. They are Ecclesiasticall persons, it is an Ecclesiasticall power they are indowed with, it is for a spiritual end, viz. the regiment of the Church, and the good of soules, and therefore only those things which are in this order are of Episcopall cognitance. And what things are those:

professed, his Kingdome is not of this world, that government which he hath constituted de novo does no way in the world make any intrenchment

upon the Royalty.

Hostin Herodes impie Christum venire quid times ?

Non eripit mortalia

Qui regna dat Cælestia. So the Church us'd to sing. Whatsoever therefore the secular tribunal did take cognisance of before it was Christian, the same it takes notice of after it is Christined. And these are; all actions civill, all publike violations of justice, all breach of Municipal lawes. These the Church hath nothing to doe with, unlesse by the favour

favour of Princes and common-wealths it be indulged to them in honorem Dei & S. Matris Ecclesia, but then when it is once indulged, that act which does annull such pious vowes, is just contrary to that religion which first gave them, and then unlesse there was sinne in the donative, the ablation of it is contra honorem Dei & S. Matris Ecclesia. But this

it may be is impertinent.

2. The Bishops ALL, comes in after this; And he is judge of all those causes which Christianity hath brought in upon a new stock, by it's new distindive Principles. I fay , by it's new Principles; for there where it extends justice, and pursues the lawes of nature, there the fecular tribunall is also extended if it be Christian; The Bishop gets nothing of that: But those things which Christianity (as it prescinds from the interest of the republike) hath introduc'd all them, and all the causes emergent from them the Bishop is judge of, Such are causes of faith, Mini-Stration of Sacraments, and Sacramentals, Subordina. tion of inferiour Clergy to their Superiour, censures, irregularities, Orders hierarchicall, rites and ceremonies, liturgyes, and publike formes of prayer, (as is famous in the Ancient story of Ignatius teaching his Church the first use of Antiphona's and Doxolo- tripart his. gyes, and thence was deriv'd to all Churches of lib. 10. cap. 9. Christendome yand all such things as are in immediate dependance of these, as dispensation of Church Vessels, and Ornaments, and Goods, receiving and dispoling the Patrimony of the Church, and whatloever is of the same consideration, according to the

41 Canon of the Apofles. Pracipimus at in potestate ful Bestopm Bectefia res babent. Les the Bishop baueshe disposing the goods of the Church; adding this teaform. Si enim amma hominum pretiose illi sint cradica, musto magu com oporest caram pecunia. ram genera. He that is introsped with our pretion soules, may much more be instrusted with the offertoryes

of faithfull people.

J. There are fomethings of a mixe nature; and formerhing of the fecular incereft, and formething of the Ecclefialtical concurre to their confirmation, and thefease of double cognilance: the fecular power, and the Ecclefiafficall doe both in their feverall ca. pacitiestake knowledge of them. Such are the dehinquencyes of Clergy-men, who are both Clergy, and fubjects cooy Clerus Domini, and Regis fubditi, and for their delinquencyes which are in materia positive the fecular tribunall punishes as being a violation of that right which the Scate must defend, bur breaule done by a perion who is a member of the facred hierarchy, and bath allo an obligation of specialidary robis Biftop, therefore the Biftop alfo may punish him; And when the commonwealth harte inflicted a penalty, the Biftisp also may impose acentere, torevery finne of a Clergy-man is two. But of this natureal fo are the convening of Synods, the power whereof is in the King, and in the Bishop feverally, informach as both the Church and the commonwealth in their feverall respects have peculiar interest; The commonwealth for preservation of peace and chaziry, in which religion hath the deepest

deepest invests, and the Church, for the maintenance of faith. And therefore both Prince and Bisshop have indicted Synods in several lages, upon the exigence of severall occasions, and have severall powers for the engagement of Clerical obedience, and amendance upon such solemnicies.

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wealth, and is a capacity inperadded to it, therefore thosethings which are obmist cognilance are chiefly in the King; The Supramacy here is his, and so it is in all things of this matter, which are called [Ecolosistical!] because they are in materia Ecolosis, ad finan neligionis, but they are of a different nature, and we from things [Spiritual!] because they are not issues of whole things which Christianity hath introduced deintegro, and are separate from the interest of whole things which Christianity hath introduced deintegro, and are separate from the interest of whole things only are properly spiritual!

derived from Christ only, wire infliction of cenfures by excommunications, or other minores plaga
which are inorder to it. But yet this internal compulsory through the duty of good Princesto God,
and their favour to the Church, is affished by the fecular arme, either superadding a temporal penalty
in case of contumacy, or some other way abetting
the censures of the Church, and it ever was so since
commonwealths were Christian. So that ever since
then Episcopal surisdiction bath a double part; an
externall, and an internall; this is derived from
Christ, that from the King, which because it is son-

current:

current in all acts of Iurildiction, therefore it is, that the King is supreme of the Iurildiction, viz. that part of it which is the external compulsory.

* And for this cause we shall sometimes see the Emperour, or his Presect, or any man of consular dignity sit ludge when the Question is of Faith, not that the Presect was to ludge of that, or that the Bishops were not, But in case of the pervisacy of a pervish heretick who wouldnot submitt to the power of the Church, but slew to the secular power for affishance, hoping by taking sanctuary there, to ingage the savour of the Prince: In this case the Bishops also appealed thither, not for resolution, but affishance, and sustentiation of the Church's power. * It was so in the case of Meting the Arian, & Honoras with Presect, Constanting being Emperour. For,

Tripart.bist.

all that the Prefect did, or the Emperour in this case, was by the prevalency of his intervening authority to reconcile the disagreeing parties, and to incourage the Catholikes; but the precise act of Iudicature even in this case was in the Bishops, for they deposed Action for his herefie, for all his confident appeale, and Macedonius, Eleusius, Basilius, Ortasius, and Dradontius for personall delinquencyes. * And all this is but to reconcile this act to the resolution, and affertion of S. Ambrose, who refus'd to be tryed in a cause of faith by Lay-Iudges, though Delegates of the Emperour. Quando audisti (Clementissime Imperator) in causa side Laicos de Episcopo judicasse

S.Ambrof.Epift.lib. 2. Epist. 13.

When was it ever knowne that Lay-men in a cause of

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Faith did judge a Bishop? To be fure, it was not in the case of Honoratus the Prefect; for if they had appealed to him, or to his Mafter Conftantim for judg. ment of the Article, and not for incouragement and fecular affistance, S. Ambrose his confident Question of [Quando audifi?] had quickly been answered, even with faying, presently after the Councell of Ariminum in the case of Actius, and Honoratus. * Nay it was one of the causes why S. Ambrose deposed Palladius in the Councell of Aquileia, because he refused to answer, except it were before some honourable personages of the Laity. And it is observeable that the Arians were the first (and indeed they offer'dat it often) that did defire Princes to judge matters of faith, forthey despayring of their cause in a Conciliary triall, hoped to ingage the Emperour on their party, by making him Umpire. But the Catholike Bishops made humble, and faire remonstrance of the distinction of powers, and Iurisdictions; and as they might not intrench upon the Royalty, fo neither betray thar right which Christ concredited to them to the incroachment of an exteriour jurisdiction and power. It is a good story that Suidas tells of Leontius Bishop of Tripolis in Lydia, a In verbo man fo famous and exemplary, that he was call'd Acorn @. i rairon i Eunanoias, the rule of the Church that when Constantius the Emperour did preside amongst the Bishops, and undertooke to determine causes of meere spirituall cognisance, insteed of a Placet, he gavethis answer, Sauudo Em Smos Ersea Stener ray Seis, Tiens im the eis. seather that he is modificat wear unater Hh

Deservais Emanonois 3 del Al dis piones emandres incorrer das retiburo. 7 & Banka Brashdirm mionde f ès mis mis. Tous if in Arenadones. I wonder that thou being fet over things of a different nature, medlest with those things that only appertaine to Bishops. The MILITIA, and the POLITIA are thine, but matters of FAITH, and SPIRITA are of Episcopall cognifance. will i Actorios end Sieus. Such was the freedome of the in. genuous Leontins. Answerable to which, was that Christian and faire acknowledgement of Valentinian when the Arian Bishops of Bishynia & the Hellespont fent Hapatianu their legate to defire him, ut digna. xetur ad emendationem dogmatis interesse, that he would be pleas' d to mend the Article. Respondens Va. lentinianus, ait, Mihi quidem quum vnus de populo sim fas non est talia perserutari. Verum Sacerdetes apud se ipses congregentur vbi voluerint. Cumá, hac respondisset Princeps in Lampsacum convenerunt E. piscopi. So Sozomen reports the flory. The Empe. rour would not meddle with matters of faith, but referred the deliberation, and decision of them to the Bishops to whom by God's law they did appertaine, Upon which intimation given, the Bishops conven'd in Lampfaeum. And thus a double power met in the Bishops. A divine right to decide thear. ticle. Mihi fai non est, (faith the Emperour) it is not lawfull for me to meddle; And then a right from the Emperour to affemble, for he gave them leave to call a Councell. These are two distinct powers, One from Christ, the other from the Prince. * ** And now upon this occasion, I have faire oppor-

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tunity to infert a confideration, The Bishops have power over all causes emergent in their diocesses; all, (I meane) in the sense above explicated; they have power to inflict censures, excommunication is the highest, the rest are parts of it, and in order to it. Whether or no must Church-censures be used in all such causes as they take cognisance of, or may not the secular power find out some externall compulsory in stead of it, and forbid the Church to use excommunication, in certain ecases?

which by the law of Christ they may, or such in which they must use excommunication, then, in these cases no power can forbid them. For what power Christ hath given them, no man can take

away. 2. As no humane power can difrobe the Church of the power of excommunication; fo no humane power can invest the Church with a lay Compulsory. For if the Church be not capable of a jus gladi, as most certainly shee is not, the Church cannot receive power to put men to death, or to inflict leffer paines in order toit, or any thing above a falutary penance, I meane in the formality of a Church-tribunall, then they give the Church what thee must not, cannot take. I deny not bur Clergy men are as capable of the power of life and death, as any men; but not in the formality of Clergymen. A Court of lite and death, cannot be an Ecclefiafticall tribunall; and then if any man, or company of Men should perswade the Church not to inflict

inflict her censures upon delinquents, in some cases in which thee might lawfully inflict them, and pre. tend to give her another compulsory: they take a way the Church-confistory, and erect a very fecu. lar Court, dependant on themselves, and by confe. quence to be appeal'd to from themselves, and so also to be prohibited as the Lay-Superiour shall see cause for. * Whoever therefore should be consenting to any fuch permutation of power, is traditor potestatis quam S. Mater Ecclesia à sponso suo acce. perat; he betrayes the individual, and inseparate right of holy Church. For her censures shee may inflict upon her delinquent children without asking leave. Christ is her duseria for that, he is her warrant and fecurity. The other is beg'd, or borrow'd, none of her owne, nor of a fit edge to be us'd in her abscissions, and coërcions. * I end this confideration with that memorable Canon of the Apostles of To frequent ule in this Question, mainer of Exernana-SHOT DELYMANUT & BAIGHOAG Exeru This pegerida. Let the Bishop have the care or provision for all affaires of the Church, and let him dispense them velut Deo contemplante as in the fight of God, to whom he must be responsive for all his Diocesse.

The next Consideration concerning the Bishop's jurisdiction is of what persons he is Iudge? And because our Scene lyes here in Church-practice! shall only set downe the doctrine of the Primitive Church in this affaire, and leave it under that repre-

fentation.

Presbyters, and Deacons, and inferiour Clerks, and

Can. 39.

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the Laity are already involved in the precedent Canons; No manthere, was exempted of whose soule any Bishop had charge. And all Christs sheepe heare his voice, and the call of his sheap-heard-Minifters. * Theodoret tells aftory that when the Bitheps of the Province were affembled by the command of Valentinian the Emperour for the choice of a Successor to Auxentius in the Sec of Millayne. the Emperour wished them to be carefull in the choice of a Bishop, in these words, wistory our is rue Theodores. mis acrespanzois irranopioare Sonois, Bras & musis de riu Ca-lib. 4.6. 5. מא יושי ולאוסדיו בי אואפויסב מו דעל דמו אונודיפתר ישסאאוישעני אבי ounds. Set such an one in the Archiepiscopall throne, that we who rule the Kingdome may fincerely submitt our head unto him, viz: in matters of spirituall import, * And fince all power is deriv'd from Christ, who is a King, and a Priest, and a Prophet, Christian Kings are Christi Domini, and Vicars in his Regall power, but Bishops in his Sacerdotall, and Pro. pheticall. * So that the King hath a Supreme Regall power in causes of the Church, ever fince his Kingdome became Christian, and it confists in all things, in which the Priestly office is not precisely by Gods law imployed for regiment, and cure of foules, and in the feal fo, all the external compulory and jurisdiction in his owne. For when his Subjects became Christian Subjects, himselfe also upon the same termes becomes a Christian Ruler, and in both capacities he is to rule, viz: both as Subjects, and as Christian Subjects, except only in the precile iffues of Sacerdotall authority. And therefore Hh3 the

the Kingdome, and the Priesthood are excelled by each other in their feverall capacities. For superio. rity is usually expressed in three words, sown, deril, and ituria, Excellency, Impery, and Power. The King is supreme to the Bishop in topery, The Bishop hath an Excellency, viz. of Spiritual! Ministration which Christ hath not concredited to the King; but in Power, both King, and Bishop have it distinctly in Reverall capacity, the King in potentia gladii, the Bi. thop in poteflute clavium. The Sword, and the Keyes are the emblems of their diftinct power. Something like this is in the third Epiftle of S. Clement translated by Ruffinus. Quid enim in prafenti faculo prophetà gloriofico, Pontifice clarins, Rege sublimine? King, and Priest, and Prophet, are in their severall excellencies, the Highest powersunder heaven. *** In this sense it is easy to understand those expressions often used in Antiquity, which might feem to make intrenchment upon the facrednesse of Royall prerogatives; were not both the piety, and fenfe of the Church fufficiently cleare in the iffues of her humblest obedience. * And this Epif. ad Phi is the fende of S. tenation that holy Martyr, and disciple of the Apostles: Diaconi, & reliquus Cle-

ladelph.

rus, una cum populo Vniver Co, Militibus, Princi. pibus, & Cafare, ipsi Episcopo pareant. Let the Deacons and all the Clergy, and all the people, the Souldiers, the Princes, and Cafar himselfe obey the Bishop.*

Lib.de dignit. This is it, which S. Ambrofe faid; Sublimitas Epif-Sucerd. cap. 2. copalis nullis poterit comparationibus adaquari. Si Regum fulgori compares, & Principum diademati, e-

rit inferius &c. This also was acknowledged by the great Constantine, that most bleffed Prince, Deus vos constituit Sacerdotes, & potestatem vobis de. dit, de nobis quod judicandi, & ideo nos à vobis recte judicamur. Vos autem non potestis ab hominibus judicari, [viz. facularibus, and incausis simplicis religionis.] So that good Emperour in his oration to clef. his. to. Ecthe Nicene Fathers.

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It was a famous contestation that S. Ambrofe had with Auxentius the Arian pretending the Emperors command to him to deliver up some certain Churches in his Diocesseto the Arians. His answer was, that Palaces belong'd to the Emperour, but Churshes to the Bishop; and so they did, by all the lawes of Christendome. The like was in the cale of S. A. thanasius, and Constantius the Emperour, exactly the same per omnia, as it is related by Ruffinus. S. Ambrofe his fending his Deacon to the Empe. Lib. 10. Ecrour, to defire him to goe forth of the Cancelli, in clef hift cap. his Church at Millain, showes that then the powers were so distinct, that they made no intrenchment upon each other. * It was no greater power, but a more confiderable act, and higher exercise, the forbidding the communion to Theodosius, till he had Theodor.lib.5 by repentance, washed out the bloud that stuck up. 6.18. on him ever fince the Massacre at The Salonica. It was a wonderfull concurrence of piety in the Emperour, and resolution and authority in the Bishop. But he was not the first that did it : For Philip the Emperour was also guided by the Pastorall rod, and the leverity of the Bishop. De hoc traditum est nobis, Euseb lib. 6. quod

guod Christianus suerit, & in die Pascha, i.e. in ipsis vigilius cum interesse voluerit, & communicare
my steriu, ab Episcopo loci non prius esse permisum,
nisi consiteretur peccata, & inter panitentes staret,
necullo modo sibi copiam mysteriorum futuram nisi
prius per panitentiam, culpas qua de eo serebantur
plurima, deluisset. The Bishop of the ptace would not
let him communicate till hee had wash't away his
sinnes by repentance. And the Emperout did so. Fe.
runtigitur libenter eum quod à Sacerdote imperatum
suerat, suscepse. He did it willingly, undertaking the
impositions laid upon him by the Bishop.

Homil.83, in

I doubt not but all the world believes the difpenfation of the Sacraments intirely to belong to Ecclefiasticall Ministery. It was S. Chry fostomes command to his Presbyters, to reject all wicked persons from the holy Communion. " If he be a Captaine, " a Confull, or a Crowned King that cometh unwor. sthily, forbid him and keep him off, thy power is e greater then his. If thou darest not remove him, tell it mee, I will not fuffer it, &c. And had there never been more errour in the managing Churchcensures, then in the foregoing instances, the Church might have exercised censures, and all the parts of power that Christ gave her, without either scandall or danger to her selfe, or her penitents. But when in the very centure of excommunication there is a new ingredient put, a great proportion of fecular inconveniences, and humane interest, when excommunications, as in the Apostles times they were deliverings over to Satan, fo now, shall be deliverings

cogni

liverings over to a forraine enemy, or the peoples rage, as then, to be buffeted, so now to be deposed, or disinterest in the allegeance of subjects; in these cases, excommunication being nothing like that which Christ authorized, and no way cooperating toward the end of its institution, but to an end of private designes, and rebellious interest, Bishops have no power of such censures, nor is it lawfull to institute, things remaining in that consistence, and capacity. And thus is that samous saying to be understood reported by S. Thomas to be S. Austin's, Supplema, 22 but is indeed found in the Ordinary Glosse upon a.s.

Matth. 13. Princeps & multitudo non est excom. Vide Aug. ep. municanda. A Prince or a Common wealth are not 75.6 Gratian be excommunicate.

Thus I have given a short account of the Per. fed thi [Prinfons, and causes of which Bishops according to Ca-feritur, sed tholick practice did, and might take cognisance tantum in This use only I make ofit. Although Christ hath gloff ordinagiven great authority to his Church in order to the regiment of foules, luch a power, que nullis poterit comparationibis adaquari, yet it hath its limits, and a proper cognisance, viz. things spiritual, and the emergencies, and confequents from those things which Christianity hath introduced denovo, and superadded, as things totally disparate from the precise interest of the Common-wealth; And this Ithe rather noted, to show how those men would mend themselves that cry downe the tyranny (as they lift to call it) of Episcopacy, and yet call for the Presbytery, ' For the Presbytery does challenge

of Order of Excomm. in the Huft, of Scotland. Admonit. 2.D. 46. Knox his exhortation to England.

ca.9.22

Sec Gratia.dif. 24.9.2.

erps] und in-

cognificate of all caufes rebasfoever, which are either Vide the book finings directly or by reduction. * [All crimes which by the diamet Gad deferme death.] There they bring Scotland. & in Munders, Treatons, Witchcrafts, Felonies. Then the Aliner, faules they bring in under the title of [Semdalene undoffentine] Nay [Quodvis pecca-Maith Specimen, to which if we adde this con-Ederation, that they believe every action of any man to have on it the malignity of a domnable finne, there is nothing in the world, good or bad, witious or fu-Intioner Candalous, or criminally cause, or imaginary toath actions, or perforall, in all which, and and shiving of contestations, and complaints one party is delinquent, nither by felfe acculation, or reall injury. then they comprehend in their val gripe mend then -wirs] it his they have powerto nullify all Courts, and judicatories, besides their owner: and being for this their cognificate they presend Divine institution, there -wilne & half being causes die a nier intheir Confistory, we appeale from theme but they diall heare, and describe with finall refolution and is will be finne, and therefore punishable, to complaine of injustice and illegality. Hebis beconfronted but with the presences of Egifonpers, and the Modesty of their foverall demands and the reasonable nesse, and divinity of each vindication examined. I suppose, were there nothing but Prudentiall motives to be puting ballence to weigh downe this Question, the saulewould feene be decermined, and the little finger officesbytery, por only in it's exemplary, and stycologiacides but in its dogmaticall pretentions,

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is heavier then the loynes, nay then the whole body of Episcopacy; but it seldome happens otherwise, but that they who usurpe a power, prove tyrants in the execution, whereas the issues of a lawfull power are faire and moderate.

DUT I must proceed to the more particular in-Dances of Epifcopul Inrildiction. The whole Forbidding power of Ministration both of the Word and Sa-Presbyters craments was in the Bishop by prime authority, and to officiate in the Presbyters by commission and delegation, info-piscopall much that they might not exercise any ordinary license, ministration withour license from the Bishop. They had power and capacity by their order to Preach, to Minister, to Offer, to Reconcile, and to Baptize. They were indeed acts of order, but that they might not by the law of the Church exercise any of thefe acts, without license from the Bishop, that is an act or iffue of jurildiction, and shewes the superiority of the Bishop over his Presbyters, by the pradice of Christendome.

S. Ignatins hath done very good offices in all the parts of this Question, and here also he brings in fuccour. in the the weis of Emonous on Banliler, in Epift. ad wergiger, its Sumar wermeniger, ets dogli imteler. It is Smyrn. not lawfull without the Bishop (viz. without his leave) either to baptize, or to offer Sacrifice, or to make oblation, or to keep feasts of charity: and a little before; speaking of the B. Eucharist, and its mini-Aration, and having premised a generall interdict for doing any thing without the Bishops consent,

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eneign & Balada digaresia ignism i isto i Hariotomy Est i S ar auris emrite. But let that Eucharift (faith he) be beld valid which is celebrated under the Bishop, or under him, to whom the Bishop Shall permit. * * *

I doe not here dispute the matter of right, and whether or no the Presbyters might de jure doe any offices without Episcopall licence, but whether or no de facto it was permitted them in the primitive Church ! This is sufficient to show, to what iffue state of the reduction of Episcopacy to a primitive confifrence will drive; and if I mistake not, it is at least a Discoonid very probable determination of the question of sight too. For who will imagine that Bishops should at the first in the calenture of their infant devotion, in the new spring of Christianity, in the times of perfecution, in all the publike disadvantages of state and fortune, when they anchor'd only upon the shore of a Holy Conscience, that then they should have thoughts ambitious, incroaching, of usurpation and advantages, of purpose to devest their Brethren of an authority intruded them by Chrift, and then too when all the advantage of their honour did only fet them upon a hill to feele a stronger blaft of perfecution, and was not, as fince it hath been, attefted with fecular affiftance, and faire arguments of honour, but was only in a meere spirituall estimate, and ten thousand reall disadvantages. This will not be suppos'd either of wife or holy men. But however. Valeat quantum valere potest. The que-Rion is now of matter of fatt, and if the Church of Martyrs, and the Church of Saints, and Doctors, and

and Contessors now regnant in heaven, be faire precedents for practices of Christianity, we build upon a rock, though we had digg d no deeper then this

foundation of Catholick practife.

Upon the hopes of these advantages, I proceed. Et nis mes Burness toraperrious Fide Emorines queis owamy lie zi Dumasier wifer, woupeidw. If any Presbyter difrespecting his own Bishop shall make conventions a. part or erect analtar (viz. without the Bishops license) let him be deposed; clearely intimating that potestas faciendi concionem, the power of making of Church-meetings and a Remblies, for preaching or other offices is derived from the Bishop, and therefore the Canon adds resuperson of oliveros referros 38 82. He is a lover of Rule, he is a Tyrant, that is, an usurper of that power & government which belongs to the Bishop. The same thing is also decreed in the Councell of Antioch, and in the Councell of Chalcedon, ca. s. maires de d'habigaros Shionomos i Chnous, Eros Mingros nelvoy, Eros Act. 4. i narmy of agior maripor, All the most Reverend Bi-Shops cryed out, this is a righteous law, this is the Canon of the holy Fathers. [This] viz. The Canon Apostolicall now cited. * Tertullian is something De baptifm. more particular, and instances in Baptisme. Dandi baptismum jus habet summus Sacerdos, qui est Episcopus. Dehine Presbyteri & Diaconi, non tamen fine Episcopi authoritate, propter honorem Ecclesia, quo salvo salva pax est; alioquin etiam Laicis jus est. The place is of great confideration, and carries in it its own objection and its answer. " The Bishop " haththe right of giving baptisme. Then after him, Pres-

ec Presbyters and Deacons, but not without the autho. way of the Bifton. (So farre the testimony is clear) and this is for the bonour of the Church. * But does not this intimate it was only by positive confliction, and neither by Divine nor Apostolicall ordinance? No indeed. le does not. For it might befoordained by Christ or his Apostles propter ho. morem Evelefurand no harme done. For it is honourable for the Church, that her Ministrations mould be most ordinate, and so they are when they defeend from the Superior to the Subordinate. But the nest words doe of themselves make answer, [Orbertife lay men bave right to baptize] That is, without the confent of the Beshop Lay-men can doe it would as Presbysers and Dearons. For indeed bap. elimeconfeired by Lay-men is valid and not to bee repeated, but yet they ought not to administer it, foneither ought Presenters without the Bifhops licenfer to fries Terration, let him answer it. Only the difference Isthis, Lay men cannot jure ordinario receive a leave or commission to make it lawfull in them to baptize any; Presbyters and Deacons may, De baptiffit. for their order is a capacity or possibility. ** But befices the Sacrament of Baptisme, Tertulian afmilit 6.3. vide firmes the fame of the venerable Eucharift. Eucha. riftie Sact dientum non de aliorum manu quam Pra-Times s.Hi- fraction familiars. The former place will expound this, if there be any scruple in [Prafidentium] for clearly the Christians receive the Sacrament of the

Encharist from none but Bishops. I suppose he means [without Episcopall ticense.] whatsoever

his

De corona S. Chry foft. bom. II in 1 eron.dial.adv. Lucifer.

his meaning is, thele are his words.

The Councell of Gangre, forbidding conventi- can. 6. cles, expresses it with this intimation of Episcopall authority. If any man fall make effemblies pri-" wately or out of the Church, so despising the Church, " or Shall doe any Church offices, we autorns & meratu-Ties I serule Emailers, iridua ico, without the pre-Concept a Prieft by THE DECREE OF ABISHOP. let bim be apatheme. The Priest is not to be affiftmiat any meeting for private offices without the Bihear license. If they will celebrate Synaxes private. ly, it must be by a Priest, and he must be there by cave of the Bishop, & then the assembly is lawfull. And this thing was so knowne, that the Fathers of the fecond Councell of Carthage calling norance or Ca. 9. hypocrity in Priests to doe their offices without a license from the Bishop. Numidius Episcopus Masilyeanue dixit, In quibus dam locis sunt Presbyteri qui out ignorantes simpliciter and dissimulantes audatter, prafante & inconfalte Episcopo complyrimis in domicelus ugunt agende, quod discipline incongrumm cognoscit effe Sanctitus vestra. In some places there are Priests that in private houses dae offices thouseling of people is the office meant, communicating them at home) without the confent or leave of the Bishop, being either simply ignorant, or boldly dissembling; Implying, that they could not else but know their duries to be, to procure Episcopall license for their ministrations. Ab Kaiversis Episcopis dictum eft, Quifque Presbyter inconsulto Episcopo egende in quoliber less valuerit selebrare, igse bonrai suo contrarius

"trarius existis. All the Bishops said, if any Priest without leave of his Bishop shall celebrate the myse. " ries, be the place what it will be, he is an Enemy to

ce the Bifbops dignity.

Gan. 8. part. 2. Ad. 14.

After this in time, bur before in authority is the great Councell of Chalcedon, of Kanendi .. So of & welfor Standy troms. Let the Clergy according to the tradition of the Fathers , remaine under the power of the History of the city. So that they are for their of-fices in dependance of the authority of the Bishop. The Canon inflances particularly to Priefts officiating in Monasteries and Hospitalls, but extends it lelfe to an indefinite expression & un wraw out of com. for from their Biflop . & on white was wir with the reduction Startinons as of More rooms &c: All they that tranfgroße this Confitution in Amy WAY; not fubmitting cotheir Bishop, let them be punished canonically. So that now these generall expressions of obedience and subordination to the Bishop being to be Underflood according to the exigence of the matter, to wit, the Midifferies of the Clergy in their severall offices, the Canon extends it's prohibition to all dinistrations without the Bishops authority.

But it was more clearely and evidently law and practice in the Roman Church, we have good witnesse for it; S. Leo the Bishop of that Church is my author. Sed ned, coram Episcopo lices Presbyteris in baptisterium imroire, nee praseme Antistite infantem tingere, aut fignare, nee panitentem sine praceptione

Epift. 86.

tione Episcopi sui reconciliare, nec eo prasente nisi illo jubente Sacramentum corporis & Sanguinis Christi conficere, nec eo coram posito populum docere, velbenedicere &c. It is not lawfull for the Presbyters to enterinto the baptistery, nor to baptize any Catechumens, nor to confecrate the Sacrament of Christs body and blond in the presence of the Bishop without his command. From this place of S. Leo, if it be fet in conjunction with the precedent, we have faire evidence of this whole particular. It is not lawfull to doe any offices without the Bishops leave; So S. Ignatine, fo the Canons of the Aposties, fo Tertulian, fo the Councells of Antioch and Chalcedon. It is not lawfull to doe any offices in the Bifhops prefence without leave, fo S. Leo. The Councell of Carthage joynes them both together, neither in his presence. nor without his leave in any place.

Now against this practice of the Church, if any man should discourse as S. Hierome is pretended to doe by Gratian, Qui non vult Presbyteros facere diff. 95-cap. que jubentur à Deo, dicat quis major est Christo. He Esseego. that will not let Presbyters doe what they are commanded so doe by God, let him tell us if any man be greater then Christ, viz: whose commandit is, that Presbyters should preach. Why then did the Church require the Bishop's leave ! might not Presbyters doe their duty without a license? This is it which the practice of the Church is abundantly fufficient to answer For to the Bishop is committed the care of the whole diocese, heit is that must give the highest account for the whole charge, he it is

who

1 Can 40. a Epist. ad Ephes. 2 Cap. 24. what is appointed by peculiar defignation to feede the flock, lacks Cuner of the + spettles, fo 2 Ignative to the Councell of a Antisch to every where. The Presbytereare admitted impartem follicitudinis, but Milsho jariflittian of the mhela Diegeffe is in the Billion and without the Billion's admission to a passotis personadisionem subdisorum, although the Presbyten by his ordination have a capacity of preaching and administring Sacraments, yet he cannot exendife this without danignation of a particular charge either temporary or fixed And therefore it is, that a Presbyter may not don these acts without the Biffigue leave, because they are actions of relation, and suppose a congregation to whom they must be edministred , or some particular person; for a Priest must not preach to the stones as some fay Venerable Bede did, nor communicate alone, the word is defiredive of the thing, nor baptize unleffe he have a Chaylome Child, or a Catechumen. So that all of the Diocesse being the Bishapischarge, the Billion must either authorize the Priest, or the Priest must not moddle, least hebe (what S. Peter blamid) amorganioneme, a Bishop in anothers Diocesse: Nonthat the Bifton did license the acts precisely of baptizing, of confecrating &co. For these he had by his ordination, but that in giving licente he did give him a subject so whom he might apply these relative actions, and did quad boo take him in partem solicitudinicand concredit some part of his diocesse enverante ingrangue no interestinimies eid or

Busthen on the other fide because the whale cure

of the Diocesse is in the Bishop, he cannot exonerate himselfe of it, for itis a burden of Christs impofing, or it is not imposed at all, therefore this taking of Presbyters into part of the regiment and care does not devest him of his own power, or any part of it, nor yet eafe him of his care, but that as he must Rill imounte, vifir and fee to his Dioceffe, lo he hath authority fill in all parts of his Diocesse, and this appears in these places now quoted; insomuch as when the Biftop came to any place, therethe Vicavia of the Presbyters did ecale. In prafentia Majovis ce fat pote fai minoris." And, though because the -Bishop could not doe all the Miner and daily offices of the Priefthood in every congregation of his Diocesse, therefore he appointed Priests severally to officiate; himfelfe looking to the Metropolis and the daughter Churches by a generall supravision; yet when the Bifhop came into any place of his Diocesse, there he being present might doe any office, because it was in his own charge, which he might concredit to another, but not exonerate himselfe of it; And therefore prafente Episcopo (faith the Councell of Carthage, and S. Leo) if the Bishop be present, the Presbyter without leave might not officiate; For he had no subjects of his owne, but by trustand delegation, and this delegation was given him to supply the Bishops absence, who could not fimul omnibiu interese, but then, where he was prefent, the cause of delegation ceasing, the jurisdiction alfoceafed, or was at least absorpt in the greater, and fo without leave might not be exercifed; like K k 2 the

the starres which in the noon day have their own naturall light, as much as in the night, but appeare

not, thine not in the presence of the Sunne.

This perhaps will feem uncouth to those Presby. ters, who (as the Councell of Carthage's expressionis) are contrarit honori Episcopali; but yet if we keep our felves in our own forme, where God hath placed us, and where wee were in the Primitive Church, wee shall find all this to be sooth, and full oforder. For Confider. The elder the prohibition was the more absolute & indefinite it runs. [Without the Bisbop it is not lawfull to baptize, to confeerate] &c. So Ignatime. The prohibition is withoutlimit. But in descent of the Church it runnes. [prafente Episcopo] the Bishop being present they must not without leave. The thing is all one, and a derivation from the same originall, to wit, the Vni. verfality of the Bishops Inrisaittion, but the reason of the difference of expression is this. At first Pres. byters were in Citties with the Bishop, and no parithes at all concredited to them. The Bishops lived in Citties, the Presbyters preach'd and offer'd ral' sinor from house to house according as the Bishop directed them. Here they had no ordinary charge, and therefore the first prohibitions runne indefinitely, they must not doe any Clericall offices fine Episcopo, unleffe the Bishop sends them. But then afterwards when the Parishes were distinct, and the Presbyters fix'tupon ordinary charges, then it was only, pra-Sente Episcopo, if the Bishop was present, they might nor officiate without leave. For in his ablence they might

might doe it, I doe not fay without leave, but I fay they had leave given them, when the Bishop fent them to officiate in a Village with ordinary or temporary refidence; as it is to this day, when the Bithey inflitutes to a particular charge, he also gives power bocipfo, of officiating in that place. So that at first when they did officiate in places by temporain misions, then they were to have leave, but this license was also temporary; but when they were fixt upon ordinary charges they might not officiate without leave, but then they had an ordinary leave given them in traditione subditorum, and that was done in subsidium Muneru Episcopalis , because it was that part of the Bishops charge, which be could not personally attend for execution of the Minor offices, and therefore concredited it to a Presbyter, but if he was present, a new leave was necessary, becauseas the power alwaies was in the Bishop, so now the execution also did returne to him when he was there in person, himselfe it he listed, might officiate.

All this is excellently attested in the example of S. Austin, of whom Posidonius in his life reports that being but a Presbyter, Valerius the Bishop being a Greek borne, and not well spoken in the Latin tongue, and so unsit for publike orations, eidem Presbytero (viz. to Austin) potestatem dedit coram se in Ecclesia Evangelium pradicandi, ac frequentissime trastandi contra Usum quidem, & Consustind in em Africanarum Ecclesiarum. He gave leave to Austin then but Presbyter, to preach in the Church,

Veben while himfelfe was profent, indeed against the

Vs and Cas Tow & of the African Churches. And Forthis act of his he fuffered foundly in his report, Por the cafe was thus. In all africe ever fince the fielt foring of the Arian herefy, the Church had thenfusered to much by the preaching of Arius the -Presenter that they made a Law not to fuffer any Presbyter to pleach at all, at least in the Mother Church; and in the Bishops prefence. For apxlu ina-"Ber to" & "Kohos " de Extendiar Bright. (faich Socrates.) Thenterame this custome in the African Churches, But because rutering faw S. Mustin to able, and Hittlelfe for want of Latin fo unfit, he gave leave to wallisto preach before him, against the Castome of the African Churches. But he addes this reason for his excide too; it was not indeed the custome of A. - frica, but it was of the Orientall Churches. For fo Posidontus proceeds, sed & ille vir venerabilis, ac providus in orientalibus Ecclefis id ex more fieri (ciins, make Levantie was afuall for Bifhops to give Presbyters leave to preach, dummodo factitaretar à Prestyrere qued à fe Eposcopo implert minime poste cornebar, which determines us fully in the business. For this leave to doe offices was but there to be given where the Bishop himselfe could not fulfill the "offices, which flowesthe Presbyters in their feve-"rall charges, whether of temporary million, or fixt -refidence, to be bur Delegares, and Vicars of the Bilhop admitted in partem Sollicitudinis, to affilt

the Biffrop in his great charge of the whole Dio-

ceffe.

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Against this it is objected out of S. Hierome, and Ad Rustic. it is recorded by Gratian, Esce ego dice prafentibus 95.con. Esce Epilcapia fuis, atá, adflavaibur in altari Presbyteros ego. polle Sacramenta conficere. Behold, I fay that Presby. ters may minister Secrements in presence of the Bishop. So Gratian quotes it indeed, but S, Hierome faics the expresse contrary, unlesse we all have false copies. Forin S. Hierome it is not [Ecce ego dico] but [Neggo dice.] Hedges not fay it is lawfull for Presbysers to ficiate in the prefence of their Bifhop. Indeed S. Hierome is angry at Rusticus Bishop of Narbons because he would not give leave to Presbyters topreach, nor to bleffe &c. This, perhaps it was not well done, but this makes not against the former discourses for though it may be fit for the Bithop to give leave, the Church requiring it ftill more and more in descent of ages, and multiplication of Christians, and Parishes, yet it is cleare that this is not to be done without the Bishops leave, for itisforthis very thing that S. Hierome disputes a. gainst Rusticus, to show he did amisse, because he would not give his Presbyters licenfe. * And this healfo reprehends in his epistle ad Nepotianum, Pefsme consuctudinis est in quibusdam Ecclesiis tacere Presbyteres, & prasentibus Episcopis non loqui. That Presbyters might not be suffered to preach in presence of the Bishop, that was an ill custome, to wit, asthings then flood, and it was mended prefently after for Prosbyters did preach in the Bishops prelonce but it was by ligenfe from their Ordinary. For le Posidonim relates that upon this act of Valerius before

before mentioned, Poffed carrente & volante bujuf. mont fama, bane pracedente exemple, Accepta As Belscopis Porastava Presbyteri nomalli coram Episcopis, popula tracture caperant verbum Dei. By occasion of this precedent it came to palle, that fome Presbyters did preach to the people in the Bi-shops presence, having first obtain'd faculty from the Bilhop to doe. And a little after it became a cultome from a generall faculty and difpensation indulged to them in the fecond Councell of Vale. Now if this evidence of Church practile be not fufficient to reconcile us to S. Hierome, let him then first be reconciled to himselfe, and then we are sure tobe help'd, For in his dialogue against the Luciferians, his words are thefe, Cui fi non exers quadam & ab omnibus eminent detur potest as, tot efficientur Schifmata quot funt & averdotes . Inde venit ut fine E. pifcopi mifioneneg, Presbyver, neg, Diaconus jus ha. beant baptizandt. Because the Bishop hath an emi. near power, and this power is necessary, thence it comes that neither Presbyter nor Deacon may fo much as baptize without the Bishops leave.

This whole discourse showes clearly not only the Bishops to be superiour in jurisdiction, but that they have sole jurisdiction, and the Presbyters

only in substitution and vicaridge.

§ 38. Referving Church goods to Bpifcopall difpeniation.

Diversorher acts there are to atteff the superiority of the Bishops jurisdiction over Priests and Deacons, as, that all the goods of the Church were in the Bishops sole disposing, and as

at first they were laid at the Apostles feet, so afterwards, at the Bishops. So it is in the 41. Canon of the Apostles, so it is in the Councell of Gangra, and all the world are excluded from intervening in the difpensation, without expresse delegation from the Bifhop as appears in the feventh and eight Canons, and that under pain of an anathema by the holy Councell. And therefore when in successe of time: fome Patrons that had founded Churches and endowed them, thought that the dispensation of those lands did not belong to the Bishop; of this the third Councell of Toledo complains, and makes re- An, Dom medy, commanding, ut omnia Sacun Dum Con- 189. STITUTIONEM ANTIQUAM, ad Episcopi ordinationem & potestatem pertineant. The fame is reniewed in the fourth Councell of Toledo, Noverint ansem Cap. 32. conditores basilicarum in rebus quas eisdem Ecclesiis conferunt, nullam se potestatem habere, SED IUXTA CANONUM INSTITUTA, ficut Ecelesiam, ita & dotem ejus ad ordinationem Episcopi pertinere. These Councells I produce not as Judges, but as witneffes in the bufineffe, for they give concurrent teftimony that as the Church it felfe, fo the dowry of it too did belong to the Bishops disposition by the Ancient Canons. For fo the third Councell of Toledo calls it, antiquam Confitutionem, and it felfe is almost 1100, years old, so that still I am precisely within the bounds of the Primitive Church though it be taken in a narrow fense. For fo it was deter- can 36. vide min'd in the great Councell of Chalcedon, com- Zonaram in manding that the goods of the Church should be bunc canodispencil. Cartbag. Grac.can.36. 38.0 41.0 bep. Balfam. ibid. Co apologia 2. luffini Martyru.

9 39. Forbidding Presbyters to leave their own Dioceffe,or to travell without leave of the Bishop.

Videatur Con. dispensed by a Clergy fleward, of prople to isis im. bon, according to the pleafare or fentence of the Bi.

> De to this, that without the Bifhop's dimiffo-Ary letters Presbyters might not goe to another Dioceffe, So it is decreed in the fifteenth Canon of the Applies, under paine of suspension or deposition, must any an is the centure, and that especially, d opposituate auris To Emerbos dures inaverdes en Contre on if he would not veturne when his Bishop calls him, The fame is renewed in the Councell of Amioch, cap. 3. and in the Councell of Constantinople in Traile, cap. 17. the confure there is, resuperson vi avris, bet him be depased that shall without dimisory letters from his Bishop, & stope words of Eunanois, fixe him. felfe in the Dioceffe of another Bifhop. But with liconfe of his Bishop, he may . Sacerdotes, wel alii Clerici concessione sworum Episcoporum possunt ad alias Ecclesias transmigrare. But this is frequently renewedin many other Synodall decrees, these may fuffice for this instance.

Vide Concil. Epaun.c.5.0 venet.c. 10,

> * But this not leaving the Diocesse is not only meant of promotion in another Church, but Clergy men might not travaile from Citty to Citty, without the Bishops license; which is not only an argument of his regiment in genere politico, but exrends it almost to a despotick; But so strict was the Primitive Church in preferving the frict tye of duty, and Clericall Subordination to their Bishop. The Councell of Landicea commands a Prieft, or Cler-

gy man aid remeren youthat un iddier not to travail without Canonicall, or dimiffory letters. And who are to grant these letters, is expressed in the next Canon which repeats the same prohibition, Can. 43. In & des isperendy & Kaneinde and and ones comoubore dellers a Priest or a Clerke must not travaile without the command of his Biftop; and this prohibition is inferted into the body of the Law, de confecrat.dift 5. can, non opertes, which puts in the clause of [Neg. tiam Laicum, I but this was beyond the Councell. The same is in the Councell of Agatho. The a can. 38, Councell of Veniceadds a cefure, that those Clerks b can. 5. should be like persons excommunicate in all those places whither they went, without letters of license from their Bishop. The same penalty is inflicted by the Councell of Epannum, Presbytero, vel Diaco_ Can. 6. no fine Antistitis sut Epistolis ambulanti communionem nullus impendat. The first Councell of Ton-Payne in France, and the third Councell of Orleans atteff the felfe fame power in the Bishop, and duty in all his Clergy.

BUT a Coërcitive authority makes not a com- 40.

And the plete jurisdiction, unlesse it be also remunera- Bishop had five, & [the Princes of the Nations are called duspy 5) power to Benefactors] for it is but halte a tye to indeare obe- preferre dience, when the Subject only fears quod prodesse which of non potenit, that which cannot profit. And therefore his Clerks the primitive Church to make the Episcopall juris- he pleased, diction up intite, gave power to the Bifton to pre-fent the Clerks of his Diocesse to the higher Orders

and neerer degrees of approximation to himfelfe, and the Clerks might notrefuse to be so promoted. Item places at quicung Clerici vel Diaconi pro ne. oesitatibus Ecclesiarum non obsemperaverint Episcos is Suis Voluntiaus Eos Ap Honorem Amputorem In Sua Eccentia Promovere, nee ilic ministrent in gradu suo unda recedere nolurrum. So it is decreed in the African Code, They that milling to by their Bishappe promoted to a Greater homorrinche Church, must not enjoy what they have already.

But it is a question of great consideration; and worth a strictinquiry, in whom the right and power of electing Clerks was resident in the Primitive Church a for the right and the power did not alwais goe rogether, and also severall Orders had severall manner of election; Presbyters and inferior Clergy were chosen by the Bishop alone, the Bishop by a Synod of Bishops, or by their Chapter; And lastly, because of late, strong outcries are made upon severall pretensions, amongst which the people make the biggest noise, though of all, their title to election of Clerks be most empty, therefore let us consider it upon all its grounds.

Church we find that [Paul and Barnabas ordain'd Elders in overy Church] and Ithey passed thorough Lystra, Iconium, Antioch, and Derbe successionauric auris machines appointing them Elders. * S. Paul Chose Timoshy Bishop of Ephesm, and he saies of

him-

641, 3L.

Biffinp had

be pleafed.

himfelfoand Titm , [For this caufe I SENT thee to Green the terestons were while woodoriote, that thou fhouldest oppoint Presbyters, or Bashops (be they which they will) in every City]. The word warings, fignificathat the whole action was his. For that he ordain'd them no man questions, but he also Ap-POINTED THE Wand that was, faith S. Paul, is iyo me Vi Arratauto, as I commanded thee. It was therefore an Apostolical ordinance, that the BISHOP SHOULD APPOINT PRESETTERS. Let there be halfe fo much showne for the people; and I will also indeayour to promote their interest. * * * There is. onely one pretence of a popular election in Scripture; It is of the feven that were fet over the widdowes. * But first, this was no part of the hierarchi: This was no cure of foules: This was no divine institution: It was in the dispensation of monyes: it was by command of the Apostles the clection was made, and they might recede from their owne right air was to fatiffye the multituder it was to avoid scandall, which in the dispensation of moneves might eafily arise: it was in a temporary office: it was with fuch limitations, and conditions as the Apoftles prescribid them: it was out of the number of the 70 that the election was made, if we may beleive S. Epiphanue, fo that they were Presbyters before this choice : and laftly, it was onely a Nomination of feven Men, the determination of the buifineffer and the authority of rejection was ftill in the Apolies, and indeed the whole power [Whom Wa MAY APPOINT over this businesse] & after all this, LI3 Conneell there

Epift. T

Can. 12.

there can be no hurt done by the objection, especially lines clearly and indubiously the election of Bishops, and Presbysers was in the Apostles owne persons (* Thick to produce the postles of Brooking, Evodias was first Apost a state of Brooking, Evodias was first Apost a state of Brooking, Evodias was first Apost a state of beyone Governoors, or Bishops, by the Apost a so and themselves did committee to others that were Bishops, as in the instances before reckoned. Thus the case stood in Scriptore list of the state of

In the practice of the Church it went according to the lame law, and practice Apostolical. The People did not, might not choose the Ministers of holy Church. So the Councell of Laodicea, mel to the Church. So the Councell of Laodicea, mel to the work and the surprise. The people must not shoose these that are so be promoted to the Priesthood. The prohibition extends to their Non-election of all the Superious Clergy, Bishops and Presbyters. But who then must elect whem? The Councell of Nice determines that, for in 16 and 17 Canons the Councell forbids any promotion of Clerks to be made, but by the Bishop of that Church where they are first ordayned, which clearety reserves to the Bishop the power observancy, or promoting all his Clergy.

lone, (as I have already prooved.) Now let this be confronted with the practice of Primitive Christendonic, that no Presbyter might be ordain'd fine situlo without a particular charge; which was alwaies custome, and at last grew to be a law in the

Councell

Councell of Chalcedon, and we shall perceive that. the ordainer was the onely chooser; for then to ordaine a Presbyter was also to give him a charge; and the Patronage of a Church was not a lay inheritance, but part of the Bifhops cure, for he had depride of Burnandy in when, if xwoo, the care of the Churches in all the Dioceff & as I have already flowne. And therefore when S. lereme, according to the cu-Rome of Christendome, had specified some particutar ordinations or election of Presbyters by Bi. Epift. 61. thope as how himselfe was made Prieft by Paulinus, and Paulinus by Epiphanias of Cyprus Guideat Epif Hieron. ad copus judicio fuo , cum sales Christo elegeris Sucerdo . Nepotian. ter let the Bishoprejagee in his owne act, baving chofen fuch worthy Priefts for the fervice of Chrift.

Thus S. Ambrofe gives intimation that the difpenfing all the offices in the Clergy was folely in the Bishop. Hac spectet Sacerdos, & quod cuig congruat, lib. 1. offic. id officy deputet. Let the Bishop observe theserales, cap. 44. and appoint every one his office as is best answerable to his condition and capacity. And Theodoret reports of Leontim the Bishop of Antioch, how being an Ari- Tripart, bist. an, adversarios recti dogmatis suscipiens, licet turpem lib.5,cap. 32. habentes vitam, ad Presbyteratus tamen ordinem, & Diaconatus evexit. Eos autem qui Vniversis virtutibus ornabantur, & Apostolica dogmata defendebant, abfa, honore deferuit. He advanc'd his owne faction, bur would not promote any man that was Catholike and pious. So he did. The power therefore of Clericall promotion was in his owne hands. This thing is evident and notorious. And there is scarce

lib, 1, Epift.5.

any example in Antiquity of either Presbyters, or people choosing any Priest, but only in the case of S. Anfin whom the Peoples haft fnatch'd, and carried him to their Bifhop Valerius intreating him to ordayne him Brieft. This indeed is true, that the tefilmony of the people, for the life of them that were to be ordayin'd was by S. Syprian ordinarily requi. rod Invedinando Clevicio (Fratres Charifimi) (o. lemme was ante consulere , & mores, as merita fingulo. 10 Tam communi consilio ponderare. It was his custome

to advice with his people concerning the publike Ame of Clerks to be ordayd de It was usuall (I fay with him, but not perpetuall, for it was otherwife in the cafe of Celerinus, and divers others, as I thewed ellewhere was at resemble your

Includion of Bifhops (though not of Priefts) the Glergy and the people had a greater actuallintereft, and did often intervene with their filent confenting fuffrages, or publike acclamations. But first; This was not necessary. It was otherwise among the Apofiles, and in the cale of Timosby, of Titus, of Solames of S. Marke, and all the Successors whom they did constitute in the severall chayres. 217. This was not by law, or right, but in fact only. It was against the Canon of the Landicean Councell, and the 31th Canon of the Apostles, which under paine of deposition commands that a Bishop be not promoted to his Church by the intervening of any lay power. The power ad their hards

Against this discourse S. Cyprian is strongly pretended. Quando ipfa [plebs] maxime habeat potesta-

ripare, hin.

Epist. 68.

tom vel eligendi dignos Sacerdotes, vel indignos recufandi. Quod & ipfum videmus de divinà authori. tate descendere &cc. Thus he is usually cited. The people have power to shoofe, or to refuse their Bishops, and this comes to them from Divine authority. No fuch matter. The following words expound him better, [Quod & ipfum videmas de divina authoritate descendere, ut Sacerdes PLBBE PRESENTE (ub omnium oculis deligatur, & dignus, atg. idoneus publiso indicio ac testimonio comprobetur: that the Bishop is chosen publikely in the presence of the people, and he only be thought fit who is approved by publike judgement, and testimony; or as S. Pant's phrase is [he must have a good report of all men] that is indeed a divine institution, and that to this purpose, and for the publike atteftation of the act of election and ordination the peoples presence was required, appeares clearely by S. Caprian's discourse in this Epistle. For what is the divine authority that he mentions? It is only the example of Mofes whom God commanded to take the Sonne of Eleazer and cloath him with his Fathers robes coram owni Synagoga, before all the congregation. The people chose not, God chose Eleazar, and Moses consecrated him, and the people flood, and look'd on, that's all that this argument can supply " Iust thus Bishops are, and ever were ordayn'd, non nisi sub populi assistentis conscientia, in the fight of the people standing by; but to what end? Vt plebe prasente detegantar malorum crimina, vel bonorum merita pradicentur. All this while the election is not in the people, nothing but the Mm publike

publishe testimony, and examination, for so it followed to firmalinate just a degitima qua omni, um su fragio, de judicio facriti examinata.

** But S. Cypria hathewo more proof's whence we may learne either the fenfe; or the truth of his affernion. The one is of the apolitis ordayning the feven Deacens (but this we have already examin'd,) the other of So Penen chooling So Matthia into the Apostolars is was indeed deno in the presence of the people. But hereit is confiderable that at this furregariograf S. Marchiae the Number of the perfors profest was bur 120, of which elevels were Apo. felts and 70 were Disciples and Presbyters, they make up 83, and then there remaines but 37 of the Laity, of which many were women, which I know not yet whether any man would admitt to the ele-Giorrafian Apostie , and whether they doe for doe not the Lairy is a very inconsiderable Number if the matter had beene to be carried by plurality of voices, fothat let the work come that is imaginable, the whole bufine fe was in effect carried by the Gleigy, whom in this cafe we have no reason to fulpeet to be divided, and of a distinct, or disagreeing interest . Let this discourse be of what validity it will, yet all this whole bufineffe was miraculous, and extraordinary, For though the Apoftles nam dewo Candidates yet the holy Ghost chose themby particular revelation. And yet for all this, it was lawfull for S. Peter alone to have done it without calling lots. Amnen licebatipfi [Petro] etigere el licitue; de quidem macime, verum id non facit

facit ne cui videretur gratificari. Quanquam alib. qui men erat particeph spiritat, For all, he had not as yet received the holy Ghoft, yet he had power himselfe to have completed the election. So S. homil. 3. Chry fostome.

So that nowy if Sucquise meanes more then the presence of the people for affrage of publike teftimony, seextends it to a fuffrage of formall choice, his proofes of the divine authority are invalid, there is no fach thing can be deduc'd from thence, and than this is his complying formuch with the people (which bath beene the fault of many a good man) may be rockon'd regenter with his recaptication. But truth is he meanes no more then fuffrage of testimony, viz: That hewho is to be chosen Bifbep befor his good life a man of good fame, and approweder before God and all the people, and this is all the share they have in their election. And foindeet him felfe furnmes up the whole bufineffe and tells us of another jus Divinum roo. [Propter quod diligenter de traditione Diwink, & Apostolica obfervations, beforeandumest & tenendum qued apud nes quog & feet apad Provincias Vniver fas tenetur, nt ad ordinationes nice celebrandas ad cam plebem cui Prapafina ordinana, Brifcopi ejufdem provincia proseimi quin, conventant, Il Episcopu deligatar plebe prafente que singulorum vetam plenisime no-Stuit. It is most diligently to be observed, for there "ha Divinervadition, and an Apostolicall ordinance faris, and to it as aby in and almost by all Charches, When all the Biflioper of the Province affemble to the tatum. M m 2 making

"making of right ordinations, and that a Bishop be W shefen in the face of the people who best know their st life and conversation.] So that the Bishops were to make the formall election, the people to give their judgement of approbation in this particular, and fo much as concern dithe encoplary piety, and good life of him that was to be thein Biffiop . Here we fee in S. Cyprianis a jus Divinum for the Biffings choofing a Collegue , or a Brother-Biftop, as much as for the prefence of the people, and yet the prefence wesall And homfoever the people were prefent to gi to this reftimony, yet she election was clearely in the Bishops, and that by Divine tradition, and Apostobiall observation faith S. Cypriap; And thus it was in all Churches almoften ? : xxv , vrion

Boiff. 120. 101 Africathis was, and fo it continued till after bb. 3 dese S. Auffirme particularly in the choice of Eradi. w his fueceflor. It was to in the Greek Church as t Whade offic S. Ohryfaftome tels us. It was foin Spaine, as S. + Ifderetels us; and in many other places, that the people should be preferr, and give acclamation, and tumuleuary approbation; but to the formall election of the Clergy, made by enumeration of votes and inbseriprion, the people never were admitted.

Although that in times of perfecution, at first, and to comply with the people who were in allrespecis to be sweetned to make them with easier appetite swallow the bitter pill of persecution, and also to make them more obedient to their Bishop, if they did though but in a numult and noyle cry him up in his declination, ne plebs invita Episcopum non op-Buckey

tatum,

tatum, aut contemnat, aut oderit, & fiat minus religiola quam convenit, enimon liquerit habere quem voluit, (for fo S. Les expresses the cause) yet the for- Epist. 84.6. 5. mality, and right of proper election was in the Clergy, and often fo practifed without any confent at all, or intervening act of the people. The right, I fay, was in the Bishops, so it was decreed in the Nicene Councell, dimenor weggine mais a land maistor of Can.4. is The marie wolfande. The Bishop must be appointed or constituted by all the BISHOPS of the province, to 3 wie and All processor Side Du med exister smaggiar to un Emotity. It must be confirm'd, and established by the METRO-POLITAN. No Presbyters here all this while, no people. * Butthe exercise of this power is more clearely seen in the Acts of some Councells, where the Fathers degraded some Bishops, and themselves appointed others in their Roomes. * The Bishops in the Councell of Constantinople deposed Marcellas. In cujus locum Bafilium in Ancyram miferunt. They fent Bafilius Bishop in his roome, faith Sozo-Tripart bish. men. * Oftendat Basianus fi per Synodum Reveren-lib. 3. cap .9. difimorum Episcoporu, & consuetà lege Episcopus Ephesiorum Metropolis est constitutus, flaid the Fathers of the Councell of Chalcedo.) Let Basianus show that Ad. 11. be was made BISHOP OF EPHESUS BY A SYNOD OF BISHOPS, and according to the accustomed Law. The Law I shewed before, even the Nicene Canon. The fathers of which Councell fent a Synodall Epifile to the Church of Alexandria, to tell them they had deposed Militims from the office of a Bishop, only left him the name, but took from him all pow-Mount Mm 3

C. 5.

Tripart. bift. er, nullam verò emnimed à babere potestatem, nea, lib.2, cap. 12. Et IGENDI, NEOUE ORDINANDI: Oc. Neither fuffering him to choose nor to ordaine Clerks. It feems then that was part of the Episcopall office in ordinary, placitos fibi eligere, as the Epiftle expref. fesit in the fequell, to choose whom they lifted. But

the Councell deposed Melitim, and fent Alexander their Bilbep, and Patriarch to rule the Church a. gaine. ** And particularly to come home to the case of the present question, when Auxentius Bi. thep of Millaine was dond , and the Bilbons of the Province, and the Clergy of the Church, and the people of the Citty, were affembled at the choofing

Theodor.lib.4 of another, the Emperour makes a speech to the Bishops only, that they should be carefull in their choyce. Sochatalthough the people were prefent, quibus proffide, de religium eriam honor defenendus eft f as S. Cyprians phrase is) to whom respect is to be bad, and faire complyings to be used follows as they

we pione (catholick, and obedient, ver both the 2. 4 End right of electing, and toleranity of ordaining was in the Biffiapr, the peoples interest did not arrive to cone halfe of this sutural has the electronic many.

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There are in Antiquity diverse precedents of Bishops, who chose their own successors; it will . not be imagined the people will choose a Bishop over his head, and proclaime that they were weary of him. In those daies they had more piety. * Agelins did fo, he chose sifinnius, and that it may appeare it was without the people, they came about him , and intreated him to choose warrian, to

M m 3

whom they had been beholding in the time of Valensthe Emperour; he complyed with them, and appointed Marcian to be his successor; and Sissinnius socrat. lib. 5. whom he had first chosen, to succeed Marcian. * 6.21. Thus did Valerius choose his successor; S. Austin; for though the people nam'd him for their Priest, and carried him to Valerius to take Orders, yet Valerius chose him Bishop. And this was usuall; is a diam whom; (as Epiphanius expresses this case,) it was ordinary to doe so in many Churches.

various, for although indeed the Church had commanded it, and given power to the Bishops to make the election, yet in some times and in some Churches the Presbyters, or the Chapter, chose one out of themselves. S. Hierome saies they alwaies did so in Alexandria, from S. Markes time to Heraclas and Dionysius. * S. Ambrose saies that at the first, in Ephes. 4. the Bishop was not, by a formall new election promoted, but recedente uno sequens ei succedebat. As one dyed so the next senior did succeed him. In both these cases no mixture of the peoples votes.

8. In the Church of England the people were never admitted to the choyce of a Bishop from its first becoming Christian to this very day, and therefore to take it from the Clergy, in whom it alwaies was by permission of Princes, and to interest the people in it, is to recede a traditionibus Majorum, from the religion of our forefathers, and to Inno-

varaina high proportion.

2. Inthose Churches where the peoples suffrage

(by way of testimony, I meane, and approbation) did concurre with the Synod of Bisbops in the choyce of a Bishop, the people at last according to their usuall guise grew hot, angry, and tumultuous, and then were ingaged by divisions in religion to Name a Bishop of their own sect; and to disgrace one another by publike scandall, and contestation. and often grew up to Sedition, and Murder, and therefore although they were never admitted, (un. leffe wherethemselves usurped) farther then I have declared yet even this was taken from them, especially, fince in tumultuary affemblies, they were apt to carry all before them, they knew not how to di. stinguish between power, and right, they had not well learn'd to take deniall, but began to obtrude whom they lifted, to swell higher like a torrent when they were check'd; and the foleship of electi. on, which by the Ancient Canons was in the Bishops, they would have afferted wholly to themfelves both in right, and execution.

on the twelfth Canon of the Laodicean Councell. Populi suffragiis olim Episcopi eligebantur (understand him in the senses above explicated) Sed cum multa inde seditiones existerent, hino factum est ut Episcoporum Vniuscujusa, provincia authoritate eligi Episcopum quemá, oportere decreverint Patres: of old time Bishops were chosen, not without the suffrage of the people (for they concurred by way of restimony and acclamation) but when this occasion'd many seditions and tumults, the Fathers decreed that a Bishop

thep bould be chosen by the authority of the Bishops of the Province. And he addes that in the election of Damasus 137 men were flaine, and that fixe hundred examples more of that nature were producible.

Truth is the Nomination of Bishops in Scripture was in the Apoftles alone, and though the Kindred of our Bleffed Saviour were admitted to the choyce of Simeon Cleopha, the Successor of S. Iames to the Bishoprick of lerufalem, as Eufebine witnesses; it was lib. 3. his. propter fingularem bonorem, an honorary, and extraordinary priviledge indulged to them for their vicinity and relation to our Bleffed Lord the fountaine of all benison to us; and for that very reason Simeon himselte was chosen Bishop too. Yet this was prater regulam Apostolicam. The rule of the Apostles, and their precedents were for the fole right of the Bishops to choose their Colleagues in that Sacred order. * And then in descent, even before the Nicene Councell the people were forbidden to meddle in election, for they had no authority by Scripture to choose; by the necessity of times and for the reasons before afferted they were admitted to fuch a share of the choyce as is now folded up in a peice of paper, even to a testimoniall; and yet I deny not but they did often take more as in the case of Nilammon, quem cives elegerunt, faith Tripart.bist. the story out of Sozomen, they chose him alone, lib. 10.6.14. (though God took away his life before himselfe would accept of their choyce) and then they behav'd themselves oftentimes with so much infolency,

Pagan basenesse that they were quite interdicted it, above 1200 yeares agone. So that they had their little in possession but a little while, and never had any due, and therefore now, their request for it is no petition of right, but a popular ambition and a sinatching at a fivord to hew the Church in peices.

vide dist,63. per tot. Gratian.

But I thinke I need nothave troubled my felfe halfe fo farie, for they that ftrive to introduce a po. pular election, would as faine have Episcopary out, as popularity of election ter in So that all this of popular election of Bifliops, may feeme fuperfluous. For I confider, that if the peoples power of choo. fing Sifters be founded upon Gods law, as fome men pretend from S. Cyprian (not proving the thing from Gods law, but Gods lawfrom S. Cyprian) then Biffieps themselves must be by Gods law: For furely God never gave them power to choose any man into that office which himselfe hath no way instituted. And therefore I suppose these men will delift from their pretence of Divine right of popular blettion, if the Church will recede from her divine right of Epifcopacy. But for all their plundering, and confounding, their bold pretences have made this discourse accessary if at a or sono anagura often reke more as in the

6 41. B fhops onely did

onely did To we adde to all these foregoing particulars the Vote in power of making lawes to be in Bishops, nothing Councells elican be required to the making up of a spirituall and neither principality. Now as I have shewne that the Bishop Presbyters, of every Diocesse did give lawes to his owne nor People.

Church for particulars, so it is evident that the lawes of Provinces and of the Catholike Church, were made by conventions of Bishops without the intervening, or concurrence of Presbyters, or any else for sentence and decision.

The inftances of this are just fo many as there are Councells. S. Athanafias reprehending Constantius the Arian for interpoling in the Conciliary determinations of faith, fi judicium Episcoporum est (faith Epist. ad he) quid cum eo commune babet Imperator ? It is a indement to be pass'd By Brenops, (meaning the determination of the article,) and not proper for the Emperour. And when Hofiss of Corduba reprov'd him for fitting Prefident in a Councell, Quis enim videns eum IN DECBENENDO PRINCIPEM SE FACERE EPISCOPORUM, non merito dicat illum cam ipfam abhominationem defolationus. He that fits Prefident, makes himfelfe chiefe of the Bishops, &c. intimating Bishops only to prefide in Councells, and to make decision. And therefore conventus Episcoporum, and Concilium Episcoporum are the words for Generall, and Provincial Councells, Bis in anno Episcoporum Concilia celebrentur, faid the 38th Canon of the Apostles; and Congregatio Episcopalis the Councellot Sardie is call'd by Theodoret. And when lib. 2.cap.7. the Question was started in the time of Pope Victor about the celebration of Easter, ob quam caufam (faith Enfebius) conventus Epifcoporum, & Concilia lib. 5. cap. 23. per singulas quasq, provincias convocantur. Where by the way, it is to be observeable, that at first, even provincial Synods were onely held by Bishops, Nn 2 and

and Presbyters had no interest in the decision; however we have of late fate fo neere Bishops in Provin. ciall affemblies, that we have fate upon the Bifhous Ikirts. But my Lords the Bishops have a concerning interest in this. To them I leave it; And because the source generall Councells are the Prece. dents and chiefe of all the reft, I shall only instance in them for this particular.

The title of the Nicene Councell runs thus. Karbres Al ogranostar Sengonoù aziar maripar Al de Nivais ower Somer. The Canons of the 318 Fathers met in Nice. Their Fathers were all that gave fuffrage to the Canons, for if there had been more, the title could not have appropriated the Sanction to 318. And that there were no more S. Ambrofe gives teftimony in that he makes it to be a myfficall number : Nam & Abraham trecentos decem & octo duxit ad bellum De Concilijs id potifimum fequer quod trecenti decem & octo Sacerdotes ... velut trophaum extulerunt, at mibi videatur hoc effe Divinum, quod esdem numero in Concilis, fides babemus oraculum, quo in historia, pietatis exemplum. Well! 318 was the Number of the ludges, the Nicene Fathers, and they were all Bishops, for so is the title of the subferiptions, Subscripferunt trecenti decem & otto Episcovi quin codem Concilio convenerunt ; 13. whereof were Chorepiscopi, but not one Presbyter, fave onely that Vitus, and Vincentius, subscribedas legates of the Bishop of Rome, but not by their owne authority.

The great Councell of Constantinople was celebra-

proemin lib. de fide.

celebrated by 150 Bilhops to bres Al sugray mertinorme as σίον πατέρων τ έν Κωνταντιναπόλοι σωνελθόντων, That's the title of the Canons. The Canons of 150 holy Fathers who met in C. P. and that these were all Bishops appeares by the title of S. Gregory Nazianzen's oration in the beginning of the Councell. 28 ans Toppe's ? Nalarlius surrantiero eis the Al inti mortinora comontomor magunias. The oration of S. Gregory Nazianzenin the presence of 150 Bishops. And of this Councell it was that Socrates speaking, Imperator (faith he) nulla mora interposita Concilium Episcoporum lib. 5. cap. 8. convocat. Here indeed some few Bishops appear'd by Proxy as Montanus Bishop of Claudiopolis by Paulus a Presbyter, and Atarbius Bishop of Pontus by Cylus a Reader, and about some fowre or five more. * This onely, amongst the subscriptions I find Tyrannus, Auxanon, Helladius, and Elpidius calling themselves Presbyters. But their modesty hinders not the truth of the former testimonies: They were Bishops, saith the title of the Councell, and the Oration, and the Canons, and Sacrates; And least there be scruple concerning Auxanon Presby. ter Apamea, because betore, Iohannes Apameensis subscribed, which seemes to intimate that one of them was the Bishop, and the other but a Presbyter indeed, without a subterfuge of modesty, the titles distinguishes them. For John was Bishop in the Province of Cale Syria, and Auxanon of Apamea in Pisidia.

3. The third was the Councell of Ephesus, Episcoporum plurium quam ducentorum, as is often said

Epift Synod. ad Clerum C.

part. 1.6.32.

2. aft.3.

fine.

in the acts of the Councell [of above 200 Bishops.] But no Presbyters, tor, Cam Epifcopi fupra ducen. tos extiterint qui Neftorium deposuerunt, horum sub. Scriptionibus contenti fuimus. We were content with the subscription of the 200 and odde Bishops, saith the Councell, and Theodosius junior, in his Epistle to the Synod, Illieitum eft (faith he) eum qui non fit Ptanum.part. in ordine fancti simorum Episcoporum Ecclefiastics immisceri trattatibus. It is unlawfull for any but them Vide \$.36. de who are in the order of the most holy Bishops, to bein.

Amil fere terest in Ecclesiasticall assemblies. questione in

4. The last of the foure great conventions of Christendome was, fexcentorum triginta Episcopo. rum, of 630 Bishops at Chalcedon in Bithynia. But in all the affemblies, no meere Presbyters gave Suffrage except by legation from his Bishop, and delegation of authority. And therefore when in this Councell fome Laicks, and fome Monks, and fome Clergy-men, not Bishops, would interest themselves Pulcherta the Empresse sent letters to Consularius to repell them by force; fi prater nostram evocationem, aut permissionem suorum Episcoporum ibidem commorantur, who come without command of the Em. prese, or the Bishaps permission. Where it is observeable that the Bishops might bring Clerks with them to affift, to dispute, and to be present in all the action; And thusthey often did fuffer Abbots, or Archimandrites to be there, and to fubscribe too, but that was prater regulam, and by indulgence on-Action. 1. Con-ly, and condefcention; For when Martinus the Abbot was requested to subscribe he answered, Non Guum

cil, Chalced.

Jum effe, sed Episcoporum tantum subscribere, it belong'd only to Bishops to subscribe to Councells. For this reason the Fathers themselves often call'd out in the Councell, Mitte forms superfluos, Concili-

um Episcoparum eft.

But I need not more particular arguments, for till the Councell of Bafil, the Church never admitted Presbyters as in their own right to voyce in Councells, and that Councell we know favourd too much of the Schismatick, but before this Councell. no example, no prefident of subscriptions of the Presbyters either to Occumenicall, or Provinciall Synods. Indeed to a Diocefan Synod, vi7. that of Auxerre in Burgundy, I find 32 Presbyters subscribing. This Synod was neither Occumenicall nor Provinciall, but meerely the Convocation of a Dioceffe. For here was but one Bishop, and some few Abbots, and 32 Presbyters. It was indeed no more then a visitation, or the calling of a Chapter, for of this we receive intimation in the feaventh Canon of that affembly, at in medio Maio omnes Presbyteriad concil. Anti-Synodum venirent, that was their fummons, & in fodor.can.7. Novembri omnes Abbates ad Concilium: fo that here is intimation of a yearely Synod besides the first convention, the greatest of them but Diocesan, and therefore the leffer but conventus Capitularis, or however not enough to give evidence of a subscription of Presbyters to fo much as a Provinciall Councell. For the guise of Christendome was alwaies otherwise, and therefore it was the best argument that the Bishops in the Arian hurry used to acquit

Socrat. lib. 2.

Epift.3.per

quir themselves from the suspition of heresy, Negros sumus Arit sestatores, Qui namag sieri potest, ut cum simus Episcopi Ario Presbytero auscultemus? Bishops never receive determination of any article from Priests, but Priests doe from Bishops. Nam vestrumest eos instruere (saith S. Clement speaking of the Bishops office and power over Priests and all the Clergy, and all the Diocesse) eorum est vobis obedire, ut Deo cujus legatione sungimini. And a little after, Audire ergo eum attentius oportet, en ab ipso suspiciore doctrinam sidei, monita autem vita à Presbyteris inquirere. Of the Priests we must inquire for rules of good life, but of the Bishop receive positi.

ons and determinations of faith.

Against this if it be objected, Quod omnes tangit ab omnibus tractari debet, That which is of generall concernement, must also be of generall Scrutiny. I anfwer, it is true, unleffe where God himselfe hathintrusted thecare of others in a body, as he hath in the Bishops, and will require the soules of his Dioceffe at his hand, and commanded us to require the Law at their mouths, and to follow their faith, whom he bath fet over us. And therefore the de. termination of Councells pertains to all, and is handled by all not in diffusion but in representation. For, Ecclesia est in Episcopo, & Episcopus in Ecclesia, (faith S. Cyprian) the Church is in the Bishop (viz. by representment) and the Bishop is in the Church (viz. as a Pilot in a ship, or a Master in a family, or rather as a steward, and Guardian to rule in his Masters absence) and for this reason the syned of the Nicene

Hebr-13.7.

(5' 17.

1.Pet. 5. 2.

Aft. 20.

Epift. 69.

Nicene Bishops is called (in Enselvius) conventus or Lib. 3. de vita bis terrarum, and by S. Austin, consensus totius Ec. de baptis, cap. clesses, not that the whole Church was there present 18. in their severall persons, but was there represented

by the Catholike Bishops, and if this representment be not sufficient for obligation to all, I see no reason but the Ladyes too, may vote in Councells, for I

doubt not, but they have foules too.

But however, if this argument were concluding in it selfe, yet it looses its force in England, where the Clergy are bound by Lawes of Parliament, and ver in the capacity of Clergy-men are allowed to choose neither Procurators to represent usas Clergy,nor Knights of the shire to represent us as Commons. * In conclusion of this I say to the Presbyters as S. Ambrofe faid of the Lay-judges, whom the Arians would have brought to judge in Councell (it was an old hereticall trick.) Veniant plane fi apif. 32. qui funt ad Ecclesiam, audiant cum populo, non ut Quis QUAM ludex resideat, sedunusquisa de suo affectu habeat examen, & eligat quem sequatur. So may Presbyters be prefent, to they may judge, not for others, but for themselves. And so may the people be prefent, and anciently were fo; and therefore Councells were alwaies kept in open Churches, [ubi populus judicat] not for others, but for themselves, not by externall sentence, but internall conviction, lo S. Ambrose expounds himselfe in the forecited allegation.

There is no confiderable objection against this discourse but that of the first Councell of Ierusalem;

o where

where the Apofiles, and Banks did meet together to DETERMINE of the question of circumcifion. For although in the story of celebration of it, we find no man giving fentence but Peter, and lames, yet in 16. Alls, they are called thyun menta in H Amsoner & Al meesburien, decrees lunged by the A. poftles, and Elders. But firft, in this the difficulty is the leffe, because [Presbyter] was a generall word for all that were not of the number of the twelve. Prophets, Evangelifts, Paffors, and Dottors. And then secondly, it is none of all, because Paul, and Barnabas are fignally, and by name reckoned as pretent in the Synod, and one of them Prolocutor, or elfe both. So that fuch Presbyters may well define in such conventuall affemblies. 3. If yet there were any difficulty latent in the flory, yet the Catholick practice of Gods Church, is certainly the bestexpolitor of fuch places where there either is any difficulty, or where any is pretended. And of this, I have already given account.

for the peoples power of voycing in Councells. It is a pretty pageant; onely that it is against the Catholick practice of the Church, against the exigence of Scripture, which bids us require the law at the Mouth of our spiritual! Rulers, against the gravity of such assemblies, for it would force them to be tumultuous, and at the best, are the worst of Sanctions, as being issues of popularity, and to summe up all, it is no way authorized by this first copy of Christian Councells. The pretence is, in the Synodall

dall * letter written in the name of [the Apoftles, * Ads 15,23. and Biders , and Brethren] that is, (faies Geta,) The Apostles, and Presbyters, and People. But why not BRETHREN, that is, all the Deacons, and Evange. lifts, and Helpers in Governement, and Ministers of the Churches? There is nothing either in words. or circumstances to contradict this. If it be ask'd who then are meant by Elders, if by [Brethren] S. Luke understands these Church officers: I answer. that here is such variety, that although I am not certain which officers he precifely comprehends under the diffinatitles of Elders, and Brethren, yet here are enough to furnish both with variety, and yet neither to admit meere Presbyters in the prefent acceptation of the word, nor yet the Laity toa decision of the question, nor authorizing the decretall. For besides the twelve Apostles, there were Apostolicall men which were Presbyters, and something more, as Paul and Barnabas, and Silas; and Evangelists, and Pastors besides, which might furnish out the last appellative sufficiently. But however without any further trouble it is evident, that this word [Brethren] does not distinguish the Laity from the Clergy. [Now when they heard this, they were pricked in their bearts, and faid unto PETER, and to the rest of the Apostis, Men and BRE-THREN what hall we doe. Indas and Silas who were Apostolicall men, are called in Scripture, chiefe men among the BRETHREN. But this is too known, to need a contestation.

Tonly inferethe faying of Basilius the Emperour

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in the 8th Synod De vobis autem Laicis tam qui in dignitatibe, quam qui abfolute versamini quid amplins dicam non babeo, quam quod nullo modo vobis li. cet de Ecclesiasticis causis sermonem movere, nea, penithe resistene integritati Ecclesia, & universali Synodo adversari. Lay-men (faies the Emperour) must by no means medale with causes Ecclesiasticall. nor oppose themselves to the Catholick Church, or Councells Occumenicall. They must not meddle, for these things appertaine to the cognisance of Bi. shops and their decision. * And now after all this. what authority is equall to this LEGISLATIVE of the Bishops? making y ois amais einer agais sentier raines Tomes amost so ?, Bundloudy of del moon is nerva i dantiga, i winia fire to 38 omgatalen de generager, (laith Ariftotle.) They are all evidences of power, and authority, to deliberate, to determine, or judge, to make lawes. But to make lawes is the greatest power that is imaginable. The first may belong fairely enough to Presbyters, but I have proved the two latter to be appropriate to Bishops.

Lib. 4. polis. 6. 15.

9 42. And the Bishop had fons of his Clerks,

T Aftly, as if all the acts of jurisdiction, and every imaginable part of power were in the Bishop, o. a propriety ver the Presbyters & Subordinate Clergy, the Presin the per-byters are faid to be Episcoporum Presbyteri, the Bishops Presbyters, as having a propriety in them, and therefore a fuperiority over them, and as the Bishop was a dispenser of those things which were in bonis Ecclesia, fo he was of the persons too,a Ruler in propriety. * S. Hilary in the book which him-FIR

himselfe delivered to Constantine, Ecclesia adhar (faith he) per Presbyteros MEOS communionem di-Stribuens, I Still give the holy Communion to the faithfull people by My Presbyt ers. And therefore in the third Councell of Carthage a great deliberation was had about requiring a Clerke of his Bishop, to be promoted in another Church, Denig, quinnum habuerit numquid debet illi ipfe unas Presbyter auferris (laith Posthumianus.) If the Bishop have can. 45. conbut one Presbyter muft that one be taken from bime cil. Carthag. Id fequor (faith Aurelius) ut conveniam Episcopum 3. ejus, atq, et inculcem quod ejus Clericus à qualibet Ecclefia postuletur. And it was resolved, at Cleris cum alienum nifi concedente ejus Episcopo. No man shall retaine another Bishop's without the consent of the Bishop whose Clerk he is.

of the hereticks his adversaries, and entred to purge himselfe, Athanasius ingreditur cum Timotheo Pres. Eccles. bist. bytero Suo. He comes in with Timothy HIS Presby. lib.10.cap.17: ter; and, Arsenius, cujus brachium dicebatur excisum, lector aliquando suerat Athanasis. Arsenius was Athanasius HIS Reader. Vbi autem ventum est ad Rumores de poculo fracto à Macario Presbytero Atha. nasii, &c. Macarius was another of Athanasius HIS Priests. So Theodores. Peter, and Ireneus were two Lib.2.cap. 8. more of his Presbyters, as himselfe witnesses. Paulinianus comes sometimes to visit us (saith S. Hietome to Pammachius) but not as your Clerke, sed Athanas. E. eius à quo ordinatur. His Clerk who did ordaine him. pist. al visam of the surface of the surface of the come to Pammachius.

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But thesethings are too known to need a multipli.

The fumme is this. The question was, whether or no, and how farrethe Bifhops had Superiority o. ver Presbyters in the Primitive Church. Their do. Ctrine, and practice have furnished us with these particulars, The power of Church goods, and the fole dispensation of them, and a propriety of persons was referred to the Bishop. For the Clergy, and Church posicisions were in his power, in his administration: the Clergy might not travaile without the Bishops leave: they might not be preferred in another Diocesse without license of their own Bishop: in their own Churches the Bishop had sole power to preferre them, and they must undertake the burden of any promotion if he calls them to it: without him they might not baptize, not confecrate the Eucharift, not communicate, not reconcile penitents, not preach; not onely, not without his ordination, but not without a speciall faculty befides the capacity of their order: The Presbyters were bound to obey their Bishops in their fanctions, and canonical impositions, even by the decree of the Apollies themselves, and the doctrine of Ignatius, and the constitution of S. Clement, of the Fathers in the Councell of Arles, Anoyra, and Toleda, and many others: The Bishops were declared to be Indges in ordinary of the Clergy, and people of their Diocesse by the concurrent suffrages of almost 2000 holy Fathers affembled in Nice, Ephefus, Chalcedon, in Carthage, Antioch, Sardis, Aquileia, Taurinum,

Tarrinum, Agasho, and by the Emperour, and by the Apostles; and all this attested by the constant pradice of the Bishops of the Primitive Church inflicting censures upon delinquents, and absolving them as they faw cause, and by the dogmaticall refolution of the old Catholicks declaring in their attributes, and appellatives of the Episcopall function that they have supreme, and universall spirituall power, (wit. in the fense above explicated) over all the Clergy and Laity of their Diocesse, as, [that "they are higher then all power, the image of God, the figure of Christ, Christs Vicar, President of the " Church, Prince of Priefts, of authority incomparaschle, unparalell'd power,] and many more, if all this be witnesse enough of the superiority of Epis. copall jurisdiction, we have their depositions, wee may proceed as we see cause for, and reduce our Episcopacy to the primitive state, for that is truly a reformation [id Dominicum quod primum, id hareticum quod posterius] and then we shall be sure E. piscopacy will loose nothing by these unfortunate contestations.

Bur against the cause, it is objected super totam Their Iu-Materiam, that Bishops were not Diocesan, but risdiction Parochiall, and therefore of so confined a jurisdiction was over on that perhaps our Village, or Citty Priests shall many conadvance their Pulpit, as high as the Bishops throne. gregations, or Parishes.

parish Bishops, what then yet they were fuch Bishops as had Presbyters, and Deacons in Subordina.

tion to them, in all the particular advantages of the

the Priests? so that this will debase the Priests as much as the Bishops, and if it will confine a Bishop to a Barish, it will make that no Presbyter can be so much as a Parish. If it brings a Bishop lower then a Diocesse, it will bring the Priest lower then a Parish. For set a Bishop where you will, either in a Diocesse, or a Parish, a Presbyter shall still keep the same duty and subordination, the same distance shill. So that this objection upon supposition of the former discourse, will no way mend the matter for any side, but make it farre worse, it will not advance the Presbytery, but it will depresse the whole hierarchy, and all the orders of H. Church.

* But because this trifle is so much used amongst the enimies of Episcopacy, I will consider it in little, and besides that it does no body any good advantage, I will represent it in it's fuem and show the

falsehood of it.

1. Then, It is evident that there were Bishops before there were any distinct Parishes. For the first division of Parishes in the West was by Evarishus, who lived almost 100 years after Christ, and divided Rome into seven parishes, assigning to every one a Presbyter. So Damasus reports of him in the Pontificall book. His titules in urbe Roma divisit Presbyteris, & septem Diaconos ordinavit qui custo dirent Episcopum pradicantem propter stylum veri tatu. He divided the Parishes, or titles in the City of Rome

in

Rometo Presbyters. The fame also is by Damafus reported of Dionyfius in his life, bic Presbyteris Ec. clesias divisit, & camiteria, parochiafá, & diæceses constituit. Marcellus increased the number in the yeare 305. Hic fecit camiterium vià Salaria, & 25 Titulos in urbe Roma constituit quasi diæceses propter baptismum, & pænitentiam multorum qui converte. bantur ex Pagants, & propter sepulturas Martyrum. He made a Sepulture, or camitery for the buriall of Martyrs, and appointed 25. Titles or Parishes : but he addes [quasi Diacefes] as it had been diocesses, that is, diffinct and limited to Presbyters, as diocefles were to Bishops; and the use of parishes which he subjoynes, cleares the businesse; for heappointed them onely propter baptismum, & pænitentiam multorum & sepulturas, for baptisme, and penance, and buriall, for as yet there was no preaching in Parishes, but in the Mother-Church. Thus it was in the Weft.

* But in Agypt we find Parishes divided something sooner then the earliest of these, for Busebius
reports out of Philo that the Christians in S. Markes Lib. 2. hist
time had severall Churches in Alexandria. Etiàm cap. 17.

DE ECCLESIIS qua apud eos sunt, ita dicit. Est autem in singulis locis consecrata orationi domus &c:
But even before this, there were Bishops. For in
Rome there were fowre Bishops before any division
of Parishes, though S. Peter be reckon'd for none.
And before Parishes were divided in Alexandria, S.
Marke himselse who did it was the Bishop, and beforethat time S. Iames was Bishop of ternsalem, and

in diverse other places where Bishops were, there were no distinct Parishes of a while after Evarishus time, for when Dionysus had assign'd Presbyters to several Parishes, he writes of it to Severus Bishop of Corduba, & desires him to doe to too in his Diocesse, as appeares in his Epistle to him.

apud Binium. tom, 1, Concil. * Eufeb lib. 6. cap. 43. Apolog. c, 37.

* For indeed necessity requir'd it, when the Christians multiplyed and grew to be white if areelouil@ And, as " Cornelius call'd the Roman Chri. Rians, a great and innumerable people; and did im. plere omnia, as Tersullians phrase is , fill'd all places, and publike and great affemblies drew danger upon themselves, and increased jealousies in others, and their publike offices could not be perform'd with lo diffused and particular advantage, then they were forc'deo divide congregations, and affigne feverall Presbyters to their cure, in subordination to the Bithe and fowe fee, the elder Christianity grew, the more Parishes there were. At first in Rome there were none, Evarifius made feven, Diony fius made fome more, and Marcellus added 15, and in Optatus timethere were 40.

lib. 2. contr. Parmenian.

Well then! The case is thus. Parishes were not divided at first, therefore to be sure they were not of Divine institution. Therefore it is no divine institution that a Presbyter should be fixt upon a Parish, therefore also a Parish is not by Christs ordinance an independent body, for by Christs ordinance there was no such thing at all neither absolute, nor in dependence neither; and then for the maine issue, since Bishops were before Parishes (in the present lense) the

the Bishops in that sense could not be Parochiall.

* But which was first, a private congregation, or a Diocesse? If a private congregation, then a Bi. they was at first fix't in a private congregation, and fo was a Parochiall Bifbop. If a Dioceffe was first, then the Question will be, how a Diocesse could be without Parishes, for what is a Diocesse but a jurisdicti-

on over many Parishes?

* I answer, it is true that Drocesse and PA-TISH are words us'd now in contradiftinction, And now, a Diocesse is nothing but the multiplication of of many Parishes: Sed non fuit sic ab initio. For at first, a Dioceffe was the Citie and the Regio Suburbicaria, the neighbouring townes, in which there was no diffinction of Parithes: That which was a Diocesse in the secular sense, that is, a particular Province, or division of secular presecture, that was the affignation of a Bishops charge. * Ephelm, Smyrna, Pergamus, Landicea, Were uspand fromhown, heads of the Diocesses, (faith Pliny,) meaning in respect of secu- lib, 5.cap. 29. lar jurisdiction; and so they were in Ecclesiasticall 5, 30. regiment. And it was so upon great reason, for A.D.39. a. when the regiment of the Church was extended just 10. 6 B. fo as the regiment of the Common-wealth, it was Rhenan. in notit. provinc. of leffe fulpition to the fecular power, while the Imperial in Church regiment was just fixt together with the descript. politicall, as if of purpole to shew their mutuall confiftence, and it's owne subordination. fides this, there was in it a necessity; for the subjects of another Province, or Diocesse, could not either fafely, or conveniently meete where the duty of the

Common-wealth did not ingage them; but being all of one prefecture, and Diocesse, the necessity of publike meetings in order to the Common-wealth would be faire opportunity for the advancement of their Christendome. And this, which at first was a necessity in this case, grew to be a law in all, by the sanction of the Councell of * Chalcedon, and of Conflantinople in † Trullo, wis mannesses, if superdois time of the Church, follow the order and guise of the Common wealth, viz, in her regiment, and preference.

* Can. 17.

Bishops charge was neither a Parish, nor a Diocesse, as they are taken in relation, but a Bishop had the supreme care of all the Christians which he by himselfe, or his Presbyters had converted, and he also had the charge of indeavouring the conversion of all the Country. So that although he had not all the Diocesse aually in communion and subjection, yet his charge, his Diocesse was so much. Insta it was with the Apostles, to whom Christ gave all the world for a Diocesse, yet at first they had but a smal congregation that did actually obey them.

And now to the Question. Which was first, a particular congregation or a Diocesse? I answere, that a Diocesse was first, that is, the Apostles had a charge before they had a congregation of converts; And S. Marke was sent Bishop to Alexandria by S. Besen before any were converted. * But ordinarily the Apostles., when they had converted a City or

Nation,

Nation, then fix't Bishops upon their charge, and there indeed the particular congregation was before the Bishop's taking of the Diocesse, But then, this City, or Nation although it was not the Bishops Diocesse before it was a particular congregation, yet it was part of the Apostles Diocesse, and this they con.

credited to the Bishops respectively.

S. Paul was ordain'd by the Prophets at Antioch, Apostle of the Uncircumcifion; All the Gentiles was his Diocesse, and even of those places he then received power which as yet he had not converted. So that, absolutely, a diocesse was before a particular congregation. But if a diocesse be taken collectively, as now it is, for a multitude of Parifhes united under one Bishop, then one must needes be before 20, and a particular congregation before a diocesse; but then that particular congregation was not a parish, in the present sense, for it was not a part of a Diocesse taking a Diocesse for a collection of Parishes; butthat particular Congregation was the first fruits of his Diocesse, and like a Graine of Mustard-seed that in time might, and did grow up to a confiderable height, even to a necessity of distinguishing titles, and parts of the Diocesse, assigning severall parts, to severall Priests.

z. We see that the Primitive Bishops, before the division of parishes, had the City, and Country; and after the division of parishes, had them all under his jurisdiction, and ever, even from the Apostles times had severall provinces (some of them I meane) within their limits and charges. * The 35 Canon of

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the

the Apostles gives power to the Bishop to dispose only of those things for the menuse the canon of the Reighthour villages, which are under his Diocesse to the Neighbour-villages, and the same thing is repeated in the ninth and tenth Canons of the Councell of Antioch calling it dixasor to meripar him with a the Ancient Canon of our forefathers; and yet it selfe is elder then three of the generall Councells, and if then it was an Ancient Canon of the Fathers, that the City and Villages should be subject to the Bishop, surely a Primitive Bishop was a Diocesan.

Can 6.

But a little before this was the Nicene Councel, and there I am sure we have a Bishop that is at least a Diocesan. The appeals in neurity. Let the old Customes be kept. What are those? The arrivator, is newly in the standard in the standard in the standard in the power over All Egypt, Libya, and Pentapolis: It was a good large Parish; And yet this parishif we have a mind to call it so, was an independent of the old sustandard their forestabers, and yet that was so early that S. Anthony was thenalive, who was himselfebut second from the Apostles.

It was also a good large parish that Ignatius was Bishop of even all Syria, Calesyria, Mesopotamia, and both the Cilicia. 'Enforcemes Evelas, The Bishop of Syria he calls himselfe in his epistle to the Romans, and West analy comming Bytunes, so Theodores: and besides all these, his Successors, in the Councell of

Chaltedon, had the two Phanicia and Arabia yeilded

lib. 5.ca. 23.

Action. 7.

to

to them by composition. These alone would have made two or three reasonable good parishes, and would have taken up time enough to perambulate, had that been then the guise of Christendome. * But examples of this kind are infinite. Theodorus Bishop Epift, adle of Cyrus was Pastor over 800 parishes, Athanasius on. 1. Epise. was Bishop of Alexandria, Egypt, Thebais, Marco. Hares. 68. tis, Libya, Ammoniaca, and Pentapolis, laith S. Epiphaning And his predeceffor Iulianm, successor of Agrippinm, was Bilhop * of al' 'Anskal Spenas Exxxumo, *Concil Chalof the Churches about Alexandria. Either it was a "ed aff. 16. Dioceste, or at leaft a plurality. * † S. Chryfoftome + Theodoret. had Pontus, Alia, and all Thrace in his parish, even lib. 5.6,28. as much as came to fixteen prefectures; a faire bounds furely; and so it was with all the Bishops, a greater, or a leffer Diocesse they had; but all were Diocesan; for they had severall parishes, singuli Ecclesiarum Episcopi habent sub se Ecclesias, faith Epiphanise in his epiftle to John of Ierufalem, and in his Apud S. Hiebook contra hareses, Quotquot enim in Alexandria ron. hares. 69. Catholica Ecclefia sunt, sub uno Archiepiscopo sunt, privating, ad has destinati sunt Presbyteri propter Ecclesiasticas necessitates, it aut habitatores vicini fint uninscujufá, Ecclefia. * All Italy was the parish of Lib.4.c.12. Liberius (faith Socrates.) Africa Was S. Cyprians Encom. Cypriparish, faith S. Gregory Nazianzen, and S. Basil the 3. Zomlib s. Great was parish-Priest to all Cappadocia. But I ra- c. 18. ther believe if we examine their feverall stories they Vide apud Euwill rather prove Metropolitans, then meere paro-feb.lib. 5.6.22, chians.

The ancient Canons forbad a Bishop to be ordain'd

Can. 56.

dain'd in a Village, Castle, or Towne. It was so decreed in the Councell of Landices before the first Nicene. In i An & F udpais if is F xdeges radisady 'Emeaboves. In the Villages, or Countries, Bishops must not be constituted. And this was renewed in the Councell of Sardis, un it in a and words which of some is प्रवंद्यक्ष मारे के दिलाश्रांक कांत्र किया है मांगा में मेंद्र प्रवंतिक कावित रिकार nd. It is not lawfull to ordaine Bishops in Villages or dittle Townes to which one Presbyter is Sufficient, and ec. Bisnome de mirais & abren Blisas emenbrus epeixun inda i corner stuy xaver profess biforomes, but Bishops must or daine Bishops in those Cities where Bishops formerly have been. * So that this Canon does not make a new Constitution, but perpetuates the old fancti. on. Bishops ab antique were only ordain'd in great Citties, and Presbyters to little Villages. Who then was the Parish Curates the Bishop or the Priest? The case is too apparent.

Onely, here it is objected that some Bishops were of small Townes, and therefore these Canons were not observed, and Bishops might be, and were parochiall, as S. Gregory of Nazian Zum, Zoticus of Comana, Maris in Dolicha. The one of these is called

* Lab. 9. c. 16. noun by * Eusebius; and another maixon by † Theothis. sap. 4. doret, a little Towne. This is all is pretended for this

great Scarcrow of parochiall Bishops.

But, first, suppose these had been parishes, and these three parochiall Bishops, it followes not that all were; not those to be sure, which I have proved to have been Bishops of Provinces, and Kingdomes. 214 It is a cleare case, that Nazianzum though

though a finall City, yet was the leate of a Bishops throne fo it is reckoned in the darimons made by Zeo the Emperour, where it is accounted inter thro- Ius Graconos Ecclesiarum Patriarcha Constantinopolitano subje- Rom.p.89. Harum, & is in the fame account with Cafarea, with Ephefus, with Crese, with Philippi, and almost fourefcore more. As for Zoticus, he indeed came from Vide Barons Comana, a Willagerowne, for there he was born, but An. Dom. 205 he was Episcopus Otrenus, Bishop of Otrea in Arme. " 27. mia, faith + Nicephorus. * And for Maris the Bifhop | Lib. 4.c. 250 of Dolicha, it was indeed such a small Citty as Na. zian was, but that proves not but his Diocesse and territory was large enough. Thus was Afele. Gennad. apud plus vici non grandis, but yet he was Vagenfis terri-lohan.de Trittorii Episcopus: His seat might usually be in a little tenbeim de Citty, if it was one of those townes in which ac-feript. Eccles. cording to the exigence of the Canons was & seinest truy xaver perores Emonomos in which Bishops anciently were ordain'd, and yet the appurtenances of his Diocesse large, and extended, and too great for 100 Parish Priests

evidently that the Primitive Bishops were Diocefan, not Parochiall: for they were instituted to assist the Bishop in part of his Country-charge, and were medsed?, Visiters, (as the Councell of Laodicea calls them.) But what need such Suffragans, such coadjutors to the managing of a Parish. Indeed they might possibly have been needfull for the managing of a Citty-parish, especially if a whole Citty was a Parish, as these objectors must pretend, or not say

Primitive Bishops were Parochiall. But being these Cherepifeopi were foffragans to the Bishop , and did their offices in the country, while the Bishop was refident in the Citty, either the Bishops parish ex. tended it felfe from Citty to Country; and then it is all one with a Discept, or else we can find no imployment for a Cherepifcapus, or Vificer. * The senth Canon of the Councell of Antioch, describes their ule and power. Qui in willit & vicis constituti fant Cherepifcopi placuit fancta Synodo ut medum proprium recognofeant, ut gubernent fibi fubje. Am Eodefins. They were to governe the Churches delegated to their charge. It feems they had many Charches under their provision, and yet they were but the Bishops Vicars, torso it followes in the Camen, he must not ordaine any Presbyters, and Deacons de fa urbis Episcopo cutipse subjicitur, & Re-Without leave of the Bishop of the Citty to whom both himselfe, and all the Country is subordinate.

5. The Bishop was one in the Citty wherein were many Presbyrers. 's Sumarheur mury Ty Execution 2) de Sil Camos den the moroBurgle ig rais Saxbrois, faith Epift. ad Phi-S. Ignation. There is one Alter in every Church, and ONE BICHOP together with the Presbytery, and the Descens. Either then a whole City, fuch as Rome, or Terufalene which as Tofephus reports had 400 Synagogues,) multbe but one Parish, and then they had as good rall a Bifliops charge a Diocefe, as a Parifbinihatlatitude, or if there were many Parithesin a Citty, and the Bishop could have but one

ladelph.

of them, why, what hindred but that there might in a Citty be as many Bishops, as Presbyters? For if a Bishop can have but one Parish, why may not every Parish have a Bishop? But by the ancient Ca. nons, a City though never so great, could have but one for it selte, and all the Country, therefore every parish Priest was not a Bishop, nor the Bishop a

meere parish-Priest.

Nein una civitate due sint Episcopi, was the Con- Lib. 10, Eosles. Aitution of the Nicene Fathers as faith Ruffinus; and bif. long before this, it was so known a businesse that one City should have but one Bishop, that Cornelimexprobrates to Novatas his ignorance, is ergo qui Apud Eurb. Evangelium vendicabat, nesciebat in Ecclesia Catho. lib.6.cap. 33. bica unum Episcopum ese debere, ubi videbat esse Presbyteros quadraginta & fex. Novatme (the Father of the old Puritans) was a goodly Goffeller that did not know that in a Catholick Church there should be but one Bishop wherein there were 46 Presbyters. intimating clearely that a Church that had two Bithops is not Catholick, but Schismatick at least, (if both be pretended to be of a fixt refidence) what then is he that would make as many Bishops in a Church as Presbyters! He is sofunger, he fights against God, if S. Ambrofe fay true. Dem enim fin- In z. Cor. 12. gulis Ecclesis fingulos Episcopes præesse decrevit. God bath decreed that one Bishop should rule in one Church, and of what extent his ONE CHURCH was, may eafily be gueffed by himselfe who was the Ruler, and Bishop of the great City, and province of Millaine. * And therefore when Valerius

BOXHS. Epiphan.beref.66.n.6. Poffidon . in vità S. Aug. cap.8.

de gi ana Tasitwas then fometimes used in severall Churches had ordain'd S. Austin to be Bishop of Hippo, whereof Valerius was also Bishop at the same time, S. Auftin was troubled at it as an act most Uncano. nicall, and yet he was not ordain'd to rule in com. mon with Velerius, but to rule in fuccession and after the donfurmation of Valerius. It was the fame case in Agelius, a Novatian Bishop ordaining Mar. cian to be his successor, and Sissinnius to succeed him, the acts were indeed irregular, but yet there

was no harme in it to this cause, they were ordain'd to fucceed, not in conjunction. * Derolas ou Bokoy &

Expansional Stope a Morgiors (faith Sozomen) It is a

Secrat. lib.s. pap. 214

Lib. 4.cap. 15. ped Eugeb. 16.0 cm, 33.

note of Schisme, and against the rule of H. Church to have two Bishops in one chaire. Secundus Episco. + Lib. 4. Epist. pus nullus eft (faith S. + Cyprian) And as Cornelius

reports it in his epiftle to S. Cyprian , it was the voice of the Contessors that had been the instruments and occasions of the Novatian Schisme by erecting another Bishop, Nec non ignoramus unum Deum effe, unum Christum efe Dominum quem con. feßi fumus, unum fpiritum fanctum, unum Epifcopumin Catholica Ecelesia ese debere. And these ve. sy words the people also used in the contestation about Liberius, and Falix. For when the Emperour was willing that Liberius should returne to his See, on condition that Falix the Arian might be Bishop there too, they derided the fuggestion, crying out,

Lib. 2. o. 11. One God, one Christ, one Bishop. So-Theodores 1eports. But who lifts to fee more of this, may be faa In 1. Philip, tisfied (it plenty will doeit) in . S. Chryfoftome, Theodo.

b Theodoret, S. . Hierom, d Occumenius, c Optatus, b Zia I. Phi-S. Ambrofe, and if he please he may read a whole ship. booke of it written by S. Cyprian, de Vnitate Eccle- elib. 2. contr. fia, five de fingularitate Prelatorum.

614. Suppose the ordinary Diocesses had been pa- f in 1. Tim. rishes, yet what were the Metropolisans, and the Pri- Phil. mates, were they also parish-Bishops ? Surely if Bishops were parochiall, then these were at least diocefan by their owne argument, for to be fure they had many Bishops under them. But there were none fuch in the Primitive Church? yes most certainly. The 35. Canon of the Apostles tells us fo, most plaine. ly, and at the worst, they were a very primitive record. Episcopes gentium singularum scire convenit quis inter eos PRIMUS HABBATUR, quem velut caput existiment, & nibil amplius prater ejus conscientiam gerant, quam ea sola que parochie proprie, & villis que sub ea sunt, competunt. The Bishops of every Na. tion must know who is their PRIMATE, and esteeme him as their HEAD, and doe NOTHING without his consent but those things that appertaine to their owne Diocesse. And from hence the Fathers of the Councell of Antioch deriv'd their fanction, per singulas re-giones- Episcopos convenit nosse METROPOLITANUM tioch. ca.9. Episcopum sollicitudinem totius provincia gerere &c. The Bishops of every province must know that their METROPOLITAN-Bishop does take cure of all the province. For this was an Apostolicall Constitution (faith S. Clement) that in the conversion of Gen. Epist. 1. ad tile Cities in place of the Archflamines, Archbishops, trem Domini.

Primates, or Patriarchs should be placed qui reli-

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vide Coneti. Chalced. act. I. in epift. Theod. & Valentin. Imp. gabrum Epistoperum judicio, & majora (quoties ne. cesse fores) negostain side agitarent, & secundum Dei voluntatem, scuttonstituerunt Santti Apostoli, desinirent. Alexandria was a Metropolitical See long before the Nicene Councell, as appeares in the sixth Canon before cited; Nay, Diescorus the Bishop of that Church was required to bring ten of the Matropoliticals that he had Undur Him to the Councell of Ephesus, by Theodossus and Valentini. am Emperous, so that it was a Patrianchar.

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Thefe are enough to thew that in the Primitive Church there were Metropolitan Bishops. Now then either Bishops were Parochiall, or no: If no then they were Diocefan; if yea, then at least many of them were Discesan, for they had (according to this rate) many Parochiell Bishops under them. * But I have froed too long upon this impertinent erifle, but as nowadayes it is made, the confideration of it is materiall to the maine Question. Only this I adde: That if any man should trouble the world with any other fancy of his owne, and fay that our Bishops are nothing like the Primitive, because all the Bishops of the Primitive Church had onely two townes in their charge, and no more, and each of these townes had in them 170 families, and were bound to have no more, how should this man be confused? It was just fuch a device as this in them that first meant to disturbe this Question, by pretending that the Bishops were onely parochial, nor discofun, and that there was no other Bishop but the Parish-Priest. Most certainely, themselves could not



not beleive the allegation, onely they knew it would raife a dust. But by God's providence, there is water enough in the Primitive fountaines to allayit.

A Nother confideration must here be interpos'd §. 44.

A concerning the intervening of Presbyters in And was the regiment of the severall Churches. For though ayded by I have twice already showne that they could not presbyters that they could not presbyters but not important or apostolical ordinance, yet here also it must be considered how it was in the practice of the Primitive Church, for those men that call the Bishap a Pope, are themselves desirous to make a Conclave of Cardinalistoo, & to make every Diocesse a Romane Consistory.

1. Then, the first thing we heare of Presbyters latter Scripture I meane, for of it I have already given account) is from the testimony of S. Hierome, in Epill. ad Antequam fludia in religione fieret, & diceretur in Titum. cap.t. populis ego fum Pauli &c: communi Presbyterorum consilio Ecclesia gubernabantur. Before factions arafe in the Church, the Church was govern'd by the common Counfell of Presbyters. Here S. Hierome cither meanes it of the time before Bishops were con-Ritured in particular Churches, or after Bishops were appointed. If, before Bishaps were appointed, no hurt done, the Presbyters might well rule in common, before themselves had a ruler appointed to governe both them, and all the diocesse beside. Forfo S. Ignation Writing to the Church of Antioch Epist. al exhorts Antioch.

Epist, 11.

exhorts the Presbyters to feed the flock untill God Thould declare to kessora apper outs whom he would make their ruler. And S. Cyprian speaking of Ete. cufa and Tome other women that had made defail. lance in time of perfecution, and fo were put to penance, praceperunt eas Prapofiti tantifper fic effe, donec Episcopus constituatur. The Presbyters, whom fede vacante hee prater morem fuum calls Prapositos, they gave order that they mould fo remaine till the bur not ist-Confecration of a Bifhop. * But , if S. Hierome payred. meanes this faying of his, ofter Bishops were fixt, then his expression answers the allegation, for it was but communi Consilio Presbyterorum, the Iudicium might be folely in the Bifhop, he was the Iungi, though the Presbyters were the Counsallors. For so himselfe addes, that upon occasion of those first Schiffnes in Corinth, it was DECREED in ALL THE WORLD, vt omnis Ecclesie cura ad unum pertineret, all the care of the diocesse was in the Bithop, and therefore all the power, for it was unimaginable that the burden should be faid on the Bishop, and the Hrength put into the hands of the Presbyters. * And fo S. Ignatius Riles them , [a passos, 2) ows-"Special" Emondos,] Assessors, and Counsellors to the Bishop. But yet if we take our estimate from Ignatins, The Bishop is THE RULER, without him though all concurr'd, yet nothing could be done, nothing attempted; The Bishop was Superiour in ALL Pow-ER and Authority, He was to be obey'd in ALL THINGS, and contradicted in Northing; The Bi-Thops judgement was to fivey, and nothing must seeme pleasing

A 1 Magne /.

Titum, cap. E.

pleasing to the Presbyters that was crose to the Bis shops features: this, and a great deale more which I have formerly made use of, is in Ignatius; And now let their assistance and Counsell extend as farre as it will, the Bishops authority is invulnerable. But I have already enough discussed this instance of S. Hierome's. A. thither I referre the Reader.

But S. Cyprian must doe this bufinesse for us, if any man, for of all the Bilhops, he did acts of the greatest condescension, and seeming declination of Episcopall authority. But let us see the worst: Adid verò qued feripferunt mihi compresbyteri no. Epis. 6. firi folus referibere nibil potui, quando à primordio Episcopatas mei fratuerim nihil fine confilio vestro, & fine confenfa plebis mea privatà fententià gerere. And againe, quamou mibi videantur debe- Epift. 19. re pacem accipere, tamen ad confultum vestrum eos dimifi, ne videar aliquid temere prasumere. Anda third cime. Que res cum omnium nostrum confilium Epift. 18. & fentensiam fectes, prajudicare ego & folimihirem communem vindicare nom andeo. Thefe are the greatell fleps of Episcopall humility that I find in materid juridica. The fumme whereof is this; that S. Cyprian did consult his Presbyters and Clergy in matters of consequence, and resolved to doe nothing without their advice. But then, confider al-10, it was, flat we apad me, I have refolved with my felfe to doe nothing without your Counfell. It was no necessity abextra; no duty, no Sanction of holy Church that bound him to fuch a modesty, it was his owne voluntary act. 2. It was as well DiaconobbA * rum,

rum as Presbyser or no confiling that he would have in conjunction, as appeares by the titles of the fixth and eighteenth Epifilety Cyprianus Presbyteris, 40 Dracones frateibe falatem: So that here the Presbysers can no more challenges power of regi. ment in common, then the Desease, by any Di. vine lam, or Enholike prattist. 3. S. Cyprian alfo would adually have the confent of the people too, andthat will as well diffurbethe Jus Divinum of an independant Presbytery , as of an independant E.

Bus indeed neither of them both need to be much troubled, for all this was voluntary in S. Cyprian,

pificomer.

like Mofer , quiramin potettate fua babuit vi fo. las pofis pracife papalo, femieres elegis (to ufe S, is soud of Hickomete expection) whombenit mus in his poner elemento vale the people, yen shofe feavency Blders for abiflants. For as for S. Capacian, this very Epifle eleasts it that no part of his Epifeopall authority was impayred. For he flewes what himfelfe alone could doc. Fretucigitar dilettions veftrity develigione, game fat is nevit, his litering Berton & mande &c. I instrume and Commany on vice med fungamini sirea geranduca qua adminiferatio religiofo depofeit, Be my fub Eisuses in the administration of Church af. fleynet. He increases them pro dilettione, because the plow billing he Co h sean on Try pun Pro Relit aron B. besteir religion, forirwas a peice of their

religioned obey him , and in him was the governe.

merm of his Church, welfe how could he have put

the Bresbours, and Deaconsinfubfinition?

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* Adde

* Adde to this, It was the custome of the Church that although the Bilbop did onely impose hands in the ordination of Clerks, yet the Clergy did approve, & examine the persons to be ordain'd. and it being a thing of publike interest, it was then not thought fir to be a perforall action both in preparation, and ininiftration too (and for this S. Chry) fostome was accus'd in Consilionefarto [as the title of the edition of it, expresses it I that he made ordinations and roundels a med probate is Kange) yet when S. lus Grace Cyprien law occasion for it, he did ordaine mithens "16. the confent of the Cherry of his Church, for fo he ordained Celerinas, to he ordain'd Optatus, and Satu. when himselfe was from his Church, and in great want of Clergy-men to affift in the ministration of the daily offices. *** He did as much in jarifdittion too, and confures; for HIMEDLEE did excommunicate Felicifimm and Augendus, and Repoflus, and trene, and Paula, as appeares in his 38, and 39 epiftles; and tells * Rogarianus that he might have * Epift. 65; done as much to the petulant Deacon that abus'd him by vertue of his Episcopall authority. And the same power fingly, and solely, he exercis'd in his acts of favour and absolution; Vnus at & alius Epift. 55. OSNITANTE PLES BY CONTRADICENTE, MEA tamen Faci el rara fuftepti funt. Indeed here is no contradiction of the Clergy expressed, but yet the absolution said to be his owneast, against the peopleand without the Clergy. For he alone was the lubor , informich that he declared that it was the cause of Schisme and heresie that the Bishop was not Rr 2 obey'd

ibidem.

obey'd, nec Unus in Ecclesia adtempas Sacerdos, & of tempus ludies View Charett Cogitatur. end that One bigb Priest in a Church, and lungs INSTRUD OF CHRIST is not admitted. So that the Bifboo must be ONE, and that ONE must be Iunge. and to acknowledge more, in S. Cyprians Lexiconis celled Chifme and herefie. Farther yet, this Iudica. tery of the Bishop is independent, and responsive to mone bue Christ. Attum form difonit , & dirigit Vonsquifé Epifcopus rationem propofiti fui Domino redditurus, and againe, babet in Ecclefic administration one valuntatis five arbitrium liberum wonfquifg Prapolities: rationem altus fui Domino redditurus. The Bishop is Lord of bis owneractions, and may doe what feemes good in his owne eyes, and for his actions he isto account to Christ

Epiff. 72.

This generall account is sufficient to fatisfie the allegations out of the 6th, and 18th epiftles, and indeed the whole Question. But for the 18th epistle, there is fomething of peculiar answer. For first, It was a case of publike concernement, and therefore he would fo comply with the publike interest asto doe it by publike counfell. 217; It was a necessity of times that made this cafe peculiar. NECESSITAS Tei a portum facit ut non temere pacem demus, they greathe fith words of the next epille, which is of the fame matter, for if the lapfi had been eafily, and without a publike and folerane stiall reconcil'd, it would have made Gentile Sacrifices frequent, and Martyrdome tim feldome, 317, The common counfell which S. Cyprian here faid he would expect, S'yado

We the Councell of the Confessors, to whom for a Pculiar honour it was indulged that they should be increfted in the publike affoyling of such peniteits who were overcome with those feares which the Conferers had overcome. So that this is evidettly an act of politive, and temporary discipline; and as it is no difadvarrage to the power of the Bi-(bo, foto be lure, no advantage to the Presbyter. But the clause of objection from the 19th epiftle is yet upan (wer'd, and that runs something higher, ... iamen ad confultum vestrum cos dimisi ne videar almuid temere prasumere. It is called presumption to reconcile the penitents without the advice of those to whom he writ. But from this we are fairely deliver'd by the title. Cyprieno, & Compresbyteris Carthagini confiftentibus, Caldonius, falutem. It was not the epiftle of Cyprian to his Presbyters, but of Caldonius one of the Suffragan Bishops of Numidia to his Metropoliton, and now, what wonder if he call it prefumption to doe an act of fo publike confequence without the advise of his Metropolitan. He was bound to confult him by the Canons Apostalicall, and fo he did, and no harme done to the prefent Question, of the Bishops fole and independant power, and unmixt with the conjunct interest of the Presbytery, who had nothing to doe beyondministery, counfell, and afiftance.

there were not alwayes a Colledge of Presbyters, but only in the greatest Churches; for sometimes in the desser Cities there were but two. Essentials.

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d'aliquantes Presbyteres, ut bini fint per Ecclefie, In i. Timet. Summe incivitate Epifcopus. So S. Ambrofe, fore. olmer there was but onein a Church, Posthumiamin the third Councell of Carshage put the cafe. Dendo qui manm [Presbyterum] habuerit, ... amquid deber illi sofe una Presbyser auferrir The Church of Wippe had but one. Falerin was the Bishop, and Auftin was the Prieft, and after him Auttin was the Bilhop, & Bradis ene Prieft Sometimes not ore, as in the cafe serelise put in the fame Councell Inow cited; of a Churchehat had never a Presbyter to be conference sifting in the place of him that dyed, & once at Hippothey had none, even then when the people inacch'd S. Austin and carried him to Valeriw to be ordain'd. In these cases I hope it will not be denied burele Billiop was Indee alone, I am fure he had but little company, fometimes none at all.

But Suppose it had been alwaies done that Presbyters were confutted in matters of great difficulty, and possibility of Scandall, for fos. Ambrofe intimates, Torlofia fenieres habuit fine quorum Confinishis gerebeturin Beelefit (understand, in these Churches where Presbyteries were fixt) yet this mighibe necessary, and was fo indeed in fome degree at Reft, which in flucceffion as it prov'd troublefometothe Presbycers, fo unnecessary and impertinent to the Bishops. At first I say it might be neceffary. For they were times of perfecution, and temptation, and if both the Clergy and people too were not comply'd withall in such exigence of time, and agonies of spirit, it was the way to make them

1. Tim.1.

them relapfe to Gentilismes for a discontented spirit will hide it lelfe, and take fanduary in the recides and mud of Nilw, rather then not take complacence in an imaginary fecurity and revenge, 2. As yet there had been learle any Synods to determine cases of publike difficulty, and what they could not receive from publike decision, it was fitting they should supply by the maturity of a Consiliary affifrance, and deliberation. For although, by the Casmoss of the Apofiles, Bishops were bound twife a yeare to celebrate Synods, yet perfecution intervening, they were rather twice a yeare a harmes then out he, a difer fron then a Synod. 3. Although Synods had been as frequently conven'd as was intended by the Apostles, yet it must be length of time, and a seccessive experience that must give opportunity and a. bility to give generall rules for the emergency of all particulars, and therefore till the Church grew of fome confiderable age, a fixt standing Colledge of Presbyters was more requifite then fince it hath been when the frequency of Generall Councells. and Provincial Synods, and the peace of the Church, and the innumerable volumes of the Fax thers, and Decretalls of Bishops, and a digest of Ecelefiatical Confitutions, hath made the personall affiftance of Presbyters unneseffary. 4. When nei coffity tequired not their presente and Counfell, their own necessity requir'd that they should attend their feverall cures, For let it be confidered; they that would now have a Colledge of Presbyters aft file the Bishop whether they think of what followes ...

lowes. For either they must have Presbyters ordain'd without a title, which I am sure they have
complain'd of these threescore years, or else they
must be forc'd to pron residence. For how else can
they assist the Bishop in the ordinary, and daily oceurrences of the Church, unlesse either they have
no cure of their given, or else neglest it? And as for
the curaordinary, either the Bishop is to consult his
exercepolitan, or he may be affished by a Synod, if
the Canons already constitute doe not aide him, but
in all these cases the Presbytery is impertinent.

for necessity, and after by Custome it grew a Law, fo now room, first the necessity fail'd, and then the desuctude abrogated the Low, which before, cu-

stomehad established. E good qua negligentia obfileveris nestio] faith S. Ambrese, he knew not how it came to be obsolete, but so it was, it had expired

before his time. Not but that Presbyters were still in Mother-Churches (I meane in Great ones) In

in Mother-Churches (I meane in Great ones) In Rictofidenim behands Senatum nostram, actum Presbyterorum; we have fill (faith S. Hierome) in the Church our Senate, a Colledge, or Chapter of Presbyters; (he was then at Rome, or Ierufalem) but they were not confulted in Church affaires, & matter of unifdiction, that was it, that Sumbrofe wondred how it came to passe. And thus it is to this day. In our Mother Churches we have a Chapter too, but

the Bishop consults them not in matters of ordinary jurisdiction, just so it was in S. Ambrose his time, and therefore our Bishops have altered no custome in this

Phi Jupra.

an I faiec. 3.

this particular, the alteration was pregnant even before the end of the fowre general! Councells, and
therefore is no violation of a divine right, for then
most certainly a contrary provision would have
been made in those conventions, wherein so much
sanctity, and authority, and Catholicisme and severe discipline were conjunct; and then besides, it
is no innovation in practice which pretends so faire
antiquity, but however it was never otherwise then
voluntary in the Bishops, and positive discipline in
the Church, and conveniency in the thing for that
present, and Councell in the Presbyters, and a troubloto the Presbyters persons, and a disturbance of
their duties when they came to be fixt upon a particular charge.

One thing more before I leave. I find a Cannon of the Councell of Hispalis objected. Bpiscopus can. 6.

Presbyteris solus honorem dare potest, solus antem and ferre non potest. A Bishop may alone ordaine a Priest, a Bishop may not alone depose a Priest. Therefore in censures there was in the Primitive Church a necessity of conjunction of Presbyters with the Bi-

thop in imposition of censures.

To this I answer, first it is evident, that hee that can give an honour, can also take it away, if any body can, for there is in the nature of the thing no greater difficulty in pulling downe, then in raising up. It was wont alwaies to be accounted easier, therefore this Canon requiring a conjunct power in deposing Presbyters is a positive constitution of the Church, founded indeed upon good institution,

but buik upon no deeper foundation, neither of nature orhigher infitution, then its own prefent authority. As is south a to noiseless on a sto

But that's enough, for we are not now in que. kion of diving right, but of Catholick and Primi. sive predice. To it therefore lanswer, that the conand hand required to pull downe a Presbyter, was not the Chapter, or Colledge of Presbyters, but a company of Bishops, a Symphal fentence, and deter. minutes, for lothe Canen runnes, qui profetto nec shapedomacri, nee upa judicante poterunt bonoris fni priesilegije empli fed prafenenci Symod'aux Iu-pagani guad ceren de illu preceperit definiri. And the fame thing was determin'd in the Greekes Councell of Carthage. It a Presbyter or a Deacon be accufech their wine Bilhop shall judge them, not alone, but withthe affiliance of fixe Bifbops more, in the cale at a Presby ter, three, of a Deacon, all & sound ware in strong that a sound of me But the causes of the other Clergy the Bihap of the place must Azon s. beare and determine them, Sorharby this Canan, in some things the Bithop might not be alone, but then his afiffants were Bifoges, not Presbyters, in other things he alone was judge without either, and yet his sentences must not be clancular but in open Court, in the full Chapter; for his Presbyters multbe prefent, and fo it is determin'dfor Africain the fourth Councell of Carthage, Vs Bpisoopus valline canfam andiat absa prasentia Clericonum (norum; allequin irrita aris fententia E-Piscopinis prosentis Christian confirmetur. Here

Can. 20.

Can. 23.

is indeed a necessity of the presence of the Clergy of his Church where his Consistory was kept, least the sentence should be claudestine, and so illegall, but it is nothing but present a Clericorum, for it is sententic Episcopi, the Bishop sentence, and the Clerks presence only, for what within the ways, the Bishop Along might give sentence in the causes of the inferior Clergy, even by this Canon it selfe, which is used for objection against the Bishops sole jurisdiction.

for the Bishops jurisdiction is clearely left in his own hand, and the Presbyters had no share in it, but by delegation and voluntary assumption. Now I

proceed in the maine questions to the sellent as he

VE E have feen what Episcopaty is in it selfe, so that the now from the same principles let us see govern-what it is to us. And first; Antiquity taught us it ment of the was simply necessary, even to the being and constitue Church by tion of a Church. That runs high, but we must fol. Bishops low our leaders. S. Ignation is expresse in this was believed nor leaders. S. Ignation is expresse in this was believed necessary obsemperat Episcopa, & Sacerdotibus. Qui verò so. Epistad Tral. rusest his is est, and some Episcopo, Sacerdote, & Diaceno quicquam agit; & ejusmodi inquinatam babet consciuntiam, & insideli deterior est. He that is within the Church, he is pure, so the oboyes the Bishop, and the Priests: But he that is without, that is, does any thing mithout his Bishop and the Clergy, he hath a filthy con-

(siense and is wor fe then an infidell. NECESSE itag. eft, quicquid facitis, ut SINE EPISCOPO NIHIL faciatis. It is NECESSARY that what ever ye doe, ye be fure to doe nothing without the Bishop. Quid enim alind oft Episcopus, Ora. For what elfe is a Bishop but he that is greater thewall pomer? So that the obeying the Bishop is the necessary condition of a Christian, and Catholick communion; he that does not, is worse then an infidell. The same also he affirmesa. gaine. Quot quot enim Christi sunt partium Episcopi, qui verò abillo declinant, & cum maledictis com. manianem amplectuntur, bi cum illis excidentur. All them that are on Christs fide, are on the Bishops fide, but they that communicate with accursed Schifma. ticks, shall be cutt off with them. * If then we will be Christ's servants, we must be obedient and subordinate to the Bishop. It is the condition of Christianity. We are not Christians else. So is the intimation of S. Ignatia. * As full and pertinent is the peremptory resolution of S. Cyprian in that admi-Epif. 27. 6 rable epiftle of his ad Lapfos, where after he had Spoken how Christ instituted the honour of Episcopa. ey in concrediting the Keyes to Peter and the other Apostles, Inde (faith he) per temperum & Successionum vices, Epifcoporum ordinatio, & Ecclesia RATIO decurrit, VT ECCLESIA SUBBR EPISCO-POS CONSTITUATUR, & omnis actus Ecclesia per Eosaem PREPOSITOS gubernetur. Hence is it, that by severall succession of Bishops the Church is continued, fo that the Church Haru Ir's Being,

OR CONSTITUTION By BISHOPS, and every act

Epiff. ad Philadelph.

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of Ecclefiafticall regiment is to be disposed by theme; Cum hor itag, divin lege fundatum fit, miror &c. Since therefore this a fo ESTABLISHED BY THE LAW Or GOD, I worder any man should questionit, &c. And therefore as nall buildings, the foundation being gone, the fabick falls, fo IF YE TAKE Away Bronors, the burch must aske awriting of divorce from God, for a can no longer bee called at Church This account we have from S. Cyprian, and he reenforces againe upon the fame charge in his *Epifele ad Florentium Papianum, where he makes * Epif. 69. a Bishop to be ingredient in the DEFINITION of a Church. [Ecelefia est pleb facerdoti adunata, & Paffori fuo Grex adharens, The Church is a flock adbering toit's Pafter, and a people united to their Bithou for that to he means by Scordes, appears in the words lubjoyn'd, Wnde & fein debes Epifcopum in Ecclefia effe, & Ecclefiam in Biscopo, & fi qui Cum Episcopo Non SIT IN ECLESIA NON Ess B. & frastra fibi blandiri cos qui acem cum Sacerdotibis Dei non babentes obrepunt de latenter apud quo [dam communicare fe credunt As a Bi-Thop is in the Church, fo the Church is in the Bishop. and he that does not communicate with the Bohop is not in the Church, and therefore they vainely latter themselves that think their case faire and good if they communicate in conventicles, and for fake their Bishop.

And for this cause the holy Primitives were so consider, and zealous for a Bishop, that they would rather expose themselves and all their tribes to a

wide Concil. Byzacenum, An.Dom. 504. er Sarium die 1. lanuar. 6 Baron, in A.D. 504.

perfecution, then to the greater mifery, the want of Bishops Fulgentine tells an excellent story to this purposes When Fragamend King of By Zee in Afri. ce had made an edict that no more Bifbops should be confedrate; to this purpole that the Catholike faith might expire (to he wis fure it would, if this device were perfected) expresentibus truncis abig. palmitibur omnes Beclefiz defelarentur, the good Bifbose of the Province met together in a Councell, and having confidered of the command of the ty. ... d. sign and water manificant advice artist of communicare inter se conflie definierunt adverfus preceptum Régis in omnifus lacis celebrare ordinationes Pontificum , cogitante aut Regis iracundiam , fi qua farfan viristeret, mifigandam, que feciliais endination fuie plobibus mimatus, our fi perfecutionis violentia auforitur, christados cisare fidei canfestione, ques dignes inpunichas promotione. It was full of bravery, and Chaltian sprice. The Bishops resolved for all sheedist shint new ordination of Belbops to abey God rather frem mon and to conferrate Billopain all places, hoping the Keng wouldbe appealed, ar if not, yes thefe bem they thought worthy of a Mitre were in a fairediffusition to receive a Cromne of Martyrdome They did to Air repente communica fumptio and they all fire d who should be first, and thought a bleffing would outftrip the hindmost. hey were fure they might goe to heaven (though perfecuted) under the conduct of a Biflop, they know, without him the ordinary paffage was obole shemfelves add all their er bathing

Pinrthe first, Bishop of Rome, and Martyr, speaks Epift, 2. og of them that calumniate, and diffrace their Bihops endeavouring to make them infamous, they adde (faith he) evill to evill, and grow worfe, non intelligentes qu'od Esclefia Dei in Sacerdatibus conliftie & crefeit in templum Dei; Not confidening THE CHURCH OF GOD DOTH CONSIST OF is established in Bishors and grewes up to a holy Temples To him I am mol willing to adde S. Hie adver/Lacibecause he is often obtruded in defiance of fer. cap. 4. the cause. Ecclesie Jalus in finami Sacerdatia digni. exerunder. The fafety of the Church depends upon the Bilbons dignity.

He Reason which S. Hierome gives, preffes this bufineffe to a further particular. For if an emi- For they nens dignity, and an Kamet hable power be not given are schifto bim, tot efficientar schimata, quot Socerdores, maticks So that he makes Bishops threfore necessary because that sepawithout them the Unity of a Church cannot be rate from their Bipreferved, and we know that unity, and being, are of fhop. equall extent, and if the Unity of the Church depends upon the Bishop, then where there is no Biher, no pretence to a Church; and therefore to separate from the Bifhop makesa man at least a Schifmatich, For Unity which the Fathers preffe fo often, they make to be dependan on the Bishop. Nihil sit in wabin quad possit vos dirinere, sed Vnimini Episcope fabjatti Deo per illum in Chrifto (faith S. Ignatius.) Epift, 44 Les nothing divide you, hit be united to your Bishop, Magner. being Subject to Gad in Christ through your Bisbap.

And it is his cone to the people of Smyrna to whom he writ in his epifele to Polycopus, opto ves femper valerein Des noftre Tefa Obrifte, in que manete per Vnitagem Dei & Episcori, Farewell in Christ le. fus, in whom remaine by the Pritty of God and of the Brenop. * Quanto vor testiores judico qui depen-detis ab ille [Epifeopo] & Booleffa Domino lesu, d Dominus à Parre jus, et umil per Vnitatem con. fentiant. Bleffed people traye shardepend upon your Bishop, as the Church in Ohrist; and Christ on God. that all things may suffers on vairy

S. Cyprian. ep. 55.

Ad Epher.

Neg enim altunde burofer borte funt, aut nate funt schifmata, quam inde quod Sater dots Dei non obtemperatur, nec unus in Ecclesià ad tempus Sacerdes. & ad tempus luden wice Christi cogitatur. Hense your of come Sch Tem Bei benceffring He's s y B's that the -linds one Biffing is not obeyou, and demissed alone to be the high Epift. 69. Priest, atone so be the Inde. The fame, S. Cyprian repeates againe, and by , we may fee his meaning clearer again was audit, we audit &c: Indeenim barefes & fehifmma oberta fant & oriuntur , dum E. pifcopus que unus est , & teclefie praoft superba quorundam prasumptione comemnitur, & homo dignatione Dei honoratus, indigna hominibus judicatur. The pride and peevilh haughtinesse of some factious people that contemne thir Bishops is the cause of all herefy and Schisme. And therefore it was so Aricaly forbidden by the Ancient Canons, that any Manshould have any metings, or erect an Altar prov'd delinquent in this particular, he was punish'd

nish'd with the highest centures, as appeares in the 32 Canon of the Apostles, in the 6th Canon of the Councell of Canon of the Councell of Antioch, and the great Councell of Chalcedon, all Ad. 4. which I have before cited. The summe is this, The Bishop is the band, and lisature of the Churches Unity; and separation from the Bishop is social of action, courses Theodorets expessions; a Symbol of faction,

and he that separates is a Sthismatick.

But how if the Biffier hinselfe be a heretick, or schismatick ! May we not then separate ? Yes, if he be judg'd fo by a Synod f Bishops, but then he is fure to be depos'd too, and hen in these cases no separation from a Bishop. Fir till he be declar'd fo. his communion is not to b for laken by the subjects of his diocesse, least they by lo doing become their Indges judge, and when has declar'd fo, no need of withdrawing from obediece to the Bilhop, for the heretick, or schismatick auft be no longer Bilhop. But let the case be whatit will be, no separation from a Bishop, ut fic, can b lawfull, and yet if there were a thousand cases in which it were lawfull to separate from a Bishop, yet i no case is it lawfull to se. parate from Episcopacy; that is the quintessence, and spirit of schisme , and a direct overthrow to Christianity, and a confronting of a Divine institution.

BUt is it notalso hersie? Aerius was condem- §. 47.

But is it notalso hersie? Aerius was condem- §. 47.

Catholike Church. The And Herehersie from whence the Aerians were denomina- ticks,

beref. 75.

ted was, fermo furiofus magis quam bumana conditi. enis, & dicebat, Quid eft Epifcopus ad Presbyterum. nihil differt bic ab illo. A mad, and an unmanly herefie, to fay that a Bishop , and Priest are all one. So Epi. phanius. Affumpfit auton Ecglefia, & In Toro MUNDO Assencus Fagrus Est, antequam effet Acrius, & qui ab ipfoappellantur Acriani. And the good Catholike Father is fo angry at the heretick Aërius, that he thinks his name was given him by Providence, and he is cal'd derius, ab aerijs firmibus pravitatis, for he waspossessed with an uncleane spirit, be could never ele been the inventer of such herericall pravity. S. Affin also reckonshim in the accurfed roll of heretick, and adds at the conclusion of his Catalogue, the he is No CATHOLIKE CHRISTIAN that affent to any of the foregoing Doctrines, amongst which, this is one of the principall. Philafrius does as such for him.

But against this it will e objected. first, That heresses in the Primitive Catalogues are of a large extent, and every dissenfrom a publike opinion, was esteemed heresse. 27 Aërim was called heretick, for denying praye for the dead. And why may he not be as blamelde in equalling a Bishop, and a Presbyter, as in the other, for which he also is condemn'd by Epiphana, and S. Austin. 314, He was never condemn'd by ny Councell, and how

then can he be called hereth?

I answer, that diffent from a publike, or a received opinion was never called heefie, unlesse the contra-

For

For the Fathers many of them did fo, as S. Auftin from the Millenary opinion, yet none ever reckon'd them in the Catalogues of hereticks; but fuch things only fet them downethere, which were either direaly opposite to Catholike beliefe, though in mino. ribus articulis, or to a holy life. 21, It is true that Epiphantus and S. Austinireckon his denying prayer for the dead to be one of his owne opinions, and hereticall. But I cannot help it if they did, lethim and them agree it, they areable to answer for themselves. But yet they accused him also of Arianisme. and shall we therefore fay that Arianisme was no herefie, because the Fathers call'd him heretick in one particular upon a wrong principall ? We may as well fay this, as deny the other. 31, He was not condemned by any Courcell. No. For his herefic was ridiculous, and a scone to all wife men; as Epiphanine observes, and it nade no long continuance. neither had it any confiderable party. * But yet this is certaine, that Epiphanus, & Philastrius, & S. Au-Fin call'd this opinion o' Aerius a herefie and against the Catholike beliefe. And themselves affirme that the Church did fo; and hen it would be confidered. that it is but a fad impoyment to revive old herefies, and make them a price of the New religion.

And yet after all this, if I mistake not, although Aërins himselfe was so inconsiderable as not to be worthy noting in a Councell, yet certainly the one halfe of his error is condemn'd for heresie in one of the foure Generall Councells, viz. the first Councell of Constantinople. dispute 3 Nopur, with the state of Ex- Can. 6.

Tta

namoias

maires. We call all them hereticks whom the Anci. ent Church hath condemn'd, and whom we shall anathematize. Will not Aerius come under one of thele titles for a condemn'd heretick? Then fee for. where dustopers, sorylowrus & a arnowagorrus rois ravonwis hold construe. Here is enough for Acrius and all his hyperaspists, new and old; for the hol; Coun. cell condemnes them for hereticks who dee indeed contesse the true faith, but separate from their Bi. thops, and make conventicles apart from his Com. munion. Now this I the rather urge because an A& of Parliament made 1° of Elizabeth does make this Councell, and the other three of Nice, Ephelus, and Chalcedon, the rule of judging herelyes. I end this particular with the faying of the Coun-

cell of Paris against the scephali (who were the branch of a Crabftock and something like Aerins, Wh. z. decret cited by Burchard; Nullaratione Clerici aut Sacerdotes babendi funt, qui sub mellius Episcopi disciplina & providentia gubernantin. Tales enim Acephalos, id est fine capite Prisca Ecclefia consuetudo nun. cupavis. They are by no memes to be accounted Clerey-men, or Priests, that will not be governed by a Bis Thop. For such men the Prinitive Church call'd axioande, that is beadleffe, withleffe people.

This onely. Acephali was the title of a Sect, a formall herely, and condemn'd by the Ancient Church, fay the Fathers of the Councell of Paris. Now if we can learn exactly what they were, it may PE'CHAN

sep. 226.

perhaps.

perhaps be another conviction for the necessity of Epifespall regiment. Nicephorns can best informeus. 11.18. ca. 45 Eodem tempore, & Acephali, quorum dux Severus Eccleschift. Antiochenus fuit &c: Severus of Antioch was the first broacher of this herefy. But why were they called Acephali : id est, sine capite, quem sequuntur hareticis Nallus enim corum reperitur author à quo exerti funt (faith sfidore). But this cannot be, for their lib. 8. cap. 5 head is knowne, Severus was the herefiarch. But Etymol. then why are they called Acephalie Nicephorus gives this reason, and withall a very particular account of their herefy, Arephali autem ob eam caufam dicti fant, quod fub Episcopis non fuerint. They refufed to live under Bishops . Thence they had their Name, what was their herefie? They denied the diffinction of Natures in Christ. That was one of their herefies, but they had more, for they were trium capitulorum in Chalcedone impugnatores, faith 1sidore, they opposed three Canons of the Councell of Chalcedon, One we have heard, what their other vbi supra. herefies were, we doe not to well know, but by the Canon of the Councell of Paris, and the intimation of their name we are guided to the knowledge of a fecond; They refused to live under the government of a Bishop. And this also was impugnatio unius articuli in Chalcedone, for the eighth Canon of the Councell of Chalcedon commands that the Clergy should be under Episcopall government. But these Acephali would not, they were antiepiscopallmen, and therefore they were condemn'd hereticks; condemn'd, In the Councell of Paris, of Sevill, and of Chalcedon. But

to Butthe more particular account that Nicephorus gives of them I will now infert, because it is of great . Did stod ule. Promde Epifcopis, & Sacerdotibus apud eos defunctis, neg baptifmus juxtà folennem, at g receptum Ecclefie morem apud eas administratur, neg ob. latio, aut res aliqua divina fatta, ministeriumve Ecclefrafticum ficuti mes est celebratum eft. Communio. nem viero illi à plurimo tempore affervatam babentes ferijs pafcalibui in minutifimas incifam partes con. venientibu ad fe hominibus dederunt. Quo tempore quam quifg volmifet placitum fibi fumebat potefta. tem. Et proptered quod quilibet, quad fi vifum effet, fidei infertum volebat, quamplurima defectorum, atg, hareticorum turba exortaeft. Itisa ftory wor. thy observation. When my Bishop dyed they would have no other confectated in Succession, and therefore could have no more Pricks when any of them dyed. But how then did they to baptize their Children? Why they were faine to make shift, and doe it without any Church-solemnity. But, how did they for the Holy Sacrament, for that could not be confecrated without a Prick, and he not ordain'd without a Bishop? True, but therefore they, while they had a Bishop, got a great deale of bread consecrated, and kept a long time, and when Eafter came, cutt it into fmall bitts, or crummes rather, to make it goethe farther, and gave it to their people. And must we doe so too? God forbid. But how did they when all that was gone? For crummes would noclastal waies. The story specifies it nor, but yet I suppose they then got a Bishop for their necessity to help

help them to some more Priests, and some more crummes, for I find the Councell of Sevill the Fa- can. 12. thers faying, Ingressus est ad nos quidem ex harest Acephalorum Episcopus; They had then it seemes gota Bifhop, but this they would feldome have, and never but when their necessity drave them to it. But was this all the inconvenience of the want of Bishops: No. For every man (faith Nicephorus) might doe what he lift, & if he had a mind to it, might put his fancy into the Creed, and thence came innumerable recopes of Schifmaticks and Hereticks. So that this device was one simple herefie in the root, but it was forty herefies in the fruit, and branchese clearely proving that want of Bifhops is the cause of all Schisme, & recreant opinios that are imaginable.

I fumme this up with the faying of S. Clement Epift. 3. the Disciple of S. Peter, Si autem vebis Episcopis non obedierint omnes Presbyteri, &c. tribus, & lingua non obsemperaverint, non folum infames, fed & extor. res à regno Dei, & consortio fidelium, ac à limitibus Santti Dei Ecclesia elieni erunt. All Priests , and Clergy-men, and People, and Nations, and Languages that doe not obey their Bishop shall be shut forth of the communion of Holy Church bere, and of Heaven hereafter. It runnes high, but I cannot help it , I doe but translate Ruffinus, as he before translated S. Clement. And Bi-

shops were TT feemes then we must have Bishops. But must we alwaies in have Lord Bishops too? That is the question now, the Church, but such an one as the Primitive piety could never men of have imagined. For, could they, to whom Bishops great Howere nour.

were placed in a right and a true light, they who be. lieved, and law them to be the Fathers of their foules, the Guardian of their life and manners (as King Edgar call'd S. Dunstan) the guide of their consciences, the instruments and conveyances of all the Bleffings heavenules to powre upon us, by the ministration of the boly Gospell, would they, that thought their lives a cheap exchange for a free, and open communion with a Catholick Bilhop; would they have contested upon an acry title, and the imaginary priviledge of an honour, which is fare leffe then their fpirituall dignity, but infinitely leffe then the burden, and charge of the loules of all their Diocesse? Charity thinks nothing too much, and that love is but little, that grutches at the good words a Bifbeprick carries withit

However, let us see whether titles of honour be either unfit in themselves to be given to Bishops, or what the guise of Christendome hath been in her

spirituall heraldry. shit as sales

S. Ignatiue in his Epifile to the Church of Smyrna gives them this command. Honora Episco-pum ut Principem Sacerdotum, imaginem Dei referentem. Honour the Bishop as the image of God, as the PRINCE OF PRIESTS. Now fince honour, and excellency are termes of mutuall relation, and all excellency that is in men, and things, is but a ray of divine excellency; so farre as they participate of God, so farre they are honourable. Since then the Bishop carries the impresse of God upon his forehead, and bears Gods image, certainly this participation

tion of fuch perfection makes him very honoural ble. And fince honor eft in bonorante, it is not enough that the Bifbep is honourable in himselfe, but it tells us our duty, we must honour him, we must doe him honour: and of all the honours in the world, that of

words is the cheapeft, and the leaft.

S. Paul speaking of the honour due to the Prelates of the Church, is was or or some apropringe dans muse disasura. Let them be accounted worthy of double honour. And one of the honours that he there means is a coffly one, an honour of Maintenance, the other must certainly be an honour of estimate, and that's cheapest. " The Councell of Sardie Can, 10. Grac, speaking of the severall steps and capacities of promotion to the height of Episcopacy, uses this expreffion, i wirde atio d Deine legerwine romi Bele. d' papient Smokaiou Tipes. He that shall be found worthy of fo Dis wine a Priestbood, let him be advanced to the HIGH-BET HONOUR. * Ego procidens ad pedes ejus rogabam, excusans me, & declinans Honorem Cathe- Epist. 1. ad DR. E. or potestatem, (faith S. Clement, when S. Peter Jacobum. would have advane'd him to the Honour and power of the Bishops chaire.) But in the third epistle speaking of the dignity of Aaron the High-Priest, and then by analogy, of the Bishop, who although he be a Minister in the order of Melchisedek, yet he bath alfothe honour of Aaron, Omnis enim Pontifex facro crismate perunclus, & incivitate constitutus, & in Scripturis facris conditus, charus & preciosus hominibus oppidd effe debet. Every High Priest ordained in the Citty (viz. a Bishop) ought fortbwith to

be Deare, and Preciousin the eyes of men. Quem qua-& Christi lucum tenentem bonotare omnes debent, eife fervire, & obedienter ad falutem fuam fideliter exi-Stere, seientes que d'ove honor, sive injuria que et defertur, in Christum redundat, & a Chrifto in Deum. The Bishop is Christ's vicegerent, and therefore heis to be obeyed, knowing that whether it be honour or in. jary that is done to the Billop , it is done to Christ, and fore God. " And indeed what is the faying of our bleffed Saviour himfelfet Hethat defifeth yon, de. Bifeth were It Befbepinbe Gods Minifters and in bigher order then the reft then although all difcountenance, and dillgrace done to the Clergy re. flect upon Christ, yet what it done to the Bifhop is farre more, and then there is the fame reason of the hongur. And it fo, then the Question will prove but an odde one even shis, whether Christ be to be ho. nour'd or no, or depressed to the common estimate of Vulgarptopler forifthe Billiops be, then heis. This is the condition of the Queftion.

Consider wee, that all Religions, and particularly all Christianity did give titles of honour to their High-Priests, and Essays respectively. * I shall not need to instance in the great honour of the Priestly tribe among the lewes, and how highly Honourable duron was in proportion. Prophets were called [Lords] in holy Scripture. [Art not then Mr. Long Essays show more that God will take Thy Long from by head this day?] said the children in the Prophets Schooles. So it was then. And in the

new

New Testament we find a Prophet Honour p every where, but in his own Country. And to the Apolites and Prefidents of Churches greater titles of honour given, then was ever given to man by fecular complacence and infinuation. ANOBLE, and Apocal. 1. GOVERNOURS, and FATHERS OF OUR FATH, and 1. Corinth. 4. STARRE, LIGHT OF THE WORLD, the CROWNE OF THE CHURCH, APOSTLES OF loba 10. lasus Christ, nay, Gods, viz. to whom the word of God came; and of the compellation of A poffles, particularly, S. Hierom faith, that when S. Pablealled himfelfethe Apople of Tefus Chrift, it to Titum. was as Magnifically spoken, as if he had said, Prafectus pratorio Augusti Cafaris, Magister exerciths Tiberii Imperatoris; And yet Bishops are Apostles, and so called in Scripture. I have prooved that already.

Indeed our bleffed saviour in the case of the two somes of Zebedee, forbad them to expect by vertue of their Apostolate any Princely tisles, in order to a Kingdome, and an earthly Principality. For that was it which the ambitious woman sought for her somes, viz. saire honour, and dignity in an earthly Kingdome; for such a Kingdome they expected with their Messia. To this their expectation, our Saviours answer is a direct antithesis; And that made the Apostles to be angry at the two Petitioners, as if they had meant to supplant the rest, and yet the best preferment from them, to wit, in a temporal Kingdome. No. (saith our blessed Saviour) yeare all deceived. [The Kings of the Nations in-

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Matth. 20. Mark 10.

Luke 22.

deced dec exercife authority and are called over 1), Benefactors] forche word fignifies, [Gracious Lords] fo we read it, [But it shall not be for with you.] what shall not be so with them? shall not they exercise an. thority? [Whoshen is that faithfull and wife stew. Ardophom bis Lord made ruler over bis Houshold? Surely the Apofles, or no body: Had Christ au. thority? Most certainly. Then so had the Apostles, tor Christ gave them his, with a ficut misst me Pa. ter, erc. Well I the Apostles might, and we know they did exercise authority. What then shall not be fo mith them? (hall nonthey be called sury 1); Indeed if S. Marke had taken that title upon him in Alexandria, the Ptolomies, whose Honourary appellative that was, would have question'd him Highly for it. But if we goe to the fense of the word, the Apostles might be Benefactors, and therefore might be called fo. But what then? Might they not be called Gration Lords? The word would have done no burt if it had not been an enfigne of a fecular Principality.

For as for the word [Lord] I know no more prohibition for that, then for being called RABBI, or Master, or Doctor, or Father. What shall wethink now? May we not be called Doctors! God bath constituted in his Church Pastors, and Doctors, faith S. Paul.] Therefore we may be called fo. But what of the other, the prohibition runs alike for all, as is evident in the feverall-places of the Gospells, and may no man be called MASTER, or FATHER! let an answer be thought upon for thele,

Matth. 22. 8, 9, 10. Epber.4.

and

and the fame will ferve for the otheralfo without any fenfible error. It is not the word, it is the ambitions feeking of a temporall principality as the issue of Christianity, and an affixe of the Apostolate that Christ interditted his Apostles. * And if we marke it, our B. Saviour points it out himfelfe. [The Princes of the Nations ramwed un, exercife authority over them, and are called Benefactors, ix sous sou drupar. It shall not be fo with you. Not so: how! Not as the Princes of the Gentiles, for theirs is a temporall regiment , your Apostolate must be Spirituall. They rule as Kings, you as fellow fervants, & is in Sind vier in sporte, sow vier sand. He that will be first amongst you, let him be your Minister, or fervant; It leems then among Christs Disciples there may be a Superiority, when there is a Minister or fervant, But it must be & of Maxorer that this greatnessedoth confist, it must be in doing the greatest fervice and ministration that the Superiority confists in. But more particularly, it must be dome & ude 78 ardodav. It must not be [as the Princes of the Gentites] but it must be [as the sonne of man] so Luke 23. Chriftsaies expressely. And how was that? why. be came to Minister and to serve, and yet in the low- John 13. chact of his humility (the washing his Disciples feet) he told them, [ye call me Lord, and Mafter, and ye fay well, for fo I am.] It may be fo with you. Nay it must be as the sonne of Man; But then, the being called Rabbi, or Lord, nay the being Lord in pirituali Magisterio & regimine, in a spirituall superinjendency, and army & uter aitponte, may ftand with

with the humility of the Gospell, and office of Mi-

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Gen, I.

But let this be as true as it will. The answer needs no way to rely upon a Criticism. It is cleare, that the forme of Regiment only is distinguished, not all Regiment, and authority taken away. Let stue, but wrong i its, Not as the Kings of the Gentiles, but as the source stum, so must your regiment be, for sient missis me Puter, che. As my father bath sent me, even so send you. It must be a government, not for your Impery, but for the service of the Church. So that it is not for your advancement, but the publick ministery that you are purto rule over the Houshold. And thus the Fathers expresse the anthority and regiment of Bishops. "Qui vocatur ad Episcopatum non ad Principatum vocatur, sed ad servitutem totim needs."

fa (laith Origen.) And S. Hierom; Episcopi Sacerdo bomil 6.in tes feeffe noverint, non Damines; And yet S. Hie. sfai. nom himselte writing to S. Auftin, calls him, Domi. ne vere fancte, & suscipiende Papa. * Forma Aposto. lica hac eft, Dominatio interdicitur, indicitur Mini. S. Bernard. fire in It is no Principality that the Apostles have, fiderat. but it is a Ministery; a Ministery in chiefe, the officers of which Ministration must governe, and wee must obey. They must governe not in a temporall regiment by vertue of their Episcopacy, but in a hiritual, not for honour to the Rulers, fo much as for benefit and fervice to the Subject. So S. Auftin. Nomenest operis, non honores, at imelligat fe non est lib. 19. de ci-Episcopum qui preesse dilexerit, non prodesse. And in vit. Det. the fourteenth chapter of the same book, Qui impe. cap. 19. rant serviant ijs rebus quibm videntur Imperare. Non enim dominandi cupidine imperant, fed officio confulendi, nec principandi superbia, sed providendi misericordia. And all this is intimated in the Propheticall visions, where the regiment of Christ is de. fign'd by the face of a man; and the Empire of the world, by Beafts. The first is the regiment of a Fa. ther, the second of a King. The first spirituall, the other fecular. And of the Fatherly authority it is that the Prophet faies, Instead of Fathers thou shalt have Children, whom thou maist make Princes in all lands. This (fay the Fathers) is spoken of the Apostlesand their Successors the Bishops, who may be appeare Brunnade, Princes or Rulers of Churches, not Princes of Kingdomes by vertue or challenge of their Apostolate. But if this Ecclesiasticall rule, or chiefty

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cheifty be imerdicted, I wonder how the Presidents of the Presbyters , the west in the Reformed Churches will acquit themselves : How will their Superiority be reconciled to the place, though it be but temperary? For is it a finne, if it continues, and no finne it it lafts but for a weeke? or is it lawfull to finne, and domineere, and Lord it over their Bre. thren for a weeke together? * But suppose it were. what will they fay, that are perpetuall Dictators? Calvin was perpetuall prefident; and Beza, till Da. sem came to Geneval, even for many yearstoge. there * Bur beyond all this how can the Presbytery which is a fixt lafting body rule and governe in causes Spirituall and Confistoriall, and that over all Princes, and Ministers, and people, and that for ever For is ira finne in Epifcopacy to doe fo, and not in the Presbytery off it be lawfull here, then Christ did not interdict it to the Apostles, for who will think that a Presbytery shall have leave to domineere, and (as they call it now a dayes) to Lordit over their Brethren, when a Colledge of Apostles thall not be suffered to governe? but if the Apofiles may governe, then we are brought to a right understanding of our Saviours faying to the fonnes of Zebedee, and then alfo, their fucceffors, the Bi-Bops way doe the tame : marky at it it

If I had any further need of answer or escape, it were eafy to pretend, that this being a particular directory to the Apostles, was to expire with their De Vnitat. Ec- perfons. So S. Cyprian intimates. Apostoli pari fuere confortio praditi, & bonoria, & dignitatis; and indeed

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indeed this may be concluding against the Supremacy of S. Peter's Successors, but will be no waies pertinent to impugne Episcopall authority. For inter se they might be equall, and yet Superiour to

the Presbyters, and the people.

Laftly, [It Shall not be fo with you] fo Christ faid, non designando officium , but Sortem; not their duty, but their lot; intimating that their future condition should not be honorary, but full of trouble, not advanc'd, but perfecuted. But I had rather infift on the first answer; in which I desire it be remembred, that I faid, feeking temporall Principality to be forbidden the Apostles, as an Appendix to the office of an Apostle. For in other capacities Bishops are as receptive of honour and temporall principalities as other men . Bishops wt fic are not secular Princes, must not seeke for it; But some secular Princes may be Bishops, as in Germany, and in other places to this day they are. For it is as unlawfull for a Bishop to have any Land, as to have a Country, and a fingle acre is no more que to the Order, then a Province; but both these may be conjunct in the fime person, though still by vertue of Christs precept, the functions and capacities must be distinguished; according to the faying of Synefius ownarden The Canadar The iscount epynadow to ra dougnassa. To confound and intermixe the Kingdome and the Priesthood, is to joyne things incomposible and inconsistent. Inconfiftent (I fay) not in person, but absolutely discrepant in function

3. Confider we, that S. Peter, when he speakes

band Abraham, he propunds her as an example to all married women, in these words [shee obeyed A. braham, indicasted him Lord] why was this spoken to Christian women, but that they should doe so too? And is it imaginable that such an Honourable compellation as Christ allowes every woman to give to her husband, a Mechanick, a hard-handed artisan, he would forbid to those eminent pillars of his Church, those lights of Christendome whom he really indued with a plenitude of power for the regiment of the Catholike Church. Credit Apella.

4. PASTOR, and FATHER, are as honourable titles as any. They are honourable in Scripture. He. nour thy Father &cc: Thy Father, in all fenses. They are also made facred by being the appellatives of Kings, and Bishops, and that not onely in secular addresses, but even in boly Scripture, as is knowne.

* Adde to this, hyperon westine, and weisdurer are

Adde to this, in superior ecosions, and ecosiqueror are used in Scripture for the Prelates of the Church, and sam certaine, that, Duke, and Captaine, Rulers, and Commanders are but just the same in English, that the other are in Greeke, and the least of these is as much as weed, or Lord. And then if we consider that since Christ creeked a spiritual regiment, and us'd words of secular honour to expresse it, as in the instances above, although Christ did interdist a secular principality, yet he forbad not a secular title; He us'd many himselfe.

5. The voyce of the Spoule, the holy Church hath alwaics expressed their honourable estimate in

Acts, 19. Rom, 12. Hebr. 13.

reverentiall

reverentiall compellations and Epithets of honour to their Bishops, and have taught us fo to doe. * Bishops were called Principes Ecclesiarum, Princes of the Churches. I had occasion to instance it in the question of Iurisdiction. Indeed the third Councell of Carthage forbad the Bifhop of Carthage to be called Princeps Sacerdotum, or fummu Sacerdos, or alianid buju modi, but onely prima fedis Episcopus. I know not what their meaning was, unleffe they would dictate a leffon of humility to their Primate, that he might remember the principality not to be fo much in his person, as in the See, for he might be called Bilhop of the prime See. But whatloever fancythey had at Garthage, I am fure it was a guife of Christendome, not to speake of Bishops fine prafatione honoris, but with honourable mention. To Kupia warevority, To our most blesed Lond. So the letters were superscribed to Inline Bifhop of Rome from fome of his Brethren, in Sozomen. Let no man lib. 3.cap. 23. Speake Untruths of mee und W weler of emozbow, Epift, ad Nor of My LORDS THE BISHOPS, faid S. Gregory Greg. Ny ffen. NaZianZen. The Synodicallbook of the Councell of Conftantinople is inscribed Dominis Reve-Theodores. RENDISSIMIS, ac pyßimis Fratribus ac Collegis, lib. 5.ca.9. Damafe, Ambrofio &c: To our most Reverend LORDS. and boly Brethren &cc: And the Councell of Illyricum fending their Synodall letters to the Bilhops of Afia, by Bishop Elpidius, Hac pluribus (fay they) persequi non est visum, quod miserimus vnum ex omnibus, Dominum, & Collegum nostrum Elpidi- Theodor. um, qui cognosceret, effet ne sicut dictum fuerat à lib.4.cap.9. X X 2 DOMINO.

Domino, & Collega noftre Eustathie. Our Lord. and Brother Elpidius. Our Lord and Brother Eufta. thius. * The oration in the Councell of Epaunum begins thus. Quod precipientibus tant's DOM INIS Mais minifterium proferendi fermonie affamo &c: The Prolocutor tooke that office on bim , at the com. mand of fo many GREAT LORDS THE BISHOPS. Whenthe Church of Spayne became Catholike, and abjur'dthe Arian herefy, King Recaredus in the third Gouncell of Toledo made a speech to the Bi. Shops, Nonincognitum reor esse vobis, Raverendis. SIMI Sacerdotes &c: Non credimas vestram latere SANCTITATEM &C: VESTRA Cognovit BEATITUDO &c: VENERANDI PATRES &C. And thefe often. Your Holinese, your Bleffednese, Most Reverend, Venerable Fathers; Those were the addresses the King made to the Fathers of the Synod. Thus it was when Speine grew Catholike; But not fucha Speech to be found in all the Arian records. They amongft them us'd but little Reverence to their Bi-Thops. But the instances of this kind are innumerable. Nothing more ordinary in Antiquity thento fpeake of Beshops with the titles of weed musions Brookhisaros, aphraros, Domine vere Sancte, & Susci. piende Papa, So S. Hierome a Presbyter, to S. Aufin a Bishop. Secundum enim bonorum vocabula que jam Ecclefia usus obtinuit Episcopatus Presbyterio major eft, faith S. Austin. Episcopacy is Greater then the office and dignity of a Presbyter according to the Ti-TLES OF HONOUR which the custome of the Church bat hintrodus'd. * But I shall summe up thele particulars

Thedor. bib. 1 c.4. @ c.5. Athanaf. Apolog. 2.

Epift. 17. 18.
19 apud S.
Augustin.

ticulars in a totall, which is thus expressed by S. Chrasoftome. Haretici à Diabolo Honorum Voca-in Pfal. 13. BULA Episcopis non dare didicerunt. Hereticks bave An. Dom. . \$. learned of the Devill not to give due titles of honour n. 2. to Bishops. The good Patriarch was angry furely when he faid fo. * For my owne particular, I am confident that my Lords the Bishops doe so undervalueany fastuous, or pompoustitle, that were not the duty of their people in it, they would as eafily reject them, as it is our duties piously to usethem. But if they still defire appellatives of honour, we must give them, they are their doe, if they defire them not, they deferve them much more. So that either for their humility, or however for their works fake we must [bigbly honour them that have the rule 1. Thessal. over us I It is the precept of S. Paul, and S. Cyprian 5. 13. observing how Curious our bleked Saviour was that he might give honour to the Priefts of the lewes, even then when they were recking in their malice hot as the fire of Hell; he did it to teach us a duty. Docuit enim Sacerdotes veros Lagirima Epift. 65. ET PLENE HONORARI dum circa falfos Sacerdotes ipfetalis extitit. It is the argument he uses to procure a full honour to the Bifhop.

* To these I adde; It litting in a Throne even above the seare of Elders be a title of a great dignity, then we have it confirmed by the voice of all Antiquity calling the Bishops thaire, A Throne, and the investiture of a Bishop in his Church An Inthronization. Quandor Inthronization propter communem utilitatem Episcopi &c: saith P.

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Anterus

Anterns in his decretall Epiftleto the Bishops of Ba. tica and Toledo. INTHEONING is the Primitive word for the confecration of a Bishop. Sedes in E. piscoparum Ecclesio excelse constituta & praparata, Ur THRONUs feculationem & potestatem judicandi à Domino fibi datam materiam docent, (faith Vrban). And S. Ignatins to his Deacon Hero, media & ile Tir malion To Kucin lare Kenti Sti Jelkes pol & Beds "How. oa Shi vi Opin pu, I trust that the Father of our Lord lefue Christ will show to me Hero sitting upon my THEONE.

The fumme of all is this, Bishops if they must

Urban, ibid.

Epiff.decret.

be at all, most certainly must be beloved, it is our dutyes, and their works deferves it. S. Paul was as deare to the Galathians, as their eyes, and it is true eternally, Fermesipedes Evangelizantium, the feete of the Preachers of the Gospellare beauteous, and then much more of the chiefe. Ideo ista pratulimus (charifimi) vi intelligatis potestatem Episcoporum vastrorum, in eifg. Deam veneremini, & cos Ur A. NIMAS VALTALE diligatio, vt quibusilli non communicant non communicati &c: Now. love to our Superiours is ever honourable, for it is more then amicitia, that's amongst Peeres, but love to our Betters, is Reverence, Obedience, and high Estimate.

And if we have the one, the dilpute about the other would be a meere impertinence. I end this with the faying of S. Ignatius, & vos decet non contemnere a.

tatem Episcopi , sed tata Dei Patris arbitrium OM-

NEW ILLI IMPERTIRE REVERENTIAM. It is the

Epift. ad Magnes.

> WILL OF Gon the Father, that we should give all REVE-

REVERENCE, HONOUR, or veneration to our Bi-

VVELL! However things are now, It was on the otherwise in the Old Religion; for no hoand trusted nour was thought too great for them whom God fayres of had honourd with so great degrees of approximatisecular into the himselfe in power, and authority. But then terest, also they went further. For they thought whom God had intrusted with their soules, they might with an equal considence trust with their personall actions, and imployments of greatest trust.

For it was Great Confideration that they who were Antistites religionis the Doctors, and great Distators of Faith and conscience, should be the composers of those affayres in whose determination, a Divine wisdome, and interests of conscience and the authority of religion were the best ingre-

dients.

But, it is worth observing how the Church and the Common-wealth did actions contrary to each other, in pursuance of their severall interests. The Common-wealth still enabled Bishops to take cognisance of causes, and the considence of their owne people would be sure to carry them thither where they hop'd for faire issue, upon such good grounds as they might fairely expect from the Bishops abilityes, authority, and religion; But on the other side, the Church did as much decline them as shee could, and made sanctions against it so farre as shee might without taking from themselves all opportunities.

tunities both of doing good to their people, and in. gaging the fecular arme to their owne affiftance. But this we shall see by consideration of particulars.

1. It was not in Natura rei unlawfull for Bifhops to receive an office of fecular imployment, S. Paul's tent-making was as much against the calling of an Apostle, as fitting in a fecular tribunall is against the office of a Bifbop. And it is bard , if we will not al. low that to the conveniences of a Republike which must be indulged to a private; personall necessity. But we have not S. Paul's example onely, but his ruletoo, according to Primitive exposition. [Dare any of you having a matter before another goe to law before the Vnjust, and not before the Saints ? If then ge have judgements of things pertaining to this life, fer them to judge who are least esteemed in the Church] who are they ? The Clergy I am fure, now adayes. But S. Ambrofe also thought thatto be his meaning ferioufly. Letthe Ministers of the Church be the Indges. For by [leaft efteemed] he could not meane the most ignorant of the Laity, they would most certainly have done very strange justice, especially in such causes which they Underfland not. No, but fet them to judge who by their office are Servants, and Ministers of all, and those are the Clergy who (as S. Paul's expression is) Preach not themselves, but lesus to be the Lord, and themselves your servants for lesus sake. Melius dicis apud Dei Ministros agere caufam. Yeabut S.

Paul's expression seemes to exclude the Governours

1. Cer. 6.

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of the Church from intermedling. [Is there not one wife man among you that is able to Indge betweene his Bretbren?] Why Brethren, if Bishops and Pricsts were to be the Iudges, they are Fathers? The objection is not worth the noting, but onely for S. Ambrose his answer to it. Ideo autem Fratrem Indicem eligendum dicit, quid adhuc Rector Beclesia illorum non erat ordinatus. S. Paul us'd the word [Brethern] for as yet a Bishop was not ordained amongst vide etiam them of that Church, intimating that the Bishop was August de to be the man; though till-then, in subsidium any open Motobe the man; though till-then, in subsidium any nach. ca.29, prudent Christian man might be imployed.

2. The Church did alwaies forbid to Clergymed A Voluntary Assumption of ingagements
in Ribus Seculi. So the fixth Canon of the A-Can.7. Latin,
postles, Minimum of July, redundant A Bishop, and a Vide Zonari
Priest, and a Deacon, must not assume, or take on himlocal can. Aselfe worldly cares. If he does, let him be depos' A.
Here the Prohibition is generall. No worldly cares.

Divine imposition, or accident? That's nothing, if he does not assume them, that is, by his voluntary as acquire his owne trouble. So that is his secular imployment be an ast of obedience, indeed it is trouble to him, but no sinne. But if he seekes it, for it selfe, it is ambition. In this sense also must the following Canon be understood. Kanende into the following Canon be understood. Kanende into a Supplier of A Clerk must not be a Tutor, or Guardian, viz: of secular trust, that is must not seeke a diversion from his imployment by voluntary Tutorship.

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Not domestick. But how if they come on him by

Concil.Chalsed. Ad. 15. 648. 3.

The Church alfo torbad all fecular negotia. tion for befeends, not precisely the imployment it felfe but the illneffe of the intention, and this indeed thee expressely forbids in her Canons. * Pervenit od Sauction Synodymand quidam qui in Clero funt eleffa Para I ma Luena Tug by a conductores alie. marum poffe findens frant, & fagularia negotia fub curà fok posigiant. Dei quidem Binisteriam parvipen. dences Secularium word difererentes domos & Propention Amende just pasel monior am follicitudi. did take upon them tecutar imployment For Coverold Descens, and with neglect of the Church Thefe are the things the Connecli comsingly plained of and therefore according to this exigence whe following Sandion is to be underfood. Decredeintepe, non Epsftepum, non Glericam vel Monachime aus poffestiones conducere, aus negotijs facularibne feimmifeere. No Bifhop, No Clergy man, No Attanke maft forme grounds, nor ingage himselfe in Cecular bufineffe. What in none ! No, none, praser papillorum, fi forte leger imponem inexcufabilem carani, ant civitatis Epifeopus Ecclefiafticarum rerum fallicitudinem habers pracipiat, aut Orphanorum, & viduaram varum qua fine ullà defensione sunt, ac perfomaram que macime Eccle fiaftico indigent adjuto. ast, di propier simorem Domini canfa depofcat. This Canon will doe right to the Question.

All fecular affaires, and bargaines either for cowetonfaeste, or with confiderable disturbance of

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Church offices are to be avoided. For a Clergy man must not be coverous, much leffe for coverife must be neglect his cure. To this purpose is that of the second Councell of Arles, Clericus turpis lucri Can. 14 graticaliqued genus vegetiationis non exerceat. But nor here, nor at Chalcedon is the prohibition abfolute nor declaratory of an inconfiftence and incapacity for for all this, the Bilhop or Clerk may doe any office that is in pia cura. He may undertake the Gorovifien of Widdewes, and Orphans. Andthough hebe forbid by the Canon of the Apostles to be a guardian of pupills, yet it is expounded here by this Canon of Chalcedon, for a voluntary seeking it is forbidden by the Apofiler, but here it is permitted only with, & fored leges imponant, if the Law, or Authority commands him, then he may undertake it. That is, if either the Emperor commands him, or if the Bilhep permits him, then it is lawfulle But withour fuch command or license it was against the Canon of the Apostles. And therefore S. Cyprian did himselfe severely punish Geminius Faustinus, one of the Priests of Canthege, for undertaking the executorship of the Testament of Geminias Victor: he Epis, 66. had no leave of his Bilbep to to doe, and for him of his own head to undertake that which would be an avocation of him from his office, did in S. Cyprians Confistory, delerve acensure. q. By this Canon of Chalcedon, any Clerk may be the Occonomus or fleward of a Church, and dispense her revenue if the Biftee command him. 4. He may undertake the patronage, or affiftance of any diffressed person that needs Y y 2

Vide Synod. Roman, fub seda. 26.69 Zonas, ibid.

acces the Churches ayde. * From hence it is evident that all fecular imployment did not hos spio avocate a Clergy man from his necessary office and dury, for forme fecular imployments are permitted him, all causes of picin, of obarity, all occurrences concerning theredennes of the Church, and nothing for cevetoufneffs, but any thing in abedience, any thing Solve 187.6. 4. I meane of the fore-named instances. Nay the af-concil. Chal- faires of Church revenues, and differniation of Ecdefiafficall Patriniony was imposed on the Bishop by the Canens Apolishiell, and then confidering how many poffessions were deposited first at the Apostles fees, and afreewards in the Bishops hands, we may quie hay perceive that a cafe may occurre in which fomething elfemay be done by the Bishop and his Clergy befides prayer and preaching. a There us distributes to a well of pringe in. faith I gration to S. Polycarpe of Songran. Let not the Wooddower he neglethed after God, doe phin take care Jallin Mar-of shem. * Qui locupleses funt, & volunt, pro areyr. Apolog. a. bitrio quifá, suo quod libitum est contribuit; & quod collectum est apud Prasidem deponitur, atá, is inde opitulatur Omphanis, & widen, tifd, gat wel morbo, vel alià de causa egent: tum in qui vincti sunt, & peregre advenientibus hofitibus & at une verbo dicam, omnium indegentium Curator eft. All the Collects and Offerings of faithfull people are deposited with the Bishop, and shence be diffenses for the reliefe of the widdowes, and Orphans, thence he provides for travelters and in one word, he takes care of all indigent, and vecefitom people. So it was in Instin Martyrs time and

and all this, a man would think, requir'd a confiderable portion of his time, befides his studies and

prayer and preaching.

This was also done even in the Apostles times, for first they had the provision of all the Goods. and persons of the canobium, of the Church at lerufalem. This they themselves administred till a complantarofe, which might have prov'd a Scandall. then they chose seven men, mentull of the holy Ghoft, men that were Priests, for they were of the 70 Difciples faith Epiphanius, and fuch men as Preached, and Baptized, fo S. Stephen, and S. Philip. therefore to be fure they were Clergy-men, and verthey left their preaching for a time, at least abased of the height of the imployment, for therefore the Apostles appointed them, that themselves might not leave the word of God and ferve Tables. plainly implying that fuch men who were to ferve these Tables, must leave the Ministery of the word, in some sense or degree, and yet they chose Presby. iers, and no harme neither, and for a while themfelves had the imployment. I fay there was no harme done, by this temporary office, to their Priefly function and imployment. For to me it is confiderable. If the calling of a Presbyter does not take up the whole man, then what inconvenience though his imployment be mixt with fecular allay. Butifit does take up the whole man, then it is not fafe for any Presbyter ever to become a Bishop. which is a dignity of a farre greater burden, and requires more then a Man's all, if all was requir'd to the Y V 3 MUBBIL

the tunction of a Presbyter. But I proceed.

4. The Church prohibiting &cular imployment to Bishops and Clerks, doe prohibiteit, onely in gradu impedimenti officii Clericalis, and therefore when the offices are supplyed by any of the Order. it is never prohibited burehar the personal abilities of any man may be imployed for the fairest advan. tages either of Church or Common-wealth. And therefore it is observeable that the Canons provide that the Church be not destitute, not that fuch a particular Clorke should there officiate. Thus the Conncell of Arler decreed, ut Presbyteri Sicur HACTERUS FACTUM EST, INDISCRATE per diverfanon mittantur loca ne forte propter corum obsentiam, & animarum pericula, & Eccle fiarum in guilem canflituti funt, negligantur officia. So that here we fee, I. That it had been usuall to fend Priets on Emballyes & freut hactenue fattum eft 7 1. The Canon forbids the indifferees or promiseuous doing of it, northar men of great ability & choyce be not imployed, but that there be discretion, or differning in the choyce of the men, wiz. that fuch men be chafen whose particular worth did by advancing the legation, make compensation for abfence from their Churches, and then Lam fure there was no indifcretion in the Embaffy, quoad hoc at leaft; for the ordinary offices of the Church might be dispensed by men of even abilities, but the extraordinary affaires of both states require men of an heightned apprehension. 3. The Canon only took care that the cure of the foules of a Parish be not relingui-

Apud Burchard, lib. 2. decret.cap.99. linquished for so is the title of the Canon, Ne Presbyseri canfa legationis per diverfa mittantur loca, enra animarum reliefa. But then if the cure be funplied by delegation, the feares of the Canon are ventedion s convitu

In pursuance of this confideration the Church forbad Clergy men to receive honour, or fecular seeferment; and fo it is expressed where the prohibition is made. It is in the Councell of Chalcedon. femel inclere deputati funt, aut Monachorum Part.2. Affi oitam experiverunt, statuimus neg, ad militiam, neg; ed dignitatem aliquam venire mundanam. That's the inhibition But the Canon Subjoynes a temper; aut hoo semantes, & non agentes pamitentiam, quo minus redeant ad hoc quod propter Deum primitus elege. runt, anathematizari, they must no urne Souldi. ers, or enter upon any worldy dignity to make them: leave their function, which for the honour of God they have first chofen : for then, it feemes, he that tooke on him military honours, or fecular prefectures, or consular dignity, could not officiate in holy Orders. but must renounce them to assume the other: It was in obstruction of this abuse that the Canon directed its prohibition, viz, in this sence clearely, that a Clerk must not so take on him secular offices, as to make him redire in faculum, having put his hand to the plow, to look back, to change his profession, or to relinquish the Church, and make her become a Widdow. The case of S. Matthew and S. Peter, di-Ringuish, and cleare this bufineffe. Ecce reliquimus omnia, was the protession of their Clericall office.

S. Mat.

S. Marshen could not returne to his trade of Publican at all, for that would have taken him from his Apostolate. But S. Peter might and did returne to his nets, for all his reliqui omnia. Plainly telling us that a SECULAR CALLING, a CONTINUED FIX'D ATTENDANCE on a businesse of the world is an impediment to the Clerical office, and ministration, but not a temporary imployment or section.

forbid the cares of houshold, as the cares of publike imployment to Bishops. So the fourth Councell of Carthage decrees. Vt Episcopus nullam rei fa. miliaris curam ad se revocet, sed lectioni, & orationi, & verbi Dei pradicationi tantummodo vacet. Now if this Canonic confronted with that saying of S. Rant [Hethat provides not for themos his own boushold is worse then an inside!] it will easily informe us of the Churches intention. For they must provide, saith S. Paul, But yet so provide as not to hinder their imployment, or else they transgresse the Canon of the Councell; but this caveat may be as well entred, and observed in things Politicall, as Occonomicall.

Thus farre we have feene what the Church hath done in pursuance of her owne interest, and that was that she might with fancity, and without diffraction, tend her Grand imployment, but yet many cases did occurre in which she did canonically permitt an alienation of imployment, and revocation of some persons from an assiduity of Ecclesiastical

640, 20.

afticall attendance, as in the case of the seven set over the widdowes, and of S. Peter, and S. Paul, and all

the Apostles and the Canon of Chalcedon.

Now let us fee how the Common-wealth alfo purfued her interest, and because shee found Bishops men of Religion and great trust, and confident abilivies, there was no reason that the Common wealth hould be differv'd in the promotion of able men to a Bishops throne. * Who would have made recompence to the Emperour for depriving him of Ambrose-his prefect, if Episcopall promotion had made him incapable of serving his Prince in any great Negotiation: It was a remarkeable passage in 1gnations, & ir chio comer as away & Kvewy de verghimer, Epist. ad मा प्रापृद्धिक क्लाइकामा केल्ब्रामान है वा बेल्ब में वेदेयो काई क्रिका Bam- Ephef. Adon dei muperiran ni un mesciran ar Seomois valeis. As our Lord is to be abserved so also must we observe the BI-SHOP, because he asists and serves the Lord: And wisemen, and of great Vnderstanding must Serve Kings, for he must not be ferv'd with men of small parts. Here either Ignatius commends Bishopsto the service of Kings, or else propounds them as the fittest men in the world to doe them service. For if onely men of great abilities are fit to ferve Kings. furely as great abilities are required to inable a man for the service of God in so peculiar manner of approximation. He then that is fit to be a Bishop, is most certainly fit for the service of his King. This is the sence of Ignatius his discourse.

For confider. Christianity might be suspected foradesigne; and if the Church should choose the

best, and most pregnant Understandings for her imployment, and then these men become incapable of ayding the Republike, the promotion of these men, would be an injury to those Princes whole affavres would need support. * The interest of the Subjects also is considerable. For we find by experience, that no authority is fo full of regiment, and will fo finely force obedience; as that which is feated in the Conscience, And therefore Numa Rompilius made his lawes, and imposed them with a face of religious folemnity. For the people are stronger then any one Governour, and were they not awed by Religion, would quickly mifeere's acra prophanis, jumble heaven and earth into a mifcellany, and therefore not onely in the Sanction of lawes, but in the execution of them, the Antistites religionis are the most competent instruments; and this was not onely in all religions that ever were, and in ours ever till now, but even now we should quickly find it, were but our Bishops in that Veneration, and esteeme that by the law of Godthey ought, and that actually they were in the Calenture of primitive devotion, and that the Doctors of Religion were ever even amongst the most barbarous and untaught Pagans.

Upon the confidence of these advantages, both the Emperours themselves when they first became Christian allowed appeales from secular tribunals to the * Bishops Confistory, even in causes of secular interest, and the people would choose to have their difficulties there ended whence they expected

* Sozom-lib.

the iffues of justice, and religion. * I say this was done as soone as ever the Emperours were Christian. Before this time, Bishops, and Priests (to be fure) could not be imployed in state affayres, they were odious for their Christianity; and then no wonder if the Church forbad secular imployment in meaner offices, the attendance on which could by no meanes make recompense for the least avocation of them from their Church imployment. So that it was not onely the avocation but the fordidnesse of the imployment that was prohibited the Clergy in the Constitutions of holy Church. But as soone as ever their imployment might be fuch as to make compensation for a temporary secession, neither Church nor State did then prohibite it; And that was as soone as ever the Princes were Christian, for then immediately the Bishops were imployed in honorary negotiations. It was evident in the case of S. Ambrose. For the Church of Millaine had him for their Bishop, and the Emperour had him one of his prefects, and the people their judge in causes of fecular cognisance. For when he was chosen Bishop the Emperour who was present at the election cryed out, Gratias tibi ago Domine quontam huic Tripart bift. viro ego quidem commisi corpora; tu autem animas, lib.7.cap.8. & meam electionem oftendisti sue justitie convenire. So that he was Bishop , and Governour of Millaine at the same time; And therefore by reason of both these offices S. Austin was forc'd to attend a good while before he could find him at leifure. Non enim S. Angustii. quarere ab eo poteram quod volebam sicut volebam, 6. Confest. Z Z 2 TecluEpist. 110.

Epift. 147.

fecludentibus me ab ejus aure, at f ore catervis nego. tioforum hominum, quorum infirmitatibus fervie. hate And it was his owne condition too, when he came to fivin the chayte of Hippo ; Non permittor ad qued volo vacare ante meridiem; post meridiem occupationibus hominum teneor. And againe, & ho. mines quidam caufas suas saculares apud nos finire enpientes, quando eis necessary fuerimus, fic nos San. cios, & Dei fervos appellant, ut negotia terra fua peraganti Aliquando & agamus negotium falutis nostra & falutis ipforum, non de auro, non de argento non de fundis, & peceribm, pro quibus rebus quotidie fub. miffo capite falutamur ut di sensiones hominum termi. nemus. It was almost the bufineffe of every day to him, to judge causes concerning Gold, and Silver, Cattell, and glebe, and all appertenances of this life. This S. Austin would not have done, if it had not been lawfull, so we are to suppose in charity; but yet this we are fure of, S. Auflin thought it not mach. cap: 29. only lawfull, but a part of his duty, [quibus nos molestijs idem affixit Apostolus, and that by the au-

de opere Mo-

in him, even the H. Ghoft.] fo he. Thus also it was usuall for Princes in the Primitive Church to fend Bishops their Embassadours. Confians the Emperour fent two Bishops chosen out lib: 4. cap. 25. of the Councell of Sardu together with Salianus

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thority, not of himselfe, but of him that spake with-

the Great Master of his Army to Constantius * S. lib: 10.cap: 6, Chryfoftam was fent Embaffadour to Gainas. Ma. ruthus the Bishop of Mesopotamia was fent Embass. lib. 1 . cap. 8 adour from the Emperourto Isdigerdes the King

ibid.

Tripart. bift:

or

of Perfia. S. Ambrose from Valentinian the yonger lib. 5. Epist. to the Tyrant Maximus. * Dorotheus was a Bishop aufeb:lib. 3. and a chamberlaine to the Emperour. Many more cap.s. examples there are of the concurrence of the Epifcopall office, and a scular dignity or imployment. Now then Confider. * The Church did not, might not challenge any fecular honour, or imployment by vertue of her Ecclefiafticall dignity precisely. 2. The Church might not be ambitious, or indagative of fuch imployment. 3. The Churche's interest abstractly considered was not promoted by fuch imployment, but where there was no greater way of compensation was interrupted and depress'd. 4. The Church (though in some cases shee was allowed to make fecession, yet) might not relinquish her owne charge, to intervene in anothers ayd. 5. The Church did by no meanes suffer her Clerks, to undertake any low fecular imployment. much more did shee forbid all fordid ends, and Covetous defignes. 6. The Bishop, or his Clerks might ever do any action of piety, though of fecular burden. Clerks were never forbiddento reade Grammer, or Philosophy to youth, to be Masters of Schooles, of Hospitalls, they might reconcile their Neighbours that were falne out, about a perfonall trespasse, or reall action, and yet fince now adayes a Clergy-man's imployment and capacity is bounded within his Pulpit, or reading deske, or his study of Divinity at most, these that I have reckoned are as verily fecular as any thing, and yet no law of Christendome ever prohibited any of these Zz 3

or any of the like Nature to the Clergy, nor any thing that is ingenuous, that is fit for a Scholler. that requires either finenesse of parts, or great learn. ing or overruling authority, or exemplary piety. 7. Clergy-men might do any thin that was imposed on them by their Superiours. 8. The Bishops, and Priests were men of Great ability and furest confi. dence for determinations of Luftice, in which, religion was ever the ftrongeft binder. And therefore the Princes and People sometimes forc'd the Bishops from their owne interest to serve the Common-wealth, & init they ferv'd themselves directly, and by confequence too, the Church had not only a fustentation from the secular arme, but an addition of honour, and fecular advantages, and all this war. ranted by precedent of Scripture, and the practice of the Primitive Church, and particularly of men whom all succeeding ages have put into the Calender of Saints. * So that it would be confidered, that all this while, it is the kings interest, and the Peoples that is pleaded, when we affert a capacity to the Bifbeps to undertake charges of publike truft. It is no addition to the calling of Bishops. It serves the King, it ashifts the republike, and in such a plethory, and almost a furter of Clergy-men as this age is supplied with, it can be no differvice to the Church, whole dayly offices may be plentifully supplyed by Vicars, and for the temporary avocation of some few, aboundant recompence is made to the Church (which is not at all injured) by becomming an occasion of indearing the Church, to those whose aide shee is. * There

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There is an admirable epiftle written by Petrus Epift. 84. Blefenfis in the name of the Arch-bishop of Canterbury to P: Alexander the third in the defence of the Biftop of Ely, Winchester & Norwich that attended the Court upon service of the King. Non est novum (faith he) quod Regum Consiliu intersint Episcopi. Sicut enim honestate, & sapientia cateros antecedunt, fic expeditiores, & efficaciores in reip. administrationecensentur. Quia ficut Scriptum est [minus salubriter disponitur regnum, quod non regitur consilio sapientum In quo not atur eos consiliis Regum debere asistere, qui sciant & velint, & possint patientibus compati, paciterra, ac populi faluti prospicere, erudire adjustitiam Reges, imminentibus occursare periculis, vitag, maturioris exemplis informare subditos & quâdam authoritate potestativa prasumptionem malignantium cohibere. It is no new thing for Bishops to be Counsellors to Princes (faith he) their wisdome and piety that enables them for a Bishoprick proclaimes them fit instruments to promote the publike tranquillity of the Common-wealth. They know how to comply with oppressed people, to advance defignes of peace, and publike fecurity; It is their office to instruct the King to righteousnesse, by their fandity to be a rule to the Court, and to diffuse their exemplary piety over the body of the Kingdome, to mixe influences of religion with defignes of state, to make them have as much of the dove as of the ferpent, and by the advantage of their religious authority to restraine the malignity ofaccurled people in whom any image of a God, or

of religion is remaining. * He proceeds in the dilcourse and brings the examples of Samuel, Isaiah. Elisha, Iojada, Zecharias, who were Priests and Prophets respectively, and yet imployed in Princes Courts, and Councells of Kings, and addes this. Vnum noveritis, quia nisi familiares, & Consiliarii Regis effent Episcopi, suprà dorsum Ecclesia hodie fabricarent peccatores, & immaniter, ac intolerabiliter opprimeret Clerum prasumptio Laicalis. That's most true. If the Church had not the advantage of additionall honorary imployments, the plowers would plow upon the Churches back, & make long furrowes. The whole Epiftle is worth transcribing; But I shall content my selfe with this summary of the advantages which are acquir'd both to policy and Re. ligion by the imployment of Bishops in Princes Courts. Istis me diantibus mansuescit circa simplices judiciarius rigor, admittitur clamor pauperum, Ecclesiarum dignitas erigitur, relevatur pauperum indigentia, firmatur in clero libertas, pax in populis, in Monasteriis quies, justitia libere exercetur, superbia opprimitur, augetur Laicorum devotio, religio fovetur, diriguntur judicia, &c. When pious Bishopsare imployed in Princes Councells, then the rigor of Lawes is abated, equity introduced, the cry of the poore is heard, their necessities are made known, the liberties of the Church are conserved, the peace of Kingdomes labour'd for pride is depressed, religion increafeth, the devotion of the Laity multiplies, and tribunalls are made just, and incorrupt, and mercifull. Thus farre Petrus Blefensis. These are the effects which 6,

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which though perhaps they doe not alwaies fall out, yet these things may in expectation of reason be look'd for from the Clergy, their principles and calling promises all this, & quia in Esclessa magic lex est, ubi Dominus legis timetur, melius dicit apud Dei Ministros agere cansam. Facilius enim Dei timore sententiam legis veram promunt; (saith S. Am. In 1. Corimb. brose,) and therefore certainly the fairest reason in the world that they be imployed. But if personall defaillance be thought reasonable to disimploy the whole calling, then neither Clergy nor Laity should ever serve a Prince.

And now we are eafily driven into an understanding of that saying of S. Paul [No man that 2. Timoth. 2.4. warrethentangleth himselfe with the affaires of this life.] For although this be spoken of all Christian people, and concernes the Laity in their proportion as much as the Clergy, yet nor one, nor the other is interdicted any thing that is not a direct hinderance to their owne precise duty of Christianity. And such things must be par'd away from the fringes of the Laity, as well as the long robe of the Clergy. But if we should consider how little we have now left for the imployment of a Bishop, I am afraid a Bishop would scarce seem to be a necessary function, to farre would it be from being hindered by the collaterall intervening of a Lay-judicature. I need not instance in any particulars; for it the judging matters and questions of religion be not left alone to them, they may well be put into a temporall imployment, to preferve them from fulpiti.

on of doing nothing.

I have now done with this, only increating this to be confidered. Is not the King fons wring jurif. dictions? In all the fenses of Common-law, and externall compulsory he is. But if to, then why may notehe King as well make Clergy-Indges, as Bay Delegates Por (to befare) if there be an incapacity in the Clergy of medling with fecular affaires, there is the fame at least in the Laity of medline with Church affaires. For if the Clergy be above the affaires of the World, then the Laity are under the affaires of the Church; or elle, if the Clergy beincapable of Lay-bufineffe, because itis of a different and disparate nature from the Church, does not the fame argument exclude the Laity from intervening in Church affaires? For the Church differs no more from the common-wealth, then the common-wealth differs from the Church, And now after all this, suppose a King should command a Biflop to goe on Embaffy to a forraine Prince, to be a Commissioner in a treaty of pacification, if the Bishop refuse, did he doe the duty of a Subject! If yea, I wonder what subjection that is which a Bishop owes to his Prince, when hee shall not be bound to obey him in any thing but the faying, and doing of his office, to which he is obliged, whether the Prince commands him yea or no. But if no, then the Bishop was tyed to goe, and then the calling makes him no way incapable of fuch imployment, for no man can be bound to doe a finne.

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DUthen did not this imployment, when the oc-Casions were great, and extraordinary, force the And there-Bisheperto a temporary absence? And what remedy fore were was there for that? For the Church is not to be left inforced to destitute, that's agreed on by all the Canons. They their powmust not be like the Sicilian Bishops whom Petrus er and put Blefenfis complains of, that attended the Court, and others in never visited their Churches, or took care either of substitutithe cure of foules, or of the Church possessions, on, What then mult be done? The Bishops in such cases may give delegation of their power, and offices to others, though now adaies they are complain'd of for their care. I fay, for their care, For if they may intervene in fecular affaires, they may fometimes be absent, and then they must delegate their power, or leave the Church without a Curate .. * But for this matter the account need not be long. For fince I have proved that the whole Diocesse is in curà Episcopali, and for all of it, he is responsive to God Almighty, and yet, that instant necessity and the publike act of Christendome hath ratified it. that Bishops have delegated to Presbyters so many parts of the Bishops charge as there are parishes in his Diocesse, the woods which is pretended for delegation of Epileopall charge, is no lesse then the act of all Christendome. For it is evident at first, Presbyters had no distinct cure at all, but were in common affiftant to the Bishop, and were his emisfaries for the gaining foules in Citty, or Suburbs; But when the Bishops divided parishes, and fixt the A aa a

Presbyters upon a cure, fo many Parishes as they distinguished, so many delegations they made; And these we all believe to be good both in law, and conscience: For the Bishop per omnes divines or discole, hierar nes propria hierarchia exerces mysteria (saith S. Desergia and per offices of his order by himselfe onely, but by others also, for all the inferior orders doe so operate, as by them he does his proper offices.

and then of all Christendome in consent, we have fairepriscedent in S. Pavi, for he made delegation of a power to the Church of Carinth to excommunicate the inectuous person. It was a plain delegation, for he commanded them to doe it, and gave them his own spirit, that is, his own authority; and indeed without it, I carce find how the delinquent should have been delivered overto Satan in the sense of the Apostolick Church, that is, to be buffeted, for that was a miraculous appendix of power Apostolick.

2.Timoth. 4. 2.9.6° 12. When S. Paul sent for Timothy, from Ephefus, he sent Tychicus to be his Vicar. [Doethy diligence to come unto me shortly, for Demas hath for saken me or And Tychicus have I sent to Ephesus] Here was an expresse delegation of the power of jurisdiction to Tychicus, who for the time was Curate to S. Timothy. Epaphroditus for a while attended on S. Paul, although he was then Bishop of Philippi, adde then S. Paul, or Epaphroditus appointed one in substitution, or the Church was relinquished,

Philip. 2. V.

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for he was most certainly non-resident.

Thus also we find that S. Ignatius did delegate his power to the Presbyters in his voyage to his Martyrdome. Presbyteri pascite gregem qui in. Epist. ad ter vos est , donec Dem designaverit eum qui princi- Antioch. patum in vobis habiturus est. Te Presbyters doe you feed the flock till God shall designe you a Bishop. Till then. Therefore it was but a delegate power, it could not else have expired in the presence of a Superiour. * To this purpose is that of the Landice- Can. 56. an Councell. Non oportet Presbyteros ante ingressum Bpifeopi ingredi, & sedere in tribunalibus, nisi forte aut agrotet Episcopus, aut in peregrinis eum esse con-Hiterit. Presbyters must not sit in Consistory without the Bishop, unlesse the Bishop be sick, or absent. So that it seemes what the Bishop does when he is in his Church, that may be committed to others in his absence. And rothis purpose S. Cyprian sent a playne commission to his Presbyters. Fretus ergo dilectione & religione vestra hu literis hortor, & Epist. 9. Mando ve vos VICE MEA FUNGAMINI circa gerenda ea que administratio religiosa deposcit. I intreat and command you, that you doe my office in the administration of the affayres of the Church; and another time he put Herculanus, and Caldonius, two of his Suffragans, together with Rogatianus, and Numidicus, two Priefts, in substitution for the ex- 2739. communicating Falicisimus and fower more. [Cum ego vos pro me VICARIOS miserim.] Soit was just in the case of Hierocles Bishop of Alexandria and heres, 68. Melitius his Surrogate in Epiphanius. Videbatur Aaa 3

autem & Melitins preminene &c: vt qui fecundum locum babebut poft Petrum in Archiepiscopatu , velut adjavandi ejas grasia fub ipfo exift ans de fub ipfo Ecelefiaftica curans He did Church offices under, and for Hierogles , And I could never find any Canon or personall declamatory clause in any Councell, or Primitive Father against a Bishop's giving more or leffe of his jurisdiction by way of delegation.

Hitherto alfo may bereferr'd, that when the goods of all the Church which then were of a perplexeand buily dispensation, were all in the Bishops hand as part of the Episcopall function, yet that part of the Bifhops office, the Bifhap by order of the Councett of Chalcedon might delegate to a fleward provided he werea Clergy-man; and upon this intimation and decree of Chalcedon the Fathers in the Councel of sevil forbid any lay men to be concil. Hiffel. flewards for the Church. Elegimut ot you fquifa, woftrum fesundum Chalcedonen fium Patnum decrets ex proprio Clero Occonomum fibi confistuat. But the reason extends the Canon further. Indesorum eft enim lairem Vi CARIUM efte Epifcopt, & Saculares in Erelefa judicare. VICARS OR BISHOPS the Canon allowes, onely forbids lay-men to be Vicars. In and enim codeing officio non decet difar professo, quod etiamin divina legeprobibetur, &c: In one and the same office the law of God forbids to joyne men of disparate capacities. This then would be confidered. For the Canon pretends Scripture, Precepts of Fathers, and Tradition of antiquity for ir's Sanction which the anaporus & the

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TOx although antiquity approves of Episcoand apall delegations of their power to their Vi. But they cars, you thele Vicars and delegates must be Priests were ever arteast. Melitius was a Bishop, and yet the Chan-men, for cellor of Hierocles Patriarch of Alexandria, So there newere Herculanus, and Caldonius to S. Cyprian. But ver wasathey never delegated to any lay-man any part of ny lay Eltheir Episcopall power precisely. Of their lay-pow- ders in any er or the cognisance of secular causes of the people, Church of-I find one delegation made to some Gentlemen of fice heard the Laity, by Sylvanus Bishop of Troas, when his Church. Clerks grew coverous , he cut'd their itch of gold, secrat.lib. 7. by trusting men of another profession so to shame cap. 37. them into justice, and contempt of money. * Si quis autem Episcopus posthac Ecclesiasticam rem aut concil Hifal. LATCALI PROCURATIONE administrandam elege- ubifupra. nit non folum a Christo de rebus Pauperum judi. catur reus, fed etiam & Concilio manebit obnoxius. If any Bishop shall hereafter concredit any Church affagres to Lay Administration, be fall bereforfive to Christ, and in danger of the Councell. But the thing was of more ancient constitution. For in that Epiftle which goes under the Name of S. Clement, Epift, ad which is most certainly very ancient whoever was lacob, Fratr. theanthor of it, it is decreed, Si quiex Fratribus negoria habent interse apud cognitores saculi non judicentur, sed apud Presbyteros Ecclesia quicquid illud eft dirimatur. If Christian people have causes of difference and judiciall contestation, let it be ended before the PRIESTS. For fo S. Clement expounds Presby-

de 7.0rdin. Ecolof. [Presbyteros] in the same Epistle, reckoning it as a part of the sacred Hierarchy. To this or some paralell constitution S. Hierome relates, saying that [Priests from the beginning mercappointed judges of canses]. He expounds his meaning to be of such Priests as were also Bisheps, and they were sudges ab initio, from the beginning (saith S. Hierom). So that this saying of the Father may no way prejudge the Bishops authority, but it excludes the affistance of lay-men from their Consistories. Prespher, and E. piscopus was instead of one word to S. Hierom, but they are alwaies Clergy, with him and all men else.

Epift, 13. 4

But for the mayne Question, S. Ambrose did represent it to Valentinian the Emperour with confidence, and humility, Incanfa fidei, vel Eccle. fiastici alicujus ordinu cum judicare debere qui me Atmere impar fit, nec jure difimilis. The whole Epiftle is admirable to this purpofe, Sacerdotes de Sacerdotibus judicare, shat Clergy men must onely judge of Clergy-casfes; and this S. Ambrofe there call's judicium Episcopale. The Bishops judicature, Si tractandum eft, tractare in Ecclefia didici , quod Majores fecerunt mei. Si conferendum de fide, Sacerdosum debet effe ista collatio , ficut factum eft sub Constantino Aug. memoria Principe. Sothat . both matters of Faith and of Ecclefiafticall Order are to be handled in the Church, and that by Bishops, and that fub Imperatore, by permission and authority of the Prince. For fo it was in Nice, under Constantine. Thus farre S. Ambrofe.

Epift. ad Solitar. * S. Athanasius reports that Hosiam Bishop of Corduba,

president in the Nicene Councell, faid, it sas the abhomination of defolation that a lay man hould be judge in Ecclesiasticu judicijs, in Church. Church-affayres, Res Suidas in vità dienas à Laice, things of another Court, of a distinct confence from the Lairy. * To thefe adde the Can. 9. Councell of Venice, for it is very considerable in A. D. 453. chis Queftion. Clerico nife ex permifu Episcopi sui worum suorum sacularia judicia adire non liceat. f fortaffe Episcopi sui judicium caperit habere pellum, aut ipfe de proprietate alique adversus ip-Episcopum fuerit nata contentio , aliorum Episceperum andientiam, Non Sacularium Potes. TATUM debebit ambire. Aliter à communione habea. tur alienus. Clergy-men without delegation from their Bishop may not beare the canses of their servants. but the Bishop, unlesse the Bishop be appealed from then other Bishops must beare the cause, but No Lax Iupges by any meanes.

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These Sanctions of holy Church it pleased Novellionthe Emperour to ratifie by an Imperial edict, for so sit. 123.
Instinian commanded that in causes Ecclesiasticall,
Secular sudges should have no interest, Sed Sancitissimus Episcobus Secundum Sacras Reoulas Caus & Finem Imponat. The Bishop according to the Sacred Canons must be the sole judge of
Church-matters. Lend this with the decretall of S.
Gregory one of the fower Doctors of the Church,
Gavendum est à Fraternisate vestrà, ne secularibus hb.7.epis.66.
viru, atquon sub regulà nostrà degentibus res Ecclesiastica committantur. Heed must be taken that
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watters Beelefiafficall be not any maies concredited to fecular perfone. But of this I have twice spoken al-

ready. 9.36. and 8.41.

The thing is to evident, that it is next to impudence to fay that in Antiquity Loy men were par-It was against their faith , it was against their pradice; and thole few pigmy objections out of * Ter. tudien, S. Ambrofe, and S. Austinuting the word dubro, in. 1. Senteres, or Biders, formetimes for Priefts, as being the 1. 1 de offic the latine for the Greeke gardings, formetimes for a 20.5. Au a secular Magistrare, or Alderman, (for I thinke S. gas. 11.5.). Antim did to in his third book against Cresconius) are but like Sophoms to prove that two and two are not fourt for to presend fuch flight, acry imaginmions, against the constant, knowne, open, Catholike practice and doctrine of the Church, and history of all ages, is as if a man should goe to fright an Imperiall army with a fingle bulrush. They are not worth further confidering.

* But this is That in this Question of lay. El. de othe Moderne Aerians and Acephali doe wholly mistake their own advantages, For whatsoever they object our of antiquity for the white, and watry colours of lay-Elders is eithern very misprision of their allegations, or effectearly abused in the use of them. For now adayes they are only us'd to exolude and drive forth Brifcopacy, but then they mifalledge antiquity, for the men with whose Heisers chery would faine plough in this Question were themselves ailes for the most part, and he that

*Tertull-Apol.c. 33, S. con & Epift. 137.

res not, would faine have beene, it is knowne so of Terrallian, and therefore most certainly if they had spoken of lay-ladges in Church matters (which they never dream'd of) yet meant them not so as to exclude Bpiscopacy, and it not, then the pretended allegations can doe no service in the present Quedion.

I am only to cleare this pretence from a place of Scripture rotally mifunderstood, and then it cannot ave any colour from any deserte, either divine, or mane, buthat Lay-Indges of causes Ecclesiaftiall as they are unheard of in antiquity, fo they are neither nam'd in Scripture, nor receive from thence ny instructions for their deportment in their imaginary office, and therefore may be remanded to the place from whence they came, even the lake of Gebenns, and fo to the place of the neerest denomination. The objection is from S. Paul, & wais week one workings orc. let the Elders that rule well, be i. Tim. 5.17. accounted worthy of double honour, especially they that labour in the word & dottrine effectally they --therefore all Elders doe not fo. Here are two forts of Elders, Preaching Ministers, and Elders not Preachers. Therefore Lag. Elders, and yet all are povernours.

there not be diverse Church-officers, and yet but one, or two of them the Preacher! [Christ sent me not so Baptize but to Preach] saith S. Paul, and yet the commission of [baptizate] was as large as [redicate] and why then might not another say,

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Christ.

Christ fent me not to Preach, but to Baptize, that is. in S. Pauls fenfe, not fo much to doe one, as to doe the other, and it he left the ordinary ministration of Baptisme, and betook himselfe to the ordinary of. fice of Preaching, then to be fure, fome Minister must be the ordinary Baptizer, and fo, not the Preacher, for if he might be both ordinarily, why was not S. Paul both? For though their power was common to all of the same order, yet the execution and dispensation of the Ministeries was according to feverall gifts, and that of Prophecy; or Preaching was not dispensed to all in so considerable a mealure, but that some of them might be destin'd to the ordinary execution of other offices, and yet becaule the guitt of Prophecy was the greatest, fo al. to was the office, and therefore the fense of the words is this, that all Presbyters must be honour'd. but effecially they that Prophecy, doing that office with an ordinary execution and ministery. So no Lay-Elders yet. Adde to this, that it is also plain that all the Clergy did not Preach. Valerius Bishop of Hippo could not well skill in the Latine tongue being a Greek borne, and yet a Godly Bishop, and S. Auftinhis Presbyter preach'd for him. The fame cale might occurre in the Apostles times. For then was a concurse of all Nations to the Christian Symaxes, especially in all great Imperiall Citties, and Metropolitans, as Rome, Antioch, Ierufalem, Cafarea, and the like. Now all could not speak with tongues, neither could all Prophecy, they were particular guitts given feverally, to feverall men appointed. e of pointed to minister in Church-offices. Some Prophecy ed, some interpreted, and therefore is is an ignorant fancy to think that he must needs be a Laick, whosoever in the ages Apostolical was not a Preacher.

2. None of the Fathers ever expounded this place of Lay-Elders, so that we have a traditive interpretation of it in prejudice to the pretence of our new office.

3. The word Presbyter is never used in the new Testament for a Lay-man, if a Church officer be intended. If it be said, it is used so here, that's the question, and must not be brought to prove it selfe.

4. The Presbyter that is here spoken of must be maintain'd by Ecclesiasticals revenue, for so S. Paul expounds [honour] in the next verse. Presbyters that rule well must be honoured &c. For it is written, thou shalt not muzzle the mouth of the Oxe that treadeth out the corne. But now, the Patrons of this new devise are not so greedy of their Lay. Eishops as to be at charges with them, they will rather let them stand alone on their own rotten leggs, and so perish, then sixe him upon this place with their hands in their purses. But it had been most sitting for them to have kept him, being he is of their own begetting.

This place speaks not of divers persons, but divers parts of the Pastorall office, and, and makes store. To rule, and to labour in the word. Just as if the expression had been in materia politica. All good Counsellors of State are worthy of dou-

Bbb 3

ble honour, especially them that disregarding their own private, aime at the publike good. This implies not two forts of Counsellors, but two parts of a Counsellors worth, and quality. Judges that doe righteousnesse are worthy of double honour, especially if they right the cause of Orphans, and Widdowes, and yet there are no righteous judges that refuse to doe both.

* 6. 48. lib.5: cap.22.

6. All Ministers of H. Church did not preach, at least not frequently. The seven that were 3 3 xhour remarkers fet over the Widdowes were Presby. ters, but yetthey were forced to leave the confrant ministration of the word to attend that imployment, as I thewed * formerly; and thus it was in descent too, for I wishing & Antarpin, & octopuli, (faid Socrates) A Presbyter does not Preach in A. lexandria, the Bishop only didit. And then the allegation is easily understood. For labouring in the word does not fignify, only making Homilies or exhorations to the people, but whether it be by word, or writing, or travelling from place to place, still, the greater the ledulity of the person is, and difficulty of the labour, the greater increment of honouris to be given him. So that here is no Lay-Elders, for all the Presbyters S. Paul speaks of, are to be honoured, but especially those who take extraordinary pains in propagating the Gospell. For though all preach, (fuppole that) yet all doe not somer, take fuch great pains init, as is intimated in, For wife is to take bodily labour, and travaile, ufg adlassitudinem, (so Budaus renders it.) And

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And so it is likely S. Paul here means. Honour the good Presbyters, but especially them that travell for differninating the Gospell. And the word is often fo used in Scripture. S. Paul, and mesarbreen mai run window. I have travelled in the word more then they all. Not that S. Paul preached more then all the Apostles, for most certainly, they made it their bufinesse as well as he. But he travelled further and more then they all for the spreading it. And thus it is laid of the good Woman that travelled with the Apostles, for supply of the necessities of their diet and houshold offices, [they laboured much in the Lord.] words is the word for them too. So it is faid of Perfis, of Mary, of Tryphana, of Triphofa. And Rom. 16. fince these women were wondow is Rocios that travelled with the Apostolicall men and Evangelists, the men alfo travelled to, and preach'd, and therefore West nomerres in abyo, that is travellers in the word. [We ought therefore to receive fuch] (laich S. Iohn) 1. Epift, cap. 3. intimating a particular reception of them, as being towards us of a peculiar merit. So that the fenfe of S. Paul may be this also, All the Rulers of the Church, that is, all Bifhops, Apostles, and Apostolick men, are to be honoured, but especially them who, besides the former ruling, are also travellers in the word, or Evangelists.

2. We are furnished with answere enough to infarrate this prevence for Lay-Elders, from the commen draught of the new discipline. For they have some that Preach only, and some that Rule, and Preselves, and yet neither of them the Lay-Elder, viz their Paftors, and Doctors.

B. Since it is pretended by themselves in the Question of Episcopacy, that Presbyter, and Episcopus is all one, and this very thing considently obtunded in defiance of Episcopacy, why may not Presbyteri in this place signify [Bishopse] And then either this must be Lay-Bishopses well as Lay-Presbyters or else this place is to none of their pur-

poles.

9. If both thele offices of Ruling and PREACHING may be conjunct in one person, then there is no necessity of distinguishing the Officers by the feverall imployments , fince one man may doe both. But if thele offices cannot be conjunct. then no Bishops must preach, nor no preachers be of the Confiftory (take which government you lift) for if they be, then the offices being united in one person, the inference of the distinct officer, the Lay-Elder, is impertinent. For the meaning of S. Paul would be nothing but this. All Church-Rulers must be honour'd, Especially for their preaching. For if the offices may be united in one person (as it is evidenthey may) then this may be comprehended within the other, and only be a vitall part and of peculiar excellency. And indeed fo it is, according to the exposition of S. Chryfostome, and Primasius, रिंग देते के स्थारेंड क्लाइतंत्रका धार्मानेड दूसनीतिका में मुर्ग कारिया undescorias brezer. They rule well, that pare nothing for the care of the flock. So that this is the generall charge, and preaching is the particular. For the work in generall they are to receive double honour, but this of preaching, as then preaching was, hada parti-

particular excellency, and a plastick power to forme men into Christianity, especially it being then attested with miracles.

But the new office of a Lay-Elder, I confesse I cannot comprehend in any reasonable proportion, his person, his quality, his office, his authority, his fubordination, his commission hath made so many divisions and new emergent Questions: and they, none of them all afferted either by Scripture or Antiquity, that if I had a mind to leave the way of God and of the Catholick Church, and runne in pursuit of this meteor, I might quickly be amused, but should find nothing certain but a certainty of being misguided. Therefore if not for conscience fake, yet for prudence, bonum est esfe hic, it is good to remaine in the fold of Christ, under the guard, and supravision of those sheapheards Christ hath appointed, and which his sheep have alwaies followed.

For I confider this one thing to be enough to determine the Question. [My sheep (faith our bleffed Saviour) heare my voice, if a stranger, or a thiefe come, him they will not heare] Clearly thus. That Chr st's sheep heare not the voice of a stranger, nor will they follow him, and therefore those Theapheards whom the Church hath followed in all ages, are no strangers, but Sheapheards or Pastors of Christs appointing, or else Christ hath had no sheep; for if he hath, then Bishops are the sheapheards, for them they have ever followed. I end with that golden rule of Vincentius Lirinensis, Mag. Cap. 3. adv.

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noperè curandum est ut id teneamus, quod ubiá, quod semper, quod ab omnibus creditum est. Hoc est enim verè, proprieg, Catholicum. For certainly the Catholick belief of the Church against Arius, Eunomius, Macedonius, Apollinaris, and (the worst of hereticks) the Cataphrygians was never more truly received of all, and alwaies, and every where then is the government of the Church by Bishops. Annunciare ergo Christianis Catholicis prater id quod acceperant, nunquam licuit, nunquam licet, nunquam licebis. It never was, is, nor ever shall be lawfull to teach (bristian people any new thing then what they have received from a primitive fountain, and is descended in the stream of Catholick, uninterrupted succession.

* I onely adde, that the Church hath infinuated it to be the duty of all good Catholike Christians to pray for Bishops, and as the case now stands, for

Episcopacy it selfe, for there was never any Church-Liturgy but said Letanyes for their K 1 N 6, and for their

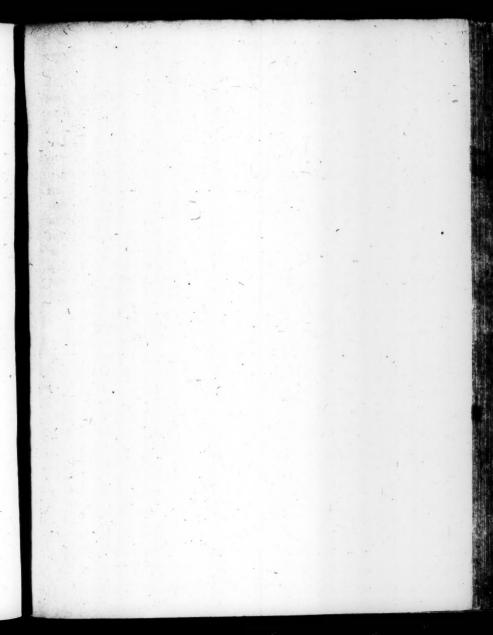
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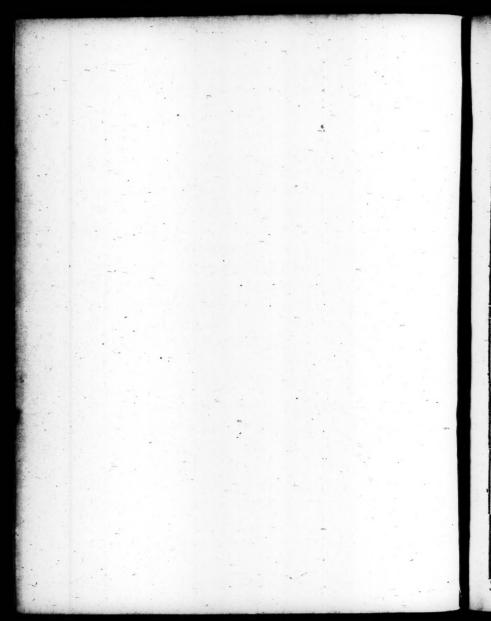
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APOLOGY

FOR

Authorized and Set Forms

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AGAINST

THE PRETENCE

THE SPIRIT.

Si. For ex tempore Prayer,

2. Formes of Private composition.

Hierocl: in Pythag.

Χωρείν γαὶς τὸ ὅμοιον πρὸς τὸ ὅμοιον ὅθεν χς μόν $\mathfrak G$ ἱερεὺς ὁ σόρ $\mathfrak G$ λέ[ε]αι, μόνος θεοριλής, ΜΟΊΝΟ Σ ΈΙΔΩ Σ ΈΥ ΖΑΣΘΑΙ μονὸς γαὶς ὁῖδὶς τιμαῖν, ὁ τὰ ἀξίαν μὴ συ[χεων τ $\mathfrak G$ τιμωμένων, χς προηξυμένως ἱερείον ἐαυθὸν προσάζων.

Printed for R. Royston in Ivie-lane. 1649

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To His most Sacred Majesty.



T is now two yeares, fince part of these ensuing Papers, like the publike issue of the people, impersect and undressed, were ex-

posed, without a Parent to protest them, or any hand to nourish them. But since your Most Sacred Majesty was pleased graciously to looke upon them, they are growne into a Tract, and have an ambition (like the Gourd of *Jonas*) to dwell in the eye of the Sunne from whence they received life and increment. And although, because some violence hath A 2 been

been done to the profession of the dodrine of this Treatile, it may feem to be verbum in tempore non suo, and like the offering Cypresse to a Conquerour, or Palmes to a broken Army, yet I hope I shall the leffe need an Apology, because it is certaine, he does really disferve no just and Noble interest, that ferves that of the Spirit, and Religion. And because the sufferings of a KING and a Confessour are the great demon-Aration to all the world that Truth is as Deare to your Majesty as the lewells of your Diademe, and that your Conscience is tender as a pricked eye, I shall pretend this onely to alleviate the inconvenience of an unfeasonable addresse, that I present your Majes T w with a hamble perfectited touth, of the fame constitution with that condition whereby you are become most Deare to God, as having apon you the characterisme of noor

of the Sonnes of God, bearing in your Sacred Person the markes of the Lord fefus, who is your Elder Brother, the King of Sufferings, and the Prince of the Catholique Church. But I confider that Kings, and their Great Councels, and Rulers Ecclefiasticall have a speciall obligation for the defence of Liturgies, because they having the greatest Offices, have the greatest needs of auxiliaries from Heaven, which are best procured by the publike Spirit, the Spirit of Government and Supplication. And fince the first, the best, and most Solemne Liturgies and Set formes of Prayer were made by the best and greatest Princes, by Moses, by David, and the Sonne of David; Your Majesty may be pleased to observe such a proportion of circumstances in my laying this Apology for Liturgy at Your feet, that posfibly I may the easier obtaine a pardon

formy great bold selfe, which if I shall hope for, in all other contingencies I shall represent my lette a person indifferem whether I live or die, fo I may by either ferve God und Gods Church. and Gods Vlorgerent; in the capaciand Rulers Reclefiafticall haven ciall obligation for the defence of Liries, because they land want greatest nors, have the greatest needs of auxi--ord fled on King Assistics mel hombles ed by the publike Spirit the Spirit of Morphication. And fince link, the best, and most Solemne Liies tistue authorities of Prayer were by the best and createst Princes, mayes ben V David, and the Sonne Lavid: Your Majesry may be afeil to observe such a proportion of nstances in my laying this (Apoor Lings at Your feet, that polby I may the eafter obtaine a pardon for



An Apology for Liturgy.

Have read over this Booke which the Af-G fembly of Divines is pleased to call, [The Directory for Prayer. I confesse I came to it with much expectation, and was in some measure confident, I should have found it an exact and unblameable modell of Devotion free from all those Objections which men of their owne perswasion had obtruded against the Publike Liturgy of the Church of England; or at least, it should have been composed with so much artifice and finenesse, that it might have been to all the world, an argument of their learning and excellency of spirit, if not of the goodnesse and integrity of their Religion and purposes. I shall give no other character of the whole, but that the publike disrelish which I find amongst Persons of great piety, of all qualities, not onely of great, but even of ordinary understandings, is to me some argument that it lies to open to the objections even of common spirits, that the Compilers of it, did intend more to prevaile by the successe of their Armies, then the strength of reason, and the proper grounds of perswasion, which yet most wife and good Men beleeve to be the more Christian way

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way of the two. But because the judgment I made of it from an argument fo extrinfecall to the nature of the chine, could not reasonably enable me to satisfie those many Persons who in their behalf defired me to consider it. I resolv'd to looke upon it nearer, and to take its account from formerhing that was ingredient to its Con-Airmion, that I might be able both to exhort and convince the Gain agers, who refuse to hold fast misde Abson xel The Sidax no, that faithfull word which they had been taught by their Mother the Church of England.

I shall decline to speake of the efficient cause of this Directory, and not quarrell at it, that it was composed against the Lawes both of England and all Christendome. If the thing were good and pious, and did not directly or accidentally invade the rights of a just Superiour, I would learne to submit to the imposition, and never quarrell at the incompetency of his authority that ingaged me to doe pious and holy things. And it may be when I am a little more used to it, I shall not wonder at a Synod, in which not one Bishop firs (in the capacity of a Bishop) though I am most certaine this is the first example in England fince it was first Christned. But for the prefear it feems formething hard to digeft it, because I know so well that all Assemblies of the Church have admitted Priefs to consultation and dispute, but never to authority and decision, till the Pope enlarging the phylacteries of the Archimendrites, and Abbots, did sometime by way of priviledge and dispensation give to some of them decifive voices in publick Councels; but this was one of the things in which he did innovate and invade against the publike resolutions of Christendome, though he durft not doe it often, and yet when he did it, it was in very finall and inconfiderable numbers. I

I said I would not meddle with the Efficient, and I cannot meddle with the Finall cause, nor guesse at any other ends and purposes of theirs then at what they publikely professe, which is the abolition and destruction of the Booke of Common Prayer, which great change because they are pleased to call Reformation, I am content in charity to believe they thinke it so, and that they have Zelum Dei, but whether secundum scientiam, according to knowledge or no, must be judg'd by them who consider the matter, and the forme.

But because the matter is of so great variety and minute Consideration, every part whereof would require as much scrutiny as I purpose to bestow upon the whole, I have for the present chosen to consider onely the forme of it, concerning which, I shall give my judgment without any sharpnesse or bitternesse of spirit, for I am resolved not to be angry with any men of another perswasion, as knowing that I differ just as much from

them as they doe from me.

The Directory takes away that Forme of Prayer which by the authority and consent of all the obliging power of the Kingdome, hath been used and enjoyned ever fince the Reformation. But this was done by men of differing spirits, and of disagreeing interests; Some of them consented to it, that they might take away all set formes of prayer, and give way to every man's spirit; the other, that they might take away this Forme, and give way and countenance to their owne. The First, is an Enemy to all deliberation. The Second, to all authority. They will have no man to deliberate, These would have none but themselves. The former are unwise and rash; the latter are pleased with themselves, and are full of opinion. They must be considered apart, for they have

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rent the Question in pieces, and with the fragment in his hand, every man hath run his owne way.

Irst, of them that deny all fet Formes, thoughin 5.6. Queft. I. the subject matter they were confessed innocent and blameleffe.

And here I confider that the true state of the Oueftion is onely this. Whether it is better to pray to God with Confideration, or without : Whether is the wifer Man of the two, he who thinks and deliberates what to fay, or he that utters his mind as fast as it comes . Whether is the better man, he who out of reverence to God is most carefull and curious that he offend not in his tongue, and therefore he himselfe deliberates, and takes the best guides he can; or he who out of the confidence of his owne abilities or other exteriour affiftances, Smooth Hocrat. in Pa-संग नर्गंड संभी में कुर्शिमकेंड में प्रार्थिय हैना केंग किश्रीम महिंहता; fpeaks what ever comes uppermost.

6. 8. Ecclef. 5.2.

And here I have the advice and counsell of a very wife man, no leffe than Solomon, Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, for God is in Heaven and thou upon Earth, therefore let thy words be few. The confideration of the vast distance between God and us, Heaven and Earth, should create such apprehensions in us, that the very best and choicest of our offertories are not acceptable but by Gods gracious vouchsafing and condescension: and therefore fince we are so much indebted to God for accepting our beff, it is not fafe ventured to present him with a dowbaked facrifice, and put him off with that which in nature and humane confideration, is absolutely the worst; for such is all the crude and imperfect utterance of our more imperfect conceptions; Hoc non probo in philosopho enjus aratio sicut vita debet esse composita, said Seneca, A wife wife mans speech should be like his life, and actions; composed, studied, and considered. And if ever inconfideration be the cause of sinne, and vanity; it is in our words, and therefore is with greatest care to be avoided in our prayers, we being most of all concerned that God may have no quarrell against them, for folly, or im-

piety.

But abstracting from the reason, let us consider who keeps the precept best, He that deliberates, or he that considers not when he speaks? What man in the world is hasty to offer any thing unto God, if he be not, who praies ex tempore? And then adde to it but the weight of Solomon's reason, and let any man answer me if he thinks it can well stand, with that reverence we owe to the immense, the infinite and to the eternall God, the God of wisdome, to offer him a sacrifice, which we durst not present to a Prince or a prudent Gover-

nour inre ferià, such as our prayers ought to be.

And that this may not be dash'd with a pretence it is carnall reasoning, I defire it may be remembred, that it is the argument God himself vses against lame, maimed and imperfect facrifices, Go and offer this to thy Prince, see if he will accept it; implying, that the best person is to have the best present; and what the Prince will flight as truly unworthy of him, much more is it unfit for God. For God accepts not of any thing, we give or doe, as if he were bettered by it; for therefore it's estimate is not taken by it's relation or naturall complacency to him, for in it felf it is to him as nothing: but God accepts it by it's proportion and commensuration to us. That which we call our best, and is truly so in humane estimate, that pleases God, for it declares that if we had better, we would give it him. But to referve the best. 6. 9.

. S. 10.

best, saies too plainly, that we think any thing is good enough for him. As therefore God in the Law would not be served by that which was imperfect in genere natura: so neither now, nor ever, will that please him which is imperfect in genere morum, or materia intel-

S. 11. And therefore the wifest Na

And therefore the wifest Nations, and the most sober Persons prepared their Verses and Prayers in set farmes, with as much religion as they dressed their facrifices, and observed the rites of Festivalls and Burialls. Amongst the Romans it belonged to the care of the Priests, to worship in prescribed and determined mords. In amni prescription and vota estimate Sacendar. Vestam of

Alex. ab Alex.

Idem, 1.4.c. 17.

Ibidem.

In empi precatione qui vota effundit Sacerdos, Vestam & Fanum aliafá Deos prascriptis verbis & composito carmine advocure felet. The Greeks did fo too, receiving their prayers by dictate word for word. Itag fua carmina sue que precationes singulis di is instituta sunt, quas plerung, nequid prapoftere dicatur, aliquis ex praferipto praire & ad verbum referre folebat. Their hymnes and prayers were ordained peculiar to every God, which, left any thing should be faid preposterously, were ufually pronounced word for word after the Prieft, and out of written Copies; and the Magi among the Persians were as confiderate in their devotions; Magos & Perfas primo semper diluculo canere Diis bymnos & laudes, meditato & folenni precationis carmine, The Perfians fang hymnes to their Gods by the morning twilight in a premeditate, folemne and metricall forme of prayer, faith the same Authour. For since in all the actions and discourses of men, that which is the least considered is likely to be the worft, and is certainly of the greatest disreputation, it were a strange cheapnesse of opinion, towards God and Religion, to be the most incurious of what

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what we fay to him, and in our religious offices. It is frange that every thing should be considered but our Prayers. It is spoken by Eunapius to the honour of Proerefine Schollars, that when the Proconful asked their judgments in a question of Philosophy, they were meg- In vita Proc. revestionles Ta Aetseid's at moddies one Lews में move, de su eist नी resi. อุนธ์ทโลท, ลักกล่ สัม ล่นอเมืองใจท, they with much confideration and care gave in answer those words of Aristides, that they were not of the number of those that used to vomit out answers, but of those that considered every word they were to speake. Nihil enim ordinatum est qued pracipitatur & properat, said Senesa. Nothing can be regular and orderly, that is hafty and precipitate, and therefore unlesse Religion be the most imprudent, triffing, and inconfiderable thing, and that the worke of the Lord is done well enough, when it is done negligently, or that the fanctuary hath the greatest beauty, when it hath the least order, it will concerne us highly to thinke our prayers and religious offices are actions fit for wife men, and therefore to be done as the actions of wife men me to be, that is, deliberately, prudently, and with greatest consideration.

Well then! in the nature of the thing ex tempore formes have much the worse of it. But it is pretended that there is such a thing as the gift of prayer, a praying with the spirit; Et nessit tarda molimina spiritus santi gravia, Gods Spirit (if he pleases) can doe his worke as well in an instant, as in long premeditation. And to this purpose are pretended those places of Scripture which speak of the affistance of Gods spirit in our prayers, Zech. 12.10. And I will poure upon the house of David, and the inhabitants of Hierusalem the spirit of grace and supplication. But especially Rom. 8.26. likewise

S.12.

wife the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit it selfe maketh intercession for us with groanings that cannot be uttered, &c. From whence the Conclusion that is inferred is in the words of Saint Paul, that we must pray with the Spirit, therefore not with set formes, therefore extempore.

S. 13.

The Collection is formewhat wild, for there is great independency in the severall parts; and much more is in the Conclusion then was virtually in the premises. But such as it is, the Authours of it, I suppose, will owne it. And therefore we will examine the maine designe of it, and then consider the particular meanes of

its perswasion quoted in the Objection.

S. 14.

S. 15.

It is one of the Priviledges of the Gospel, and the benefit of Christ's ascension, that the Holy Ghost is given unto the Church, and is become to us the fountain of gifts and graces. But these gifts and graces are improvements and helps of our naturall faculties, of our art and industry, not extraordinary, miraculous, and immediate infusions of habits and gifts. That without Gods spirit we cannot pray aright, that our infirmities need his help, that we know not what to aske of our felves is most true: and if ever any Heretick was more confident of his owne naturalls, or did ever more undervalue Gods grace, than the Pelagian did, yet he denies not this; but what then : therefore without fludy, without art, without premeditation, without learning, the Spirit gives the gift of prayer, and it is his grace that without any naturall or artificiall help makes us pray ex tempore? no fuch thing: the Objection proves nothing of this.

15. Here therefore we will joyne issue, whether the

eifts and helps of the Spirit be immediate infusions of the faculties and powers and perfect abilities? Or that he doth affift us onely by his aides externall, and interhall, in the use of such meanes which God and nature hath given to man to ennoble his foule, better his faculties, and to improve his understanding? ** That the aides of the Holy Ghost are onely asistances to us, in the use of naturall and artificiall meanes, I will undertake to prove, and from thence it will evidently follow, that labour, and hard study, and premeditation, will soonest purchase the gift of prayer, and ascertaine us of the asistance of the Spirit, and therefore fet Formes of Prayer Audied and confidered of, are in a true and proper sense, and without Enthusiasme, the fruits of the Spirit.

First, Gods Spirit did affist the Apostles by waies extraordinary, and fit for the first institution of Christianity: but doth affift us now by the expresses of those first affi-

Rances which he gave to them immediately.

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Thus the Holy Ghost brought to their Memory all things which Iefus spake and did, and by that meanes we come to know all that the Spirit knew to be necessary for us, the Holy Ghost being Authour of our knowledge, by being the fountaine of the Revelation, and we are therefore sectionalis, taught by God, because the Spirit of God revealed the Articles of our Religion that they might be known to all ages of the Church; and this is testified by S. Paul, he gave some Apostles, and some Pro- Ephes. 4. 12. phets, dre. for the perfecting of the Saints, for the work of the Ministry for the edifying of the Body of Christ, till we all come in the unity of the faith, and of the knowledge of the of Son God unto a perfect man, &c. This was the effect of Christ's ascension, when he gave gifts umomen, that is, when he fent the Spirit, the verification of the promise

S. 16.

S. 17.

of the Pather. The effect of this immission of the Holy Ghost was to fill all things, and that for ever; to build up the Church of God, untill the day of consummation; fo that the Holy Ghost abides with the Church for ever, by transmitting those revelations, which he taught the Apostles, to all Christians in succession. Now as the Holy Ghoft taught the Apostles, and by them still teaches us what to believe; fo it is certaine he raught the Apostles how, and what to pray; and because it is certaine that all the rules concerning our duty in prayer, and all those graces which we are to pray for are transmitted to us by Derivation from the Apostles, whom the Holy Ghoft did teach even to that very purpose also, that they should teach us sit follows evidently that the gift of prayer is a gift of the Holy Ghoft, and yet to verifie this Proposition we need no other immediate inspiration or extraordinary affiftance than that we derive from the Holy Ghoft by the conveyance of the Apo-Rolical Sermons and Writings.

5. 18.

The reason is the same in Faith and Prayer; and if there were any difference in the acquisition, or reception, faith certainly needs a more immediate insuspin, as being of greatest necessary, and yet a grace to which we least cooperate, it being the first of graces, and less of the will in it, then any other. But yet the Holy Chost is the Authour of our faith, and we believe with the Spirit, (it is Saint Paul's expression) and yet our belief comes by hearing, and reading the holy Scriptures, and their interpretations. Now reconcile these two together, Faith comes by hearing, and yet is the gift of the Spirit, and it saies that the gifts of the Spirit are not extasses, and immediate insusions of habits, but helps from God, to enable us upon the use of the meanes of his owne appointment,

Ephel. 2. 8.

robelieve, to speake, to understand, to prophesie, and to

pray.

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But whosoever shall looke for any other gifts of the Spirit besides the parts of nature helped by industry and Gods bleffing upon it, and the revelations, or the fupplies of matter in holy Scripture, will be very farre to feek, having neither reason, promise, nor experience of his fide. For why should the spirit of prayer be any other than as the gift and spirit of faith (as Saint Paul calls 2 Cor. 4.13. it) acquired by humane meanes, using divine aides ? that is by our endeavours in hearing, reading, catechizing, defires to obey, and all this bleffed and promoted by God, this produces faith. Nay, it is true of us what Christ told his Apostles, fine me nihil potestis facere: not nihil magnum aut difficile, but omnino nihil, as Saint Aufin observes. Without me ye can doe nothing, and yet we were not capable of a Law, or of reward or punishment, if neither with him, nor without him, we were able to doe any thing. And therefore although in the midst of all our co-operation we may fay to God in the words of the Prophet, Domine omnia opera operatus es in nobis, O Lord thou hast wrought all our works in us, yet they are opera noftra still; God works, and we work : First is the xdees oregistin, Gods grace is brought to us, he helps and gives us abilities, and then expects our duty. And if the spirit of prayer be of greater consequence then all the works God hath wrought in us befides, and hath the promise of a speciall prerogative, let the first be proved, and the second be showne in any good Record, and then I will confesse the difference.

The Parallel of this Argument, I the rather urge, because I find praying in the Holy Ghost joyned with graces which are as much Gods gifts and productions of the

S. 19.

Q. 20.

Epift, Iud,v.20

the spirit as any thing in the world, and yet which the Apostle presses upon us as duties, and things put into our power to be improved by our industry, and those are faith, (in which I before instanced) and charity. But ye (beloved) building up your selves an your most holy faith, praying in the Holy Ghost, keep your selves in the live of God. All of the same consideration, Faith, and Proyer, and Charity, all gifts of the Spirit, and yet build up your selves in faith, and keep your selves in love, and therefore by a parity of reason, improve your selves in the spirits of Prayer, that is, God by his Spirit having supplied us with matter, let our industry and co-operations per modum paters, improve these gifts, and build upon this foundation.

6. 2T.

Thus the Spirit of God is called the Spirit of adoption, the Spirit of counsell, the Spirit of gracky the Spirit of mechaefe the Spirit of mifdome. And without doubt he is the fountaine of all these to us all, and that for ever, and yet it cannot reasonably be supposed, but that we must thrup the graces of God in us, co-operate with his affiliances, fludy in order to counfell, labour and confider in order to wifdome, give all diligence to make our calling and election fure in order to our adoption, in which we are fealed by the Spirit. Now thefe instances are of gifts, as well as graces, and fince the dairs of wonder and need of miracles is expired, there is no more reafon to expect infpiration of gifts, then of graces, without our endeavours. It concerns the Church rather to have shele seemed than those, and yet the Spirit of God puts it upon the condition of our co-operation, for according to the Proverb of the old Moralifts, Dens babet finnm facilem non perferatum, God's bosome is apt and easie to the emission of graces and assistances, but it is not loofe loofe and ungirt; fomething must be done on our part. we must improve the talents, and swell the bank ; for if either we lay them up in a napkin, or fpend them, fupprefle the Spirit, or extinguish it, we shall dearly account for it.

In the meane time if we may lose the gifts by our owne fault, we may purchase them by our diligence : if we may lessen them by incuriousnesse, we may increase them by study: if we may quench the spirit, then also we may reenkindle it: all which are evident probation that the Holy Ghost gives us affistances to improve our naturall powers, and to promote our acquifite, and his aides are not inspirations of the habit, or infusions of a perfect gift, but a fubliming of what God gave us in the stock of nature and art to make it in a sufficient order to an end supernaturall and divine.

The same doctrine we are taught by Saint Pant's exhortation to Timothy, Neglett not the gift that is in thee, 1 Tim. 4.14. which was given thee by prophesie with the laying on of the hands of the Presbytery. And againe, firre up the gift of . Tim. 1. 6. God which is in thee by the laying on of my hands. If there be any gifts of the Holy Ghoft, and spirituall influences, dispensed without our co-operation, and by inspiration of the intire power, it is in ordination, and the persons so ordeined are most likely to receive the gift of prayer, if any fuch thing be for the edification of the Church, they being the men appointed to intercede, and to stand between God and the people, and yet this gift of God even in shole times when they were dispensed with miracle, and affiftances extraordinary, were given as all things now are given, by the meanes also of our endeavour, and was capable of improvement by industry, and of defaillance by neglect, and therefore much rather is it fo now

S. 22.

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in the daies of ordinary ministration and common affi-

§. 24. And indeed this argument, beside the essicacy of its perswasson, must needs conclude against the Men to whom these adversaria are addressed, because themselves call upon their Disciples, to exercise the gift of

"So as that bereby they become in the property of the state of the sta

upon their Disciples, to exercise the gift of prayer, and offer it to consideration, that such exercising it, is the way to better it; and if naturall endowments and artificiall endeavours are the way to purchase new degrees of it, it were not amisse they did consider a little before they begin; and did improve their first and smallest capacities before they ventured any thing in publike by way of addresse to

Almighty God. For the first beginnings are certainly as improveable as the next degrees, and it is certaine they have more need of it, as being more imperfect and rude. Therefore when ever Gods Spirit hath given us any capacities, or affistances, any documents, motions, defices, or any aides whatsoever, they are therefore given us with a purpose we should by our industry, skill, and labour, improve them, because without such co-operation, the intention is made void, and the worke imperfect.

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And this is exactly the doctrine I plainly gather from the objected words of Saint Paul, The Spirit helpeth our infirmities, everal naulated as, it is in the Greek, collaborantem adjuvat. It is an ingeminate expression of our labours. And that supposes us to have faculties capable of improvement, and an obligation to labour, and that the effect of having the gift of prayer depends upon the mutuall concourse, that is, upon God blessing our powers and our endeavours. And if this way the Spi-

we need, and all that he ties himself to; he that will multiply his hopes farther then what is sufficient, or what is promised, may possibly deceive himself, but never deceive God, and make him multiply and continue miracles to justifie his phansie.

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Better it is to follow the Scriptures for our guide, as in all things elfe, fo in this particular, Ephef. 6. 17, 18. Take the food of the Spirit which is the Word of God, Praying alwaies with all prayer and supplication in the Spirit. The word of God is the sword of the Spirit, praying in the Spirit is one way of using it, indeed the onely way that he here specifies. Praying in the Spirit then being the using of this Sword, and this Sword being the word of God, it follows evidently, that praying in the spirit, is praying in, or according to the word of God, that is, in the directions, rules, and expresses of the Word of God, that is, of the holy Scriptures. For we have many infirmities, and we need the spirit to help; as doubting, coldnesse, wearinesse, disrelish of heavenly things, indifferency; and these are enough to interpret the place quoted in the Objection, without tying him to make words for us to no great religious purposes when God hath done that for us in other manner then what we dreame of. **

So that in effect, praying in the Holy Ghast, or with the shirit, is nothing but prayer for such things, and in such manner which God by his Spirit hath taught us in holy Scripture. Holy Prayers, spiritual songs, so the Apostle calls one part of prayer, viz. Eucharistical or thankf-giving, that is, Prayers or Songs which are spiritual in materia. And if they be called spiritual for the Efficient cause too, the Holy Ghost being the Authour of them, it comes all to one, for therefore he is the cause and

§. 26.

S.27.

giver:

giver of them, because he hath in his word revealed, what things we are to pray for, & there also hath taught us the manner.

S. 28. Rom. 3. 26.

And this I plainly prove from the words of Saint Paul before quoted, The Spirit belpeth our infirmities, [for we know not what we floald pray for as we ought] In this we are infirme, that we know not our owne needs, nor our owne advantages: when the Holy Ghost hath raught us what to aske, and to aske that as we ought, then he hath healed our infirmities, and our ignorances in the matter and the manner; then we know what to pray for as we ought, then we have the grace of Prayer, and the Spirit of Sapplication. And therefore in the instance before mentioned concerning spirituall fongs, when the Apostle had twice enjoyn'd the use of them in order to Prayer and Preaching, to instruction and to Eucharift, and those to be done by the aide of Chrift, and Chrifts fpirit; What in to one place he calls, * Eph. 5. 18,19. [being filled with the Spirit:] In the other he calls, [* the dwelling of the word of Christ in su richly] plainly intimating to us, that when we are mighey in the Scriptures, full of theward of Chrift, then we are filled with the Spirin, because the Spirit is the great Dictatour of them to us, and the Remembrancer, and when by fuch helps of Scripture we fing Hymnes to Gods honour and our mutual comfort, then we fing and give thanks in the spirit. And this is evident, if you confult the places, and compare them.

5. 29.

*Col. 3.16.

And that this is for this reason called a gift, and grace, or iffue of the Spirit, is so evident and notorious, that the speaking of an ordinary revealed truth, is called in Scripture, afterking by the Spirit, I Cor. 12. 8. No man can fay that Fefus is the Lord but by the Holy Ghost. For

Vid. A. A. 19. 21. & 16.7,8,9,10.

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though the world could not acknowledge Jesus for the Lord without a revelation, yet now that we are taught this truth by Scripture, and by the preaching of the Apostles to which they were enabled by the Holy Ghost, we need no revelation or Enthusiasme to confesse this truth, which we are taught in our Creeds and Catechilmes; and this light sprang first from the immission of a ray from Gods Spirit, we must for ever acknowledge him the fountaine of our light. Though we coole our thinst at the mouth of the river, yet we owe for our draughts to the springs and fountains from whence the waters first came, though derived to us by the succession of a long current. If the Holy Ghost supplies us with materials and fundamentals for our building, it is then enough to denominate the whole edifice to be of him, although the labour and the workmanship be ours upon another stock. And this is it which the Apostle speaks, I Cor. 2.13. Which things also we speake, not in the words which mans wisdome teacheth, but which the Holy Ghost teacheth, comparing spirituall things with spirituals. The Holy Ghost teaches, yet it is upon our co-operation, our study and endeavour; while we compare spirituall things with spirituall, the Holy is said to teach us, because these spirituals were of his suggestion and revelation.

For it is a rule of the Schoole, and there is much reason in it, Habitus insusse insustantum per modum acquisitorum, whatsoever is insused into us is in the same manner insused as other things are acquired, that is, step by step, by humane meanes and co-operation, and grace does not give us new faculties, and create another nature, but meliorates and improves our owne. And therefore what the Greeks called iss, habits, the Christians used to call suggested & Sugsuala, gifts, because we

§. 30.

derive

derive affiltances from above to heighten the habits, and facilitate the actions, in order to a more noble and supernatural end. And what Saint Paul said in the Resurrection, is also true in this Question, That is not first which is spiritual, but that which is natural, and then that which is spiritual. The graces and gifts of the Spirit are postant, and are additions to are and nature. God directs our counsels, opens our understandings, regulates our will, orders our affections, supplies us with objects and arguments, and opportunities, and revelations in scriptu, and then most when we most imploy our owne endeavours, God lowing to blesse all the meanes, and instruments of hisservice, whether they be natural, or acquisite.

S. 31.

So that now I demand, Whether, fince the expirasion of the age of miracles, Gods fpirit does not most affet us, when we most endeavour and most use the meanes? He that faies, No, discourages all men from reading the Scriprores, from industry, from meditation, from conference, from humane ars, and sciences, and from whatforer cife God and good Lawes, provoke us to by proposition of rewards. But if Yea, (as most cercamily God will best crowne the best endeavours) then the spirit of prayer is greatest in him, who (fupposing the like capacities and opportunities) studies hardest, yeads most, practices most religiously, deliberates most. prudently; and then by how much want of meanes, is worfe then the use of meanes, by so much ex tempore brayers are worse then deliberate and studied. Excelhere therefore is the Counfell of Saint Heter, I. Epift. Chique 1 1. If my man peake les him freake as the Oracles of God (not lightly then and inconfideratly) If any man minister, let him doe it us of the ability which God giveth, Tigreat reason then to put all his abilities and faculties to

ie) and whether of the two does most likely doe that, he that takes paines, and confiders and discusses, and so approves and practifes a forme, or he that never confiders what he saies, till he saies it, needs not much deliberation to passe a sentence. Onely me thinks it is most unreasonable that we should be bound to prepare our selves with due requifites to hear what they shall speak in publique, and that they should not prepare what to speak, as if to speak were of easier or of lesse consideration, than to heare what is spoken; or if they doe prepare what to speak to the people, it were also very fit they prepar'd their prayers, and confidered before hand of the fitnesse of the Offertory they prefent to God.

Lastly, Did not the Pen-men of the Scripture, write the Epittles and Gospels respectively all by the Spirit? Most certainly, holy Men of God spoke as they were moved by the Holy Ghost, faith Saint Peter. And certainly they were moved by a more immediate motion, and a mo-

tion neerer to an Enthusiasme, then now adaics in the gift and firit of Prayer. And yet in the midst of those great assistances and motions they did use study, art, induftry and humane abilities. This is more than probable in the different stiles of the severall Bookes, some being of Dominion interrogations. admirable art, others lower and plaine.

The words were their owne, at least sometimes, not the Holy Ghofts. And if Origen, Saint Hierome, and especially the Greek Fathers, Scholiasts and Grammarians were not deceived by false Copies, but that they truly did observe, sometimes to be impropriety of expression in the language, sometimes not true Greek, who will think those errours or imperfections in Grammar, were

S. 32.

Etiam Veteres Propheta disposuerunt fe ad respondendum prophetice. Et vaticinia admoto plectro, aut baufto calice, dederunt. (Gen. 44.5.) Scyphus quem furati estis ipse est in quo Dominus meus bibit, & in quo augurari folet. Dixit Occonomus Tofephi. Et afferte pfaltevium. Dixit Eliscus (2 Reg. 3. 15.)

> Vid. Erasmi Epift.ad Fo.Eckium. Epift, 1,20.

i Cor.7.

(a) Homil.16. in Numer. (b) Lib. 5 contr. Eunom.c.penult. (c) Lib. 8. in Luca. c. 16.

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(in respect of the words, I say, precisely) immediate inspirations and dictates of the Holy Ghost, and not rather their owne productions of industry and humanity? But clearly fome of their words were the words of Aratus, fome of Epimenides, fome of Menander, some of S. Paul [This fpeake 1, not the Lord.] Some were the words of Moses, even all that part of the Leviticall Law which concerned divorces, and concerning which, our bleffed Saviour affirmes, that Mofes permitted it, because of the bardneffe of their hearts, but from the beginning it was not fo: and divers others of the fame nature collected and observed to this purpose, by (a) Origen, (b) S. Basil, (c) Saint Ambrofe; and particularly, that promife which S. Paul made of calling upon the Corinthians as he paffed into Macedonia, which certainly in all reason is to be presumed to have been spoken humanitus, & not by immediate inspiration and insusion, because S. Paul was so hindred that he could not be as good as his word, and yet the Holy Ghost could have foreseen it, and might better have excused it, if Saint Paul had laid it upon his score; but he did not, and it is reasonable enough to believe there was no cause he should, and yet because the Holy Ghost renewed their memory, improved their understanding, supplied to some their want of humane learning, and so affifted them that they should not commit an errour in fact or opinion, neither in the narrative nor dogmaticall parts, therefore they writ by the Spirit. Since then we cannot pretend upon any grounds of probability to an inspiration so immediate as theirs, and yet their affiftances which they had from the Spirit did not exclude humane arts and industry, but that the ablest Scholar did write the best, much rather is this true in the gifts and affiftances we receive, and particularly in the gift

eift of Prayer, it is not an ex tempore and an inspired faculty, but the faculties of nature, and the abilities of art and industry are improv'd and ennobled by the supervening affiftances of the Spirit. And if these who pray extempore, say that the affistance they receive from the Spirit is the inspiration of words and powers without the operations of art and naturall abilities and humane industry, then besides that it is more then the Pen men of Scripture sometime had (because they needed no extraordinary affiftances to what they could of themselves doe upon the stock of other abilities) besides this, I say, it must follow that such Prayers so inspired, if they were committed to writing, would prove as good Canonicall + Scripture as any is in Saint Paul's Epiftles, the impudence of which pretention is fufficient to prove the extreme vanity of the challenge.

The summe is this. Whatsoever this gift is, or this spirit of prayer, it is to be acquired by humane industry, by learning of the Scriptures, by reading, by conference, and by whatsoever else faculties are improved, and habits enlarged. Gods Spirit hath done his worke sufficiently this way, and he loves not either in nature or grace (which are his two great sanctions) to multiply miracles

when there is no need.

And now let us take a man that pretends he hath the gift of Prayer, and loves to pray ex tempore, I suppose his thoughts go a little before his tongue; I demand then, Whether cannot this man, when it is once come into his head, hold his tongue, and write downe what he hath conceived? If his first conceptions were of God, and Gods Spirit then they are so still, even when they are written. Or is the Spirit departed from him, upon the sight of a Pen and Inkhorne? It did use to be otherwise D a among

S. 33.

S.34.

Prophets of prediction, or of ordinary ministery. But if his conception may be written, and being written, is still a production of the Spirit, then it followes that fet forms of prayer, deliberate, and described, may as well be a praying with the Spirit, as sudden formes and ex tempore out-lets.

5. 35.

Now the case being thus put, I would faine know what the difference is between deliberate and ex tempore Prayers, fave onely that in these there is lesse confideration and pridence; for that the other are (at least as much as thefe) the productions of the Spirit, is evident in the very case put in this Argument: and whether to confiderand to weigh them be any difadvantage to our devotions, I leave it to all wife men to determine; So that in effect fince after the pretended affiftance of the Spirit in our prayers we may write them downe, confider them, try the pritts, and ponder the matter, the reafor and the religion of the addresse; let the world judge whether this fudden utterance and ex tempore formes be any thing else but a direct resolution not to consider before hand what we speake. Sie itaque habe, ut istam vin dicendi rapidam, aprionem esse circulanti judices, quam agenti rem magnam & seriam docenting. They are the words of Strees, and expresse what naturally flowes from the premites. The pretence of the Spirit, and the gift of prayer is not fufficient to justific the dishonour they doe to Religion in ferving it in the lowest and most indeliberate manner, nor quit fuch men from unreasonablenesse and folly who will date to speake to God in the presence of the people, and in their behalf, without deliberation, or learning, or fludy. Nothing is a greater difreputation to the prudence of a Discourse, then to say

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it was a thing made up in hafte, that is, without due con-

But here I consider, and I wish they whom it concerns most, would doe so too: that to pretend the Spirit in so unteafonable a manner to fo ill purposes, and without reafon, or promise, or probability for doing it, is a very great crime, and of dangerous consequence. It was the ereatest aggravation of the fin of Ananias and Saphira, trivade to dyrov to meeting, that they did falfely pretend and belye the Holy Spirit, which crime befides that it differences the holy Ghoft, to make him the prefident of imperfect and illiterate rites, the author of confusion, and indeliberate Discourses, and the parent of such productions which a wife person would blush to owne: it also intitles him to all those Doctrines which either Chance or Deligne shall expose to the people in such prayers, to which they entitle the holy Spirit as the Auther and immediate Dictator. So that if they please, he must not onely own their follies, but their impieties too; and how great dif-reputation this is to the Spirit of Wifdome, of Counsel, and of Holinesse, I wish they may rather understand by Discourse then by Experiment.

But let us look a little farther into the mysterie, and see what is meant in Scripture by [praying with the Spirit. In what sense the holy Ghost is called the Spirit of Brayer, I have already shewn, viz. by the same reason as he is the Spirit of Faith, of prudence, of knowledge, of understanding, and the like, because he gives us affistances for the acquiring of these graces, and furnishes us with revelations by way of object and instruction. But prusing with the Spirit hath besides this, other senses also in Scripture. I find in one place, that we then pray with the Spirit, when the holy Ghost does actually excite us

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S. 36. .

S. 37.

to defires and earnest tendencies, to the obtaining our holy purposes, when he prepares our hearts to pray, when he enkindles our defires, gives us zeal & devotion, charity and fervour, spirituall violence, and holy importunity. This fense is also in the latter part of the objected words of S. Paul, Rem. 8. The Spirit it felfe maketh Intercession for us with greanings. And indeed this is truly a praying with the Spirit, but this will doe our Reverend Brethren of the Assembly little advantage as to the present Question. For this Spirit is not a Spirit of utterance, not at all clamorous in the eares of the people, but cryes loud in the eares of God with [greans unutterable,] fo it followes, and onely [He that fearcheth the heart, he understander the meaning of the Spirit.] This is the Spirit of the Sonne, which God hath fent into our hearts, (not into our tongues) whereby we cry, Abba, Father, Gal. 4.6. And this is the great auderria for mentall prayer, which is properly and truly praying by the

Sunt ne mei?
funt ne tui? imo
funt genitus Ecclefia, aliquando
in me, aliquando
in te August.
codem modo quo

S. August. dixit Deo, Conqueror tibi Domine lachrymis Jesu Christi, de quo distum est , Heb. 5.7: Ishoes Te xì instructus ut neguy his lavvens xì Janevan negotive yne.

S. 38.

Another praying with the Spirit I find in that place of Saint Paul, from whence this expression is taken, and commonly used, I will pray with the spirit, and I will pray with the understanding also. It is generally supposed that Saint Paul relates here to a speciall and extraordinary gift of Prayer, which was indulg'd to the Primitive Bishops and Priests, the Apostles and Rulers of Churches, and to some other persons extraordinarily, of being able to compose prayers, pious in the matter, prudent in the composure, devout in the formes, expressive in the language; and in short, usefull to the Church, and very

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apt for devotion, and serving to her religion and necessities. I beleeve that fuch a gift there was, and this indulged as other issues of the Spirit to some persons, upon speciall necessities, by singular dispensation, as the Spirit knew to be most expedient, for the present need, and the future instruction. This I beleeve, not because I finde fufficient testimony that it was so, or any evidence from the words now alledged, but because it was reasonable it should be so, and agreeable to the other proceedings of the holy Ghost. For although we account it an easie matter, to make prayers, and we have great reason to give thanks to the holy Ghost for it, who hath descended so plentifully upon the Church, hath made plentifull revelation of all the publike and private necessities of the world, hath taught us how to pray, given rules for the manner of addresse, taught us how to distinguish spirituall from carnall things, hath represented the vanity of worldly defires, the unfatisfying neffe of earthly pofferfions, the bleffing of being denyed our impertinent, fecular, and indifcreet requests, and hath done all this at the beginning of Christianity, and hath actually stirred up the Apostles and Apostolicall men to make so many excellent Formes of Prayer, which their successors did in part retaine, and in part imitate, till the conjunct wifdome of the Church faw her offices compleat, regular and fufficient. So that now every man is able to make fomething of Formes of Prayer, (for which ability they should do well to pay their Eucharist to the holy Ghost, and not abuse the gift to vanity or schisme) yet at the first beginning of Christianity, till the holy Spirit did fill all things, they found no fuch plenty of forms of Prayer: and it was accounted a matter of fo great confideration to make a Form of Prayer, that it was thought a fit work for

fons Prophet, or the Hounder of an Jostitution. And therefore the Disciples of John asked of him to teach them how to proy, and the Disciples of Christ did so too. For the Law of Moses had no rules to instruct the Synagague hours o pray, and but that Moses, and David, and Alaph and some sem of the Reophers more, lest formes of Proper which the Spirit of God inspired them withall upon great negatives, and great mercy to that people, they had not knowne how to have composed an office, for the daily service of the Temple, without danger of seking things needlesse, vaise, or impious, such as were the prayers in the Roman Closes, that he was a good man that would not owne them.

Bruibil arrana qui rag es are Deos.

Palchra Lavenna

De mihi fallere, de justum, santium, rideri
Nattem paccatis & francibus objica unbem.

But when the Holy Ghoft came downe in a full breath, and a mighty wind, he filled the breaths and tongues of men, and furnished the first Christians not onely with abilities enough to frame excellent devotions for their present offices, but also to become precedents foe Liturery to all ages of the Church, the first being similated by the second, and the second by the third, till the Church being sected in peace, and the records transmitted with greater care, and preserved with lesse hazard, the Church chose such Formes whose Copies we retaine at this day.

blow since it was certaine that all ages of the Church would looke upon the first Fathers in Christ, and Founders of Churches as precedents, and Tutours, and Guides, in all the parts of their Religion, and that prayer with its severall parts, and instances, is a great portion

5.39.

of the Religion (the Sacraments themselves being inftruments of grace, and effectuall in genere orationis) it is very reasonable to think that the Apostolical men, had not onely the first fruits, but the elder Brothers fhare, a double portion of the Spirit, because they were not onely to fervotheir owne needs, to which a fingle and an ordinary portion would have been then (as now) abundantly fufficient, but also to serve the necessity of the succession,

and to instruct the Church for ever after.

But then, that this affiltance was an ability to pray ex sempore, I find it no where affirmed by sufficient authenrick Testimony, and if they could have done it, it is very likely they would have been wary, and restrained in the publike use of it. I doubt not but there might then be fortie fudden reconsities of the Church, for which the Church being in her infancy had not as yet provided any publike former, concerning which cases, I may say as Quintilius of an Oracour in the preat and fludden needs of the Common-wealth, Quarumifi que non dice contrate De extemporali que innocentium civium, sed amicorum ac propinquorum disendi facultate aliemi evenerit, stubitne mutus, & falutarem parentibut wheem flatim, fi non fuccurratur, porituris, moras & fedeffam de filentium quares, dum illa verba fabricentur, & memeria infidam, de von achasus praparesur? I doe not thinke that they were preseres imperation of cafes, but that an ability of praying on a fudden was indulged to them by a special laide of the Spirit to contest against sudden dangers, and the violence of new accidents, to which also possibly a new inspiration, was but for a very little while necessary, even till they understood the mysteries of Christianity, and the revelations of the Spirit, by proporsion and analogy so which they were sufficiently inftructed

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ftructed to make their fudden prayers when fudden occafions did require: ni llaufaffa bas sonre to ano

This I speak by way of concession and probability. 5.41. For no man can prove thus much as I am willing (relying upon the reasonablenesse of the Conjecture y to suppose; but that praying with the Spirit in this place, is praying without study, art, or deliberation, is not so much as intimated.

5. 42.

For, I. It is here implyed that they did prepare some of those devotions to which they were helped by the Spirit, Gras oursexes stracos buch tarpor tos when you come together each of you (peradventure) bath a Pfalme. Ext not motel, not every one makes, but when you meet, every one bath, with [already] which supposes they had it prepared against the meeting. For the Spirit could help as well at home in their meditation, as in the publike upon a fudden: and though it is certaine, the Holy Spirit loves to bleffe the publike meetings, the communion of Saints, with speciall benedictions; yet I suppose my Adversaries are not willing to acknowledge, any thing that should doe much reputation to the Church, and the publike authoriz'd conventions; at leaft, not to confine the Spirit to fuch holy and bleffed meetings. They will (I Suppose) rather grant the words doe probably intimate they came prepared with a Hymne, and therefore there is nothing in the nature of the thing, but that so also might their other formes of Prayer; the affiftance of the Spirit (which is the thing in Question) hinders not, but that they also might have made them by premeditation.

2. In this place, praying with the Spirit, fignifies, no other extraordinary affiftance, but that the Spirit help'd them to speake their prayer, in an unknowne Tongue,

S. 43.

το γρας προσείχομαι γλωση, το πνεύμα προσεύχελαι, If I pray in a tongue, my first prayeth, but my understanding is without fruit, what then ? I will pray with the firit, and I will pray with the understanding also. Plainly here, praying in the Spirit, which is opposed to praying in understanding, is praying in an unknown tongue; where by the way observe, that praying with the Spirit, even in sense of Scripture, is not alwaies most to edification of the people. Not alwaies with understanding. And when thefe two are separated, Saint Paul preferres five words with understanding, before ten thousand in the spirit. For this praying with the Spirit was indeed then a gift extraordinary and miraculous, like as prophecying with the Spirit and expired with it. But while it did last it was the lowest of gifts, inter dona linguarum, it was but agift of the tongue, and not to the benefit of the Church directly or immediately.

This also observe in passing by. If Saint Paul did so undervalue the praying with the Spirit, that he preferred edifying the Church a thousand degrees beyond it; I suppose he would have been of the same mind, if the Question had between praying with the Spirit, and obeying our Superiours, as he was when it was between praying with the Spirit and edification of the Church, because (if I be not mistaken) it is matter of great concernment towards the edification of the Church, to obey our Superiours, not to innovate in publike formes of worship especially with the scandall and offence of very wise and learned men, and to the disgrace of the dead Martyrs, who sealed our Liturgy with their bloud.

But to returne. In this place, praying with the Spirit, beside the assistance given by the Holy Ghost to speake in a strange tongue, is no more then, [my spirit praying,]

belogicos

S.44.

S.45.

that is, it implies my co-operation with the affiftance of the Spirit of God, informach that the whole action may truly be denominated mine, and is called (of the Spirit) onely by reason of that collaverall affidance. For so Saint Pant joynes them as termes identicall, and expreffive one of anothers meaning, as you may please to read, ver. 14, 85 15. 1 Cor. 14. I will pray with the Spirit, and my first traly prayeth. It is the act of our inner man. praying holy and spirituall prayers. But then indeed at that time there was formething extraordinary adjoyned, for it was in an unknown Tongue, the practile of which Saint Paul there diffites. This also will be to none of their purposes. For whether it were extempore, or by premeditation is not here expressed; or if it had, yet that additione extraordinary in prayer, if there was any befide the gift of Tangaro, (which is not here, or any where elfe expressed)is no more transmitted to us, then the speakind tonghes in the Spirity of prophecying on tempore praying with the Spirit, mid strydbod

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5. 46.

But I would adde also one experiment which S. Parl and there adds by way of inflance. If praying with the spirit in this place be praying exempore, then so is singing too. For they are empressed in the same place in the same shown and I know no reason why there should be differing senies put upon them to serve purposes. And now let us have some Church Musique too, though the Organs be pull'd down, and let any chober P Island of them all compose a Hymn in Merrical some same of them all compose a Hymn in Merrical some in their vertes) and sing it to under time with persect and error musickly and all this examppore. For all this the Holy Chort can doe if he places. But six to said the chartes Cornection Christians,

composed

composed their Songs and Hymnes according to art and tules of Musick, by study and industry, and that to this they were affifted by the Spirit; and that this toeether with the devotion of their spirit, was finging with the Spirit, then fay I, so composing set formes of Liturgy by skill, and prudence, and humane industry, may be much praying with the Spirit, as the other is finging with the Spirit. Plainly enough. In all the senses of praying with the Spirit, and in all it's acceptations in Scripture, to pray or ling with the spirit, neither of them

of necessity implies ex tempore.

The fumme or Collects of the premiles is this. Praying with the spirit, is either, (1) when the Spirit stirres up our defires to pray, per motionem actualis auxilis : or (2) when the spirit reaches us what, or how to pray, telling us the matter, and manner of our prayers. (3) Or laftly, dictating the very words of our prayers. There is no other way in the world to pray with the Spirit, or in the Holy Shoft, that is pertinent to this Question. And of this last manner the Scripture determines nothing, nor speak any thing exprelly of it, and yet suppose it had, we are certain the Holy Ghost hath supplied us, with all these, and yet in let formes of Prayer best of all, I mean, there where a difference can be; For (1) as for the defires, and actuall motions or incirements to pray, they are indifferent to one or the other, to fer formes, or to ex tempere.

a. But as to the matter or manner of prayer, it is clearly contained in the expresses, and set formes of Scriptures, and there it is supplied to us by the Spirit, for he is the

great Dictatour of it.

2. Now then for the very words. No man can affure methat the words of his ex tempore prayer are the words of the holy Spirit: it is not reason nor modesty to ex5.47.

5. 48.

pect fuch immediate affiftances to fo little purpose, he having supplied us with abilities more then enough to expresse our desires aliunde, otherwise then by immediate dictate; But if we will take David's Pfalter, or the other Hymnes of holy Scripture, or any of the Prayers which are respersed over the Bible, we are sure enough that they are the words of Gods spirit, mediately or immediately, by way of infusion or extaste, by vision, or at least by ordinary affistance. And now then, what greater confidence can any man have for the excellency of his prayers, and the probability of their being accepted, then when he prayes his Pfalter, or the Lords Prayer, or any other office which he finds configned in Scripture : When Gods spirit stirres us up to an actuall devotion, and then we use the matter he hath described and raught, and the very words which Christ & Christs fpirit, and the Apostles, and other persons, full of the Holy Ghost did use; If in the world there be any praying with the Spirit (I meane, in vocall prayer) this

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Quintil. 1.10.

And thus I have examined the intire and full scope of this First Question, and risted their Objection, which was the onely colour to hide the appearance of its naturall deformity at the first fight. The result is this, Scribendum ergo quoties licebit; Si id non dabitur cogitandum: ab introque exclusi, debent tamen adniti, ut neque deprehensus orator, neque destitutus esse videatur. "In making our Orations and publike advocations, we must write what we meane to speake, as often as we can; when we cannot, yet we must deliberate, and study; and when the suddennesse of the accident prevents both these, we must use all the powers of art and care that we have a present mind, and call in all our first provisions,

sons, that we be not destitute of matter and words apt "for the imployment: This was Quintilian's rule for the matter of prudence, and in fecular occasions; but when the instance is in Religion, and especially in our prayers, it will concern us nearer, to be curious and deliberate what we speak in the audience of the eternal God. when our lives and our foules, and the honour of God, and the reputation of Religion are concern'd, and whatfoever is greatest in it self, or dearest to us.

He second Question hath in it something more Quest. 2, of difficulty; for the Men that owne it will give leave that fet formes may be used, so you give leave to them to make them; but if authority shall interpose and prescribe a Liturgy, every word shal breed a quarrell, and if the matter be innocent, yet the very in-Junction is tyranny, a restraining of the gifts of the Holy Ghost, it leaves the spirit of a Man sterile and unprofitable, it is not for edification of the Church, and is as destitute of comfort, as it is of profit. For God hath not restrain'd his Spirit to those few that rule the Church in prelation above others, but if he hath given to them the spirit of government, he hath given to others the spirit of prayer, and the spirit of Prophesie. Now the mani- 1 Cor. 12.7. festation of the Spirit is given to every man to profit withall, for to one is given by the Spirit the word of wisdome, to another the word of knowledge, by the same Spirit. And thele and many other gifts are given to severall members that they may supply one another, and all joyne to the edification of the body. And therefore that must needs be an imprudent fanction that so determines the offices of the Church, that the cannot be edified by that variety of gifts which the holy Spirit hath given to feverall

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5.51.

ratherien to that purpole pult as ib there should be a Canon that but one Seemon should be preached in all Churches forever. Belides, it must needs be that the devotion of the suppliants mail be much retarded by the perpetulty, and imalterable retreation of the fame forme For fince our affections will certainly vary and fuffer great alteration of degrees, and inclinations, it is caffer to frame words apt to comply with our affections then to conforme our affections in all varieties to the fame words: When the formes are dayly changed, it is more probable that every Man thall find fomething proportionable to his fancy, which is the great instrument of Devotion, then to suppose that any one forme, should be like Munna feeted to every taft; and therefore in prayers, whe affections mult be naturall, fweet, and proper, to also should the words expressing the affections, iffue Quintil dial de forth by way of naturall emanation. Sed extemporalis milavie moneipfine temérstates velipravipna jurinditus eft. Mand in ingeme fiche un agre quanquam alia den serantur, unque elaborentur, gratiera ramen qua fua fonte nafcuntur. And a garment may as well be made to fit the moone, as that one forme of Prayer faculd be made apr and properdonable to all men, or to any man at all pines.

Oratorib.

This Difeourie relies wholly upon thefe two grounds; -5.52.0 I A liberry waste variety of formes for prayer, is more for the edification of the Church. Secondly, it is pare of that liberry which the Church hath, and pare of the duty of the Church to preferve the liberry of the fairle in varivone anerher, and simpor gue

5.53.

Before I descend to consideration of the particulars, I must premise this, that the gift or ability of prayer given to the Church is used either impublike or in private, and that which is fit enough for one, is inconvenient in the other, other, and although a liberty in private may be for edification of good people, when it is piously and differently used, yet in the publike, if it were indifferently permitted, it would bring infinite inconvenience, and become intolerable, as a sad experience doth too much verifie.

But now then, this distinction, evacuates all the some discourse, and since it is permitted that every man in private use what formes he please, the Spirit hath all that liberty that is necessary, and so much as can be convenient; the Church may be edified by every mans gift, the affections of all men may be complied withall words may be fitted to their fancies, their devotions quickined, their wearinesse helped and supported, and whatsoever benefit can be fancied by variety & liberty, all that, may be enjoyed, and every reasonable defire, or weakersanse be fully satisfied.

But fince these advantages to devotion are accidentall, and doe consult with weaknesse and infirmity, and depend upon irregular variety for which no antecedent rule can make particular provision, it is not to be expected; the publike constitution, and prescribed formes, which are regular, orderly, and determin'd, can make provision for particulars, for chances, and for infinite varieties. And if this were any objection against publike formes; it would also conclude against all humane Lawes that they did not make provision for all particular accidents, and circumstances that might possibly occurre. All publike safetions must be of a publike spirit and designe, and secure all those excellent things which have influence upon societies; communities of meny and publique obligations.

Thus, if publike formes of Prayer be describ'd whose manier is pione and holy, whose designe is of universall

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extent, and provisionary for all publike, probable, fear'd, or foresteen events, whose frame and composure is prudent, and by authority competent and high, and whose use and exercise is instrumentall to peace and publike charity, and all these hallowed by intention, and care of doing glory to God, and advantages to Religion, express d imobservation of all such rules, and precedents as are most likely to teach us best, and guide us surest, such as are Scriptures, Apostolicall Tradition, Primitive practice, and precedents of Saints, and holy Persons, the publike can doe no more, all the duty is performed, and all the care is taken.

5.57.

Now after all this there are personall necessities and private conveniences or inconveniences, which, if men are not so wife as themselves to provide for, by casting off all prejudice and endeavouring to grow strong in Christianity, men in Christ, and not for ever to be Babes in Religion, but frame themselves to a capacity of receiving the benefit of the public, without needing other provisions, then what will fit the Church in her publick capacity; the Spirit of God and the Church taught by him, hath permitted us to comply with our owne infirmities, while they are innocent, and to pray in private in any forme of words, which shall be most instrumentall to our devotion in the present capacity. Neque hos egoagant extempore dicere malit, sed at posit.

And indeed fometimes an exuberant, and an active affection, and overflowing of Devotion may descend like anointing from above, and our cup run over, and is not to be contained within the margent of prescribed forms, And though this be not of so great consideration as if it should happen to a man in publike, that it is then fit for him, or to be permitted to expresse at in formes unlimi-

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red and undermin'd. (For there was a case in the daies of the inundation of the Spirit, when a man full of the Spirit was commanded to keep silence in the Church; and 1 Cor. 14. 18. to beake to himselfe and to God) yet when this grace is given him in private, he may compose his owne Liturgy, pettin enim eft quad disertos facit. & vis mentis. Ideoque Quintilian. imperitis quoque, si modo sint aliquo affectu concitati, verbanon desunt. Onely when in private devotion we use forms of our own making or chufing, we are concern'd to fee that the matter be pious, apt for edification and the present necessity, and without contempt of publike prescriptions, or irreverence to God, and in all the rest we

are at liberty; * onely in the Lord, that is, according to the rule of faith, and the analogy of Chriftian teligion: For supposing that our devotion be fervent, our intention pious, and the petition and o si, according to the will of God, Whatfoever our expressions are. God reads the petition in

the Character of the Spirit, though the words be brevia concifa, & singultantium modo ejecta. But then these accidentall advantages, and circumstances of profit, which may be provided for in private; as they cannot be taken care of in publike, fo neither is it necessary they should: for those pleasures of sensible devotion are so farre from being necessary to the acceptation of prayer, that they are but compliances with our infirmities, and suppose a great weaknesse in him that needs them (fay the Masters of spirituall life) and in the strongest prayers, and most effectuall devotions, are feldomest found; such as was Mofes prayer when he spake nothing, and Hannah's and

* Quale est illud apud Pertull: de privatis Christianorum precibus, non quidem ab alio dictaris, fed à Scripturarum fontibus, derivatis. Suspiciences Christiani manibus expansis, quia innocui; capise nudo, quia non crubescimus; denique fine monitore quia de pectore : oramus pro omnibus Imperatoribas, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, scratum fidelem, populum probum, orbem quietum, (quecunque bominis (Cefaris vota funt.

our bleffed Sariour's when he called upon his Father, memorial investigation with strong cries, in that great desertion of Spirit, when he prayed in the Garden; In these praiers the Spirit was bound up with the strictnesse and violence of intention, but could not ease it self with a stood of language, and various expression. A great devotion is like a great grief, not so expressive as a moderate passion, teares spend the grief, and variety of language breathes out the devotion; and therefore Christ went thrice, and said the same words, he could just speak his sense in a plaine expression, but the greatnesse of his agonic was too big for the pleasure of a sweet and sensible expression of devotion.

5. 59.

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So that let the devotion be never fo great, fet formes of prayer will be expressive enough of any defire, though importunate as extremity it felf, but when the Spirit is weak, and the devotion imperfect, and the affections dry, though in respect of the precise duty on pur part, and the acceptation on Gods part, no advantage is got by a liberty of an indifferent, unlimited, and chosen form; and therefore in all cases, the whole duty of prayer is fecured by publike formes; yet other circumstantiall and accidentall advantages, may be obtained by it, and therefore les fuels persons feath theestelves in private with sweet-means, and leffe nourishing delicacies, weak ftomackes must be cared for, yet they must be confelfed to have stronger stomackes, and better health, that can feed upon the wholefome food prepared in the common refectories.

5.60.

So that publique formes (it is true) cannot be fitted to every mans fancie, and affections, especially in an Age wherein all publike conflictions are protested against; but yearley may be fitted to all necessities, and to every

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mans duty, and for the pleasing the affections and fancies of men, that may be sometimes convenient, but it is never necessary, and God that suffers drynesse of affections many times in his dearest servants, and in their greatest croubles, and most excellent Devotions, hath by that sufferance of his, given demonstration that it is not necessary such affections should be complyed withall, for then he would never suffer those sterilities, but himselfe by a cup of sensible Devotion would water and refresh those drinesses, and if God himselfe does not, it

is not to be expected the Church should.

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And this also is the case of Scripture, for the many discourses of excellent Orators and Preachers have all hole advantages of meeting with the various affections and dispositions of the hearers, and may cause a teare, when all S. Pauls Epiftles would not; and yet certainly there is no comparison between them, but one Chapter of S. Paul is more excellent and of better use to the Subfrantiall part of Religion, then all the Sermons of Saint Thry fostome: and yet there are some circumstances of advantage which humane eloquence may have, which are not observed to be in those other more excellent emanadone of the holy Spirit. And therefore if the Objection sould be true, and that conceived formes of Prayer in their great variety might doe some accidentall advantases to weaker persons, and stronger fancies, and more imperfed judgements, yet this instance of Scripture is a demonstration that fer and composed devotions may be better; and this reason does not prove the contrary, because the Sermons in Scripture are infinitely to be prelened before those discourses and orations, which doe more comply with the fancies of the people. Nay, we fee by experience, that the change of our prayers, or our bookes, S.61.

bookes, or our company, is so delightfull to most perfons, that though the change be for the worse, it more complies with their affections then the peremptory and unaltered retaining of the better; but yet this is no good argument to prove that change to be for the better.

S. 62.

But yet if such compliance with fancies and affections were necessary, what are we the neerer if every Minister were permitted to pray his own formes ? How can his forme comply with the great varity of affections which are amongst his auditors, any more then the publick forms described by authority? It may hit casually, and by accident be commensurate to the present fancy of some of his Congregation, with which at that time possibly the publick forme would not: This may be thus, and it may be otherwise, and at the same time, in which some feele a gust and relish in his prayer, others might feele a greater sweetnesse in recitation of the publike formes. This thing is fo by chance, fo irregular and uncertaine, that no wife man, nor no Providence leffe then Divine can make any provisions for it. And after all, it is nothing but the fantastique and

S. 63. And after all, it is nothing but the fantastique and imaginative part that is pleased, which for ought appears, may be disturbed with curiosity, peevishnesse, pride, spirit of novelty, lightnesse, and impertinencie: and that to satisfie such spirits, and fantastique persons, may be as dangerous and uselesse to them, as it is troublesome in it selse. But then for the matter of edification, that is

in it selse. But then for the matter of edification, that is considerable upon another stock: for now adaies men are never edified, unlesse they be pleased, and if they missike the Person, or have taken up a quarrell against

any forme, or institution, presently they cry out, They are not edified, that is, they are displeased: and the

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ground of their displeasure is nothing from the thing it felfe, but from themselves onely: they are wanton with their meat, and long for variety, and then they cry out that Manna will not nourish them, but prefer the onions of Egypt before the food of Angels; the way to cure this inconvenience is to alter the men, not to change the inftitution; for it is very certain that wholesome meat, is of it felf nutritive, if the body be disposed to its reception, and entertainment. But it is not certain that what a fick man fancies out of the weaknesse of his spirit, the distemper of his appetite, & wildnesse of his fancy, that it will become to him either good, or good physick. Now in the entertainments of Religion and Spirituall repasts, that is wholesome, nutritive, and apt to edifie, which is pious in it selfe, of advantage to the honour of God, whatfoever is good Doctrine, or good Prayers, especially when it is prepared by a publick hand, and defigned for publick use, by all the wisdome of those men who in all reason are to be supposed to have received from God all those affistances which are effects of the spirit of Government; and therefore it is but weaknesse of spirit, or strength of passion, impotency in some sense or other, certainly, that first dislikes the publique provisions, and then, fay, they are not wholfome.

For I demand concerning the publike Lyturgies of a Church, whose constitution is principally of the parts, and choisest extracts of Scripture, Lessons and Psalmes, and some few Hymnes and Symbols, made by the most excellent persons in the Primitive Church, and all this, in nothing disagreeing from the rules of Lyturgie given in Scripture, but that the same things are desired, and the same persons prayed for, and to the same end, and by the same great instrument of addresse & acceptation,

S. 64.

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5.65.

5. 66.

Chy Felm Christ and which gives all the glory that is due to God, and gives nothing of this to a Creature, and bath in it many admirable documents; whether there be any thing wanting in such a Lyturgie towards edification? What is there in prayers that can edifie, that is not in fach in a Lyturgie fo constituted? Or what can there be more in the private formes of any Minister, then is in fuch a publick composition?

By this time, I suppose, the Objection with all its parts is disbanded fo farre as it relates to edification profit, and compliance with the auditors: As for the matter of liberty, and restraint of the Spirit; I shall consider that apart. In the mean time I shall fet down those grounds of Religion and Reason, upon which publick Lyturgie relies, and by the strength of which it is to be

justified, against all opposition and presences.

The Church hath a power given to her by the Spirit of God & a command to describe publick forms of Lyturgie. For Loonfider that the Church is a Family, Jesus Christ is the Master of the Family, the holy Spirit is the great Dispensatour of all such graces the Family needs, and are, in order to the performance of their Duy, the Apostles, and their Successors, the Rulers of the Church are Stewards of the manifold Graces of God, whole office is to provide every mans portion, and to diffence the graces and iffues Evangelicall by way of Ministery. Whats that faithfull and mise Stemard, whom his Lord shall make ruler of his Hanshold? It was our blesfod Saviours Question, and Saint Paul answered it: Let a man Conscaunt of us, as of the Ministers of Christ, and Stemards of the mysteries of God. Now the greatest Miniftery of the Gospell is by way of prayer, (most of the graces of the Spirit being obtained by prayer, and such offices

1 Cor. 4. 1.

offices which operate by way of impetration, and benediction, and confectation, which are but the feverall inflances of prayer) Prayer, certainly, is the most effectuall and mysterious ministery: and therefore fince the Holy Ghost hath made the Rulers of the Church, Stewards of the mysteries, they are by virtue of their Stewardship Presidents of Prayer and publike Offices.

2. Which also is certaine, because the Priest is to stand between God and the People, and to tepresent all their needs to the throne of grace; He is a Prophet and shall pray for thee, faid God, concerning Abraham to Abimelech. And therefore the Apostles appointed inferiour Officers in the Church that they might not be hindred in their great worke, but we will give our selves to the word of God and Acts 6. 4. to prayer , And therefore in our greatest need, in our ficknesse, and last scene of our lives, we are directed to send for the Elders of the Church, that they may pray over us; and God hath promised to heare them: and if prayer be of any concernment towards the finall condition of our fouls, certainly it is to be ordered, guided, and disposed by them who watch for our foulet, as xofor smod worles, at

they that must give account to God for them. 3. Now if the Rulers of the Church are Presidents of the rites of Religion, and by consequence of Prayer, either they are to order publike prayers, or private. For private, I suppose, most men will be so desirous of their liberty as to preferve that in private, where they have no concernments but their owne, for matter of order or scandall: But for publike, if there be any fuch thing as Government, and that prayers may be spoiled by diforder, or made ineffectuall by confusion, or by any accident may become occasion of a scandall, it is certaine that they must be ordered as all other things are in which

§. 67.

Gen. 20. 7.

S. 68.

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the publike is certainly concerned, that is, by the Rulers of the Church, who are answerable if there be any miscarriage in the publike. Thus farre I suppose there will not be much Question with those who allow set formes, but would have themselves, be the Composers; They would have the Ministers pray for the people, but the Ministers shall not be prescribed to; the Rulers of the Church shall be the Presidents of religious rites, but then they will be the Rulers, therefore we must proceed farther; and because I will not now enter into the Question who are left by Christ to govern his Church, I will proceed upon such grounds which I hope may be sufficient to determine this Question, and yet decline the other. Therefore

5.69.

4. Since the Spirit of God is the spirit of supplication, they to whom the greatest portion of the Spirit is promifed are most competent persons, to pray for the people, and to prescribe formes of prayer. But the promise of the Spirit is made to the Church in generall, to her in her united capacity, to the whole Church first, then to particular Churches, then in the lowest seat of the Category to fingle persons; And we have title to the promiles by being members of the Church, and in the Communion of Saints, which beside the stylus curia, the form of all the great promises, being in generall and comprehensive termes, appears in this, that when any fingle person is out of this Communion, he hath also no title to the promises; which yet he might, if he had any upon his own stock, not derivative from the Church. Now then I infer; if any fingle persons will have us to believe without possibility of proof (for so it must be) that they pray with the Spirit, (for how shall they be able to prove the spirit actually to abide in those single persons? then much rather

rather must we believe it of the Church, which by how much the more generall it is, so much the more of the Spirit the is likely to have: and then if there be no errors in the matter, the Church hath the advantage and probability on her fide; and if there be an errour in matter in either of them, neither of them have the Spirit, or they lake not the true use of it. But the publike Spirit in all reason is to be trusted before the private when there is a contestation, the Church being prior & potior in promisis, she hath a greater and priour title to the Spirit. And why the Church hath not the spirit of prayer in her compositions as well as any of her Children, I desire once for all to be satisfied upon true grounds either of reason or revelation. And if she have, whether the have not as much as any fingle person? If the have but as much, then there is as much reason in respect of the divine asistance, that the Church should make the forms, as that any fingle Minister should, and more reason in refeet of order and publike influence, and care, and charge of soules: but if the have a greater portion of the Spirit than a fingle person, that is, if the whole be greater then the part, or the publike better than the private, then it is evident, that the spirit of the Church in respect of the diwine asistance, is chiefly, and in respect of order, is onely to be relied upon for publike provisions and formes of prayer.

But now if the Church in her united capacity makes prayers for the people, they cannot be supposed to be other than limited and determined formes; for it is not practicable, or indeed, imaginable, that a Synod of Church Governours (be they who they will, so they be of Christs appointment) should meet in every Church, and pray as every man list; their Counsels are united,

\$. 70.

and their refules are Conclusions, and finall determinations, which like generall propositions are applicable to particular instances; fo that (1) fince the Spirit being the great Dictatour of hely prayers, and (2) the Spirit is promised to the Church in her united capacity, and (3) in proportion to the Assembly cateris paribus, so are meafures of the Spirit powred out, and (4) when the Church is affembled, the Prayers which they teach the People are limited and prescribed formes; it followes that limited and prescribed formes, are in all reason, emanations from the greatest portion of the Spirit, warranted by speciall promises, which are made to every man there present that does his duty, as a private member of the Christian Church, and are due to him as a Ruler of the Church, and yet more especially, and in a further degree to all them met together; where (if ever) the holy Spirit gives fuch helps and graces which relate to the publike government, and have influence upon the communities of Christians, that is, will blesse their meeting, and give them fuch affiftances as will enable them to do the work for which they convene.

But yet if any man shall say, What need the Church meet in publike Synods to make formes of Prayer, when private Ministers are able to doe it in their severall Parishes? I answer, it is true, many can, but they cannot doe it better then a Councell; and I think no man is so impudent, as to say, he can doe it so well; however, quod spectra ad omnes ab omnibus tractari debet, the matter is of publike concernment, and therefore should be of publike consultation, & the advantages of publikely described formes I shall afterwards specific. In the mean time,

5. As the Church, I mean the Rulers of the Church, are appointed Prefidents of religious rites, and as the

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S. 71.

Rulers in conjunction are enabled to doe it best by the advantages of speciall promises, and double portions of the Spirit; so she alwayes did practise this, either in conjunction, or by fingle dictate, by publick persons, or united authority; but in all times, as necessity requi-

red, they prefcribed fer Formes of Prayer.

If I should descend to minutes, and particulars, I could instance in the behalf of set Formes, that. * 1. God prescribed to Moses a set Forme of Prayer, and bene. diction to be used when he did blesse the people. *2. That Mofes composed a Song, or Hymne for the children of Ifrael, to use, to all their generations * 3. That David composed many for the service of the Tabernacle, and every company of fingers was tyed to certain Pfalmes, as the very titles intimate; and the Pfalmes. were fuch limited and determinate prescriptions, that in some, Gods Spirit did bind them to the very number of the Letters, and order of the Alphabet. * 4. That Solamon, and the holy Kings of Fudah brought them in, and continued them in the ministration of the Temple. 5. That in the reformation by HeZekiah, the Priests and Levites were commanded to praise the Lord in the words of David & Asaph. * 6. That all Scripture is writ- 2Chron. 29.30 ten for our learning; and fince all these, and many more fer Formes of Prayer are left there upon record, it is more then probable, that they were left there for our use, and devotion; and certainly, it is as lawfull, and as prudent to pray Scriptures, as to read Scriptures; and it were well, if we would use our selves to the expression. of Scripture, and that the language of God were familiar to us, that we spake the words of Canaan, not the speech of Ashdod; and time was, when it was thought the greatest Ornament of a spiritual Person, and instru-

§ . 37 ·

ment of a religious Conversation; but then the consequents would be, that these Prayers were the best Formes which were in the words of Scripture, and those Psalmes and Prayers there recorded, were the best devotions, but these are set Formes. 7. To this purpose I could instance in the example of Saint Fohn Baptist, who taught his Disciples a Forme of Prayer. And that Christs Disciples begged the same favour, and it was granted as they desired it.

5.74.

And here I mean to fix a little, for this ground cannot fail us. I say Christ prescribed a set Form of Prayer to be used by all his Disciples, as a Breviary of Prayer, as a rule of their devotions, as a repository of their needes, and as a direct addresse to God. For in this Prayer God did not onely command us to make our Prayers, as Moses was bid to make the Tabernacle, after the patterne which God shewed him in the Mount, and * Christ shewed his Apostles; but he hath given us the very tables written with his own hand, that we should use them as they are so delivered; this Prayer was not onely a precedent and pattern, but an instance of addresse, a perfect forme for our practice, as well as imitation. For

*Mat. 5. 1. Mat. 6. 9.

5.75.

1. When Christ was upon the Mount, he gave it for a patterne store of reconstants. So pray ye, or after this manner; which if we expound onely to the sense of becomming a pattern, or a Directory, it is observable, that it is not onely Directory for the matter, but for the manner too; and if we must pray with that matter, and in that manner, what does that differ from praying with that forme; however it is well enough, that it becomes a precedent to us, in any sense, and the Church may vary her formes according as she judges best for edification.

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When the Apostles upon occasion of the Forme S. 76. which the Baptist taught his Disciples, begg'd of their Master to teach them one, he againe taught them this, and added a precept to use these very words, STAN TEGOSU- Luke 11.2. hese refeles when ye pray, fay, our Father, Eses yog under Process ap. Mar aules heffe, when they speak to God, it was fit they Eunapiun should speake in his words, in whose name also their

prayers onely could be acceptable.

3. For if we must speak this sense, why also are not the very words to be retained ? Is there any errour or imperfection in the words? was not Christ Master of his language ? and were not his words sufficiently expressive of his sense : will not the Prayer do well also in our tongues which as a duty we are oblig'd to deposite in our hearts, and preserve in our memories, without which it is in all fenses uselesse, whether it be onely a pattern, or a reposi-

tory of matter ?

4. And it is observeable that our blessed Saviour doth not fay, Pray that the name of your heavenly Father may be sanctified, or that your sinnes may be forgiven, but fay, Hallowed be thy name, &c. so that he prescribes this Prayer, not in massa materia, but in forma verborum, not in a confused heap of matter, but in an exact compolure of words, it makes it evident he intended it not onely pro regula petendorum, for a direction of what things we are to aske, but also pro forma orationis, for a fee form of Prayer. Now it is considerable that no man ever had the fulnesse of the Spirit, but onely the holy Jests, and therefore it is also certain, that no man had the Spirit of prayer like to him, and then, if we pray this prayer devoutly, and with pious and actuall intention, doe we not pray in the Spirit of Christ, as much as if we prayed any other forme of words pretended to be taught

S. 77-

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us by the Spirit . We are fure that Christ and Christs spirie taught us this Prayer, they onely gather by conje-Gures and opinions, that in their ex tempore or conceived formes the Spirit of Christ teacheth them. So much then as Certainties are better then Uncertainties, and Gods words better than Mans, so much is this Set forme, besides the infinite advantages in the matter, better then their extempere and conceived Formes, in the forme it selfe. And if ever any prayer was, or could be, a part of that doctrine of faith by which wee received the Spirit, it must needs be this prayer which was the onely forme our bleffed Mafter taught the Chrifian Church immediately, was a part of his great and glorious Sermon in the Mount, in which all the needs of the world are scaled up as in a treasure house, and intimated by feverall petitions as discases are by their proper and proportioned remedies, and which Christ published as the first emanation of his Spirit, the first perfume of that heavenly anomining which descended on his sacred head when he went down into the waters of Baptifme.

5.79.

Gal. 3, 2.

This we are certain of, that there is nothing wanting, nothing superfluous and impertinent, nothing carnall or imperfect in this prayer, but as it supplies all needs, so it serves all persons, is fitted for all estates, it meets with all accidents, and no necessity can surprise any man, but if God heares him praying that prayer, he is provided for in that necessity: and yet if a single person paraphrases it, it is not certain but the whole sense of a petition may be altered by the intervention of one improper word, and there can be no security given against this, but qualified and limited, and Just in such a proportion as we can be assured of the wisdome and honesty of the person, and the actual assistance of the holy Spirit.

Now

Now then I demand whether the Prayer of Manaffes, be logood a prayer as the Lords Prayer ? or is the Prayer of Judith, or of Tobias, or of Judas Maccabeus, or of the Sonne of Sirach, is any of these so good: Certainly no man will say they are; and the reason is, because we are not fure they are inspired by the Holy Spirit of God; prudent, and pious, and conformable to Religion they may be, but not penn'd by so excellent a spirit as this Prayer. And what affurance can be given that any Minifters prayer is better then the prayers of the Sonne of Sinach, who was a very wife, and a very good man, as all the world acknowledges; I know not any one of them that has so large a testimony, or is of so great reputation. But suppose they can make as good prayers, yet farely they are Apocryphall at least, and for the same reason that the Apocryphall prayers are not so exsellent as the Lords prayer, by the same reason must the best they can be imagin'd to compose fall short of this excellent pattern by how much they partake of a smaller portion of the Spirit, as a drop of water is lesse then all the waters under, or above the Firmament.

Secondly, I would also willingly know, whether if any man uses the forme which Christ taught, supposing he did not tie us to the very prescript words, can there be any hurr in it? is it imaginable that any Commandement should be broken, or any affront done to the honour of God, or any act of imprudence, or irreligion in it, or any negligence of any infinuation of the Divine pleasure? I cannot yet think of any thing to frame for answer, so much as by way of an Antinomy or Objection. But then supposing Christ did tye us to affect this Prayer pro loco of tempore, (according to the macure and obligation of all affirmative precepts) as it

§. 81.

6. 82.

is certaine he did, in the preceptive words recorded by S. Luke, [When ye pray, fay, Our Father] then it is to be considered that a Divine Commandment is broken, by its rejection; and therefore, if there were any doubt remaining, whether it be a command or no; yet fince, on one fide there is danger of a negligence, and a contempt, and that on the other fide, the observation & conformity cannot be criminall, or imprudent; it will follow, that the retaining of this Prayer in practice, and fuffering it to doe all us intentions; and particularly becomming the great auserola, or authority for fet formes of Prayer, is the fafest, most prudent, most Christian understanding of those words of Christ, propounding the Lords Prayer to the Christian Church. And because it is impossible that all particulars should be expreffed in any forme of prayer, because particulars are nor onely cafualt and accidentall; but also infinite; Christ, according to that wildome he had without meafure fram'd a Prayer, which by a general comprehension should include all particulars, eminent, and vertually; fo that there should be no defect in it, & yet so short, that the most imperfect memories might revaine, and use it.

And it is not amisse to observe, that our blessed Saviour first taught this Prayer to be as a remedy, and a reproof, of the vaine repetition of the Pharisees; and besides, that is was so, a priari, we also in the event, see the excellent spirit and wisdome in the Constitution; for those persons who have laid aside the Lords Prayer, have been noted by common observation, to be very long in their forms; and troublesome, and vaine enough in their repetitions, they have laid aside the medicine, and the old wound bleeds afresh, the Pharisees did so of old.

S. 83. And after all this, it is strange imployment, that any

man should be put to justifie the wisdome and prudence of any of Christs institutions; as if any of his servants who are wise upon his Stock, instructed by his Wisdom, made knowing by his Revelations, and whose all that is good, is but a weak ray of the glorious light of the Sum of Righteousnes, should dare to think that the Derivative should be before the Primitive, the current above the Fountain; and that we should derive all our excellency from him, and yet have some beyond him, that is, some which he never had, or which he was not pleased to manifest; or that we should have a spirit of prayer able to make productions beyond his Prayer who received the Spirit without measure. But this is not the first time

man hath disputed against God.

And now let us consider with sobriety, not onely of this excellent Prayer, but of all that are deposited in the primitive records of our Religion. Are not those Prayers and Hymnes in holy Scripture, excellent compositions, admirable inftruments of devotion, full of piety, rare and incomparable addresses to God? Dare any man with his gift of Prayer pretend, that he can ex tempore, or by study, make better ? Who dares pretend that he bath a better spirit than David had? or than the Apostles and Prophets, and other holy persons in Scripture, whose Prayers and Psalmes are by Gods Spirit configned to the use of the Church for ever ? Or will it be denied but that they also are excellent Directories and Patterns for prayer? And if Patterns, the nearer we draw to our example, are not the imitations and reprefentments the better? And what then if we tooke the Samplers themselves: Is there any imperfection in them, and can we mend them, and correct the Magnificat? The very matter of these, and the Authour no lesse then Di-H 3 vine

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5.85.

vine cannot but justifie the Formes; though fet, deter-

min'd and preferibed.

In a just proportion and commensuration, I argue so concerning the primitive and ancient formes of Church service, which are composed according to those so excellent Patterns, which if shey had remained pure, as in their first institution, or had alwaies bin as they have been resorted by the Church of England, they would against all destrice put in for the next place to those sortes of Liftings, which manual manuals, are nothing but the words of Scripture. But I am tessived at this present not to enter into Question concerning the matter of Prayers.

S. 86.

New, we thank enquire what the Apofles did in obedience to the precept of Christ, and what he Church did in Thire the Aporties. That the Aporties did tile the Prayer their Lord raught them, I think need not much be questioned, they could have no other end of their defire, and it had been a ftrange boldneffe to aske for afforme which they intended norto die, or aftrange Veriev not to doc what they intended. But I confider they had a double capacity, they were of the Jewish Re-Historiby education, and now Christians by a new institition; in the first capacity they used those Sectormes of Prayer which their Nation used in their devotions. Christ and his Apostes sting a Hymne, part of the great Whelefab which was usually fung arethe end of the Pafchalf Supper, After Supper they Jang a hymne, Taies the Evangelist. The Jewes also used every Sabbath to sing the kerr Pfulme, which is therefore muit led, A Song or Pfalme for the Sabath, and they who observed the hours of Prayer, and Vowes, according to the rices of the Temple, need not be suspected to have omitted the Tewish formes of prayer. And as they complied with the

Vid. Scalig. de omend. tempor. de Fudæor. magn. Ale-lujah.

the religious customes of the Nation, worshipping according to the Jewish manner, it is also in reason to be presum'd they were Worshippers according to the new Christian institution, and used that forme their Lord

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Now, that they tied themselves to recitation of the very words of Christ's Prayer pro loco & tempore, I am therefore easie to believe, because I find they were ftrict to feruple in retaining the Sacramentall words which Christ spake when he instituted the blessed Sacrament, informuch that not onely three Evangelists, but S. Paul also not onely making a narrative of the institution, but reaching the Corinthians the manner of its celebration, to a cittle he recites the words of Christ. Now the action of the Confectator is not a theatricall representment of the action of Christ, but a sacred, solemne, and

*Sacramentall prayer, in which fince the Apostles at first, and the 15 fere idem in verbis apud Gracos, Latinos, Church ever after did with reverence, and feare, retaine the very words, it is not onely a probation of the Question in generall, in behalf of for former, but also a high ardinatum effe, quod nulla morum diversiprobability that they retain'd the

Lord's Prayer, and used it to an iora, in the very forme

of words.

And I the rather make this inference from the preceding argument, because the cognation one hath with the other; for the Apostles did also in the confecration of the Eucharist, use the Lords Prayer, and that together with the words of institution was the onely forme of confecration faith Saint Gregory, and Greg. 1.7.09.63. Saint

* Imò totus Canon confecrationis tam fimilis est Arabas, Armenios, Syros, Egyptios, Ethiopas, ut nifi à communi fonte, qui nife Apostolorum non est, manare non popuerit. unde intelligi datur quis multum erat ut in Epiftola, totum illum agendi ordinem infinuaret, quem Vniversa per orbem servat Ecclesia, ab ipso tate variatur. S. Aug. cp. 118.

6. 88.

Hier. lib.contr. Saint Hierome affirmes, that the Apostles, by the comPelag.

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ligere, quod omnis vel pene omnis frequentat. Esclesia, set precationes accipiamus dictas quas facimus in celebratione Sacrameutorum antequam illud quod est in Domini mensa incipiat benedici; orationes cum benedicitur, & ad distribuendum comminutur: quam totam orationem, pene ofinis Ecclesia, Dominica oratione concludic. S. Ang. op. 55. q. 3. ad illud Pauli, Observo primum omnium sieri observationes.

§. 89.

But besides this, when the Apostles had received great measures of the Spirit, and by their gift of Prayer composed more Formes for the help and comfort of the Church; and contrary to the order in the first Creation, the light which was in the body of the Sun, was now diffused over the face of the new Heavens, and the new Earth; it became a precept Evangelicall, that we should praise God in Hymner, and P (almes, and Spiritual Songs, which is to certaine, that they were compositions of industry and deliberation, and yet were fung in the Spirit, that he, who denies the last, speakes against Scriptures, he who denies the first, speakes against Reason, and would best confute himself, if in the highest, of his pretence of the Spirit, he would venture at some ex tempore Hymnes. And of this, we have the expresse testimony of Saint Austin, De Hymnis & Rfalmis canendis haberi Domini & Apostolorum documente, & utilia pracepta. And the Church obeyed them, for as an Ancient Author under the name of Dionyfius Areopagita relates, the chief of the Clericall, and Ministring Order offer bread upon the Afrar, Cum Ecclefiaftici omnes laudem hymnumque generalem Deo tribuerint, cum quibus Pontifex facras preces rite perficit, &c. They all fing one Hymne to God, and then the Bishop prayes rite, according to the visual or constitution, which in no sense of the

Church

e-Eshiopus, eshiorum eshioshesh

Col. 3. 16.

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Epist. 119.

Church, or of Grammar, can be understood without a folemne and determin'd forme; iuver fayes Cafanbon In Theophraft. is cantare idem fapins dicere, apad Gracos manaryle; they charaft. were formes of praising God used constantly, periodically, and in the daily Offices. And the Fathers of the Councell of Antioch complaine against Paulus Samofa- Ap. Eufeb. 17. tenne, Qued Pfalmes & cantus qui ad Demini noftri fesu E: Walafr. Christi honorem decantari folent tanquam recentiores, & Sueb. c. 25. de à viru recentioris memoria editos exploserit. The quarrell reb. Ecolo. was, that he faid the Church had used to say Hymnes which were made by new men, and not deriv'd from the Ancients; which, if we confider that the Councell of Antioch was in the 12 year of Gallienus the Emperour, 233 years after Christs Ascension, will fairly prove, ther the nie of prescrib'd Formes of Prayer, Hymnes and formes of Worthipping, were very early in the Church; and it is unimaginable it should be otherwise, when we remember the Apostolicall precept before mentioned. And if we fancy a higher precedent, than what was manifested upon earth, we may please to see one observ'd so have been made in Heaven; for a fet forme of Worthip, and addresse to God, was recorded by Saint John, Apoc. 15. and fung in Heaven, and it was composed out of the Songs of Mafes, (Exad. 15.) of David, (Pfal. 145.) and of Fereny, (Chapt. 10, 6, 7.) which, certainly, is a very good precedent for us to imitate although but rescaled to Saint John, by way of vision and extase, that we may fee, if we would speak with the songue of Men and Angels, we could not praise God better Formes, then what are recorded in holy Seripeure.

But besides the metricall part, the Apostle hath deforibed other parts of Lyturgie in Scripture, whose composition

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RANGIE . n zeeia. Ev-TWEN, andr-THOIS XTI AN TANKELLEAN-XIV, XETHY Inclinato 6 Mani Weins Leus. no Tes euslac exemy. Hefych. vide S.August.ep.59 4. 5. in bunc locum. descripsi werba ad 5.86.

> Appen 15 S. 91.

polition, though it be in determined forme of words, yet nor fo bound up with numbers, as Hymnes: and thefe Ainers, med- Saint Paul calls supplications, prayers, intercessions, and giving of thanks, which are feverall manners of addresse diftinguish'd by their subject matter, by their forme and manner of addreffe. As appears plainly by [interceßions and giving of thanks] the other are also by all men diftinguish'd, though in the particular affignment they difous as and fery but the diftinction of the Words implies the diftinznow. Euxe- ation of Offices, which together with the Ta Smarn portu-Dy, institute, mala Al imesonar, ni ra suppopupula Al neophrar, the Lettionauxãos, au- narium of the Church, the Books of the Apostles, and Prophets spoken of by Justin Martyr, and said to be used in the Christian Congregations, are the constituent parts of Liturgy; and the exposition of the words we best learn from the practife of the Church, who in all Ages of whose publike offices any record is left to us, tooke their partern from these places of Scripture, the one for Prose, the other for Verse; and if we take Liturgy into its severall parts, or members, we cannot want formerhing to apply to every one of the words of Saint Paul in these prefert allegations.

For the offices of profe we find but small mention of them in the very first time, save onely in generall termes, and that fuch there were, and that S. Fames, S. Marke, Saint Peter, and others of the Apostles and Apostolicall . men made Liturgies, and if thele which we have at this day were not theirs, yet they make probation that these Apostles lest others, or else they were impudent people that prefixed their names to early, and the Churches were very incurious to fwallow fuch a bole, if no pretenfron could have been reasonably made for their justification. But concerning Church Hymnes we have clearer testimony nobilog

testimony in particular, both because they were many of them, and because they were dispersed more, soone got by heart, passed also among the people, and were pious arts of the Spirit whereby holy things were instilled into their Soules by the help of phansie, and a more easie memory. The first civilizing of people used to be by Poetry, and their Divinity was conveyed by Songs and Verfes, and the Apostle exhorted the Christians, to exhort # quisque de one another in Psalmes and Hymnes, for he knew the ex- stis, vel de procellent advantages were likely to accrue to Religion by prio ingenio pofuch an infinuation of the mysteries. Thus Saint Hilary, teft, provocatur in medium Deo and Saint Ambrose composed Hymnes for the use of amere. Tertull, the Church, and Saint Austin made a Hymne against Apologi the Schisme of Donatus, which Hymnes when they were publikely allowed of, were used in publike Offices , nor till then; For Paulus Samosatenus had brought Women into the Church to fing vaine and trifling Songs, and some Bishops took to themselves too great and incurious a license, and brought Hymnes into the Church, whose gravity and piety was not very remarkeable; upon occasion of which, the Fathers of the Councell of Laodicea, ordained, 871 & Se idialinds Januis hesen in innora, No Pfalmes of private composition must be brought into the Church, fo Gentian Hervet renders it; Isidore Translates it [Pfalmos ab Idiotis compositos,] Pfalmes made bycommon persons; Psalms usually sung abroad, to Dionyfius Exiguns calls them, [Pfalmos Plebeios] but Tsuppose by the following words is meant, That none but Scripture Psalmes shall be read there, for so the Canon adds, હોમને μονά τα κανονικά της καινής κ παλαιάς διαθήκης, nothing to be read in the Church but Books of the Old and New Testament. And this Interpretation agrees

well enough with the occasion of the Canon which I now mentioned

S. 92.

1 Cer. 74.

This onely by the way, the reddition of Januis if writing by Ifidere to be Pfalmes, made by common perfons, whom the Scripure calls Ageras, ignorant, or unloarned, is agreeable enough with that of Saint Paul, who heimases, that Prayers, and formes of Lyturgies are to be composed for show, not by shew, they were never thought of, to be persons competent to make Formes of Prayers themselves: For Saint Paul speakes of fuch some as of a perion comming into the Church to hear the Prophets, pray, and fing, and interpret, and prophecy, and intracera in marray, avandres as var Tarroy, he is reproved of all, and judged of all; and therefore the most unfit person in the world to bring any thing that requires great ability, and great authority, to obtrude is upon the Church, his Rulers, and his Judges. And this was not unhandsomely intimated by the word Commentines wied by the Engeripeer of the Grock Church, calling the publike Lyturgie arraine, which fignifies prayers, made for the use of the Idiota, or private perlons, as the word is contradiftinguished from the Rulers of the Charch. Forwirld fignifies cantum, and wirry who is as ranch as apprentizer (in to live in the condition of a private person, and in the vulgar Greek (fayes Arendien abile & normine indyore fignific a little man, of a low farme from which two fignifications and surmany well enough delign a thors form of Prayer, made for the afeof private perfitis. And this was scalonable, and part of the Religion even of the Heathen as well as Christithe prefidents of their Religion were to finde mers for the people, and teach them formes of adrefle to their Gods. & L

Castis

Castis cum pueris ignara puella mariti
Disceret unde preces, vatem ni Musa dedisset?
Poseit opem chorus, es presentia numina sentis,
Galestes implorat aquas, doctà prece blandus,
Carmine dis superi placantur, carmine Manes.

Horat. Epift.

But this was by the way Ada him store

But because I am casually fallen, upon mention of the Laedicean Councel, and that it was very ancient, before the Nicene, and of very great reputation, both in the East, and in the West; it will not be a contemptible addition to the reputation of fet formes of Lyturgie, that we finde them so early in the Church, reduced to a very regular and composed manner. The XV Canon fuffers mone to fing in the Church, but the in Sepseas dessortes, if the the aubava avalationtes, they that fing by book, and goe up into the Pulpit; they were the same persons, and the manner of doing their office, was their appellative, which thews plainly, that the known custome of the Church, was for them who were in the outsion in the Pulpit to read their offices, and devotions. They read them in Applieus, that's the word in the Canon. Those things which signific the greareft, or first Anniquity, are faid to be a supling year giura. Agraitmes Proses Lands was fooken proverbially, to fignific ancient things: And Ziv's various Keiveas is reis supsiers: So that if these Fathers chose these words as Grammacians, the fingers in dosigns were fuch as fing ancient Hymnes of Primitive antiquity, which also is the more circlible, because the persons were noted and diffinguished by their imployment, as a thing knowne by so long an use, till it came to be their appellative. #The 17. and 18. Cenons command that Lellons and Palmes should be faid interchangeably is not mural au-TESTIAN

5.93

This thews the manner of executing their office of Pfalmists, and Readers, they did not sing or say extempore, but they read Prayers and Pfalmes, and suggest at Nones and Vespers. This shows the manner of executing their office of Pfalmists, and Readers, they did not sing or say extempore, but they read Prayers and Pfalmes, and sung them out of a Booke; neither were they brought in fresh and new at every meeting, but it was auth huttersta naturers, still the same forme of prayers, without variation.

S. 54. 519

Bur then if we remember how ancient this office was in the Church, and that the avayedou & Janta, the Readers and Singers were Clericall offices, deputed for publike ministry about prayers and devotions in the Church (for fo we are told by Simeon Theffalonicenfis in particular concerning the avayousns, is the Dates weeking rois Lan-Auser Cures mor navoragy in he does dictate the bymnes to the fingers, and then of the fingers there is no question) and that these two offices was so ancient in the Church that they were mentioned by S. Tenatius, who was contemporary with the latter times of the Apostles; We may well believe that fer and described formes of Liturgie were as early as the dayes of the Apostles, and continued in the continuation of those and the like offices in all defcending ages. Of the fame delighe and intimation were those knowing offices in the Greek Church, of the Kavovery and the Troponous which Socrates speaks of as of an office in the Church of Alexandria & to auto 3 Asstarded what person of Sufficient Diapoets, the karny surver die dre wied, &c. Their office was the fame with the Reader, they did ex praferipto praire, & ad verbum referre, the same which ab Alexandro notes to have beene done in the religious rites of Heathen Greece, They first read out of a Book the appointed prayers, and the others rehearfed

Epift. ad Antiochen. memorantur etiam in 15 Canone Apopolorum. rehearfed them after. Now it is unimaginable that confant officers should be appointed to say an office, and

no publike office be described.

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if I shall adde but this one thing more, and passe on ad alia. And that is, that I never yet faw any instance, example, or pretence of precedent of any Bishop, Priest, or Lay person that ever prayed ex tempore in the Church, and although in some places, single Bishops, or peradventure, other persons of lesse Authority did oftentimes bring prayers of their " owne into the * De proprio in-Church; yet ever they were compositions, and preme- genio] [de pettoditations, and were brought thither, there to be repeated re] fine monitoeften, and added to the Lyturgie; and although the Ly-once in Tertulsurgies, while they were leffe full then fince they have lian. been, were apt to receive the additions of pious and excellent Persons, yet the inconvenience grew so great, by permitting any forms but what were approved by a publike Spirit; that the Church, as She alwaies had forms of publike Prescription, so She resolved to permit no mixture of any thing but what was warranted by an equall power, that the Spirits of the Prophets might be subject to the Prophets, and such Spirits, when they are once tryed whether they be of God or no, tryed by a lawfull Superiour, and a competent Judge may then venture into the open aire. And it were a strange imprudence, choolingly to entertaine those inconveniences which our wifer Fore-fathers felt, and declar'd, and remedied. For why should we be in love with that evill, against which they so carefully arm'd their Churches, by the

provision and defence of Lawes ? For this produc'd that

Canon of the Councell of Mileuis in Africa, Placuit ut

preces qua probata fuerint in Concilio ab omnibus celebren-

sur, nec alia omnino dicantur in Ecclesia, nifi qua a pru-

5.95.

dentioribus

demissibus futte furnis in synods. That's the reftraint and prolibition; publike Prayers, must be such as are publikely appointed and prescribed by our Superiors, and no private formes of our conceiving must be used in the Church. The reason followes, We forte diquid contra fidem; vel per ignoramiam vel per minus studiam sit rion any thing be spoken in our Prayers against faith, [& good manners.) Their reason is good, and they are witneffes of it who hear the variety of Prayers, before and after Sermons, there where the Directory is practifed, where (to fpeak most modefly) nor onely their private opinions, but also humane interests, and their own perconsil concernments, and wilde fancies, born perhaps not two dayes before, are made the objects of the peoples hopes, of their defires, and their prayers, and all in the them time precend to the holy Spirit. Session and

This fare we are gone. The Church hath(1) power and authority, and (2) command, (3) and ability, or promite of affiftances to make publike formes of Liturgie, and (4) the Church alwaies did for in all descents from Cheferro Chef, from Christ to the Apolles, from them to all descending Ages; for I have instanced till Saint Austin's time; and fince, there is no Question, the people were deligees trailer of version dynar digger danger. mails pelagogada sa unleason as Bullamon laies of those of the Greek Dommuniton, they wied malterable formes of Prayers, described out of the Books of publike Lienergy, it remains onely that I confider upon what reason and grounds of prudence and religion the Church did to and whether the did well or no? In order to which, tering the Control out employed ashines

1. Every man buth personall needs of his owne, and

arres Ferre

5.96.

he that understands his owne condition and hath studied the state of his Soule in order to eternity, his temporali chare he order to inflied and charity, and the confliction and necessities of his body in order to health, and his health in order to the fervice of God, as every wife and good man does, will find that no man can make fuch provision for his necessities, as he can doe for his owne, coateris parties; no man knowes the things of a man but he foirle of the man and therefore if he have proport donable abilities, it is allowed to him, and it is necessary for him to represent his owne conditions to God, and he can best depende his owne sense, or at least best figh forth his owne meaning, and if he be a good man; the Soice will make intercellion for him, with those unutterable gromes. Belides this, every Family hath needs project to it in the capacity of a Family, and those are to be represented by the Matter of the Pathilly whom then of the other per waffon are not to confelleto be a Prielt in his book Family and a King, and sucretum ombinin posest as fab region esto, they are willing in this sente to isknowledge; and they call upon him to performe Paally duries, that is, all the publike devotions of the Tahite aid) then to kill of the street or start

a Made that this is to be about by lefter your or worth is acknowledged by Didoclavens. Wan liter in contlate Alare Damas trungfamilias) verbis exprimere animi affect us pro arbi- cenum. nin pougly galo Dominas con smatraty & affective, rainen toot or an and funities with 16 fg marton and possit. the proves consumptive, white out a Self for me of player, he weenasie many in undecency; a fet and deferibed the of prayer & most convenient in a Partily that Shildren and Screams way Be enabled to remember, met which the prayer together with the harjon

An Appleaufor Liberty

demo. But I relie not upon this; but proceed upon this Confideration.

5.99.

As provate Persons and as Families, so also have Churches their special pocalities, in a distinct capacity, and therefore God hath provided for them Rulers and Feeders, Priests and Presidents of religion, who are to reprefent all their needs to God, and to make provisions. Now because the Church cannot all meet in one place, but the harvest being great it is bound up in severall bundles, and divided into many Congregations, for all which the Rulers and Stewards of this great Family are to provide, and yet cannot be present in those particular Societies, it is necessary that they should have influence upon them by a generall provision, and therefore that they hould take care that their common needs should be represented to God, by Set formes of Prayer, for they onely can be provided by Rulers, and used by their Minusters and Debuties, such as must be one in the principle, and diffused in the execution; and it is better expression of their care and duty for the Rulers to provide the bread and bleffe it, and then give it to them who must minuferat in Imall portions and to particular companies, initialiter at in small portions and to particular companies, (for so Christ did) then to leave them who are not in the same degree answerable for the Churches, as the Rulers are to provide their food, and breake it, and minister it too. The very Occopomy of Christ's Family requires that the disconlations be made according to every man's especie. The generall Stewards are to divide to every man his portion of broken and to give them she in food in due leason and the under leavants are so doe that work is appointed them. To Christ appointed is in the Gospel, and so the Church hat practiced in all 1888; in the min.

dame.

& Beclesia ratio decurrit, ut Ecclesia supra Episcopos confirmarur, & omnis actus Boclefia per cofdem Prapoficos guberneme, when the Rulers are few for the Ecclefialticall regiment is not Democraticall) and the under offices many, and the companies numerous, for all which those few Rulers are bound to provide, and prayer and offices of devotion, are one of the greatest instances of provisiit is impossible there should be any sufficient care taken or caution used by those Rulers in the matter of brayers, but for them to make such prescript formes which may be used by all companies, under their charge. that finde they are to represent all the needs of all their people; because they cannot be present by their persons in all Societies, they may be present by their care and provisions, which is then done best when they make brescript Formes of prayer, and provide pious Ministers to And iccordiv, it is the greatest instance in andib

to a Tels in the very nature of publike prayer that it be made by a publike spirit, & performed by a publike confent. For publike, and private prayer, are certainly two diffind duties; but they are leaft of all diffinguifhed by the place, but most of all, by the Spirit that dictates the prayer, and the confent in the recitation, and it is a privare prayer which either one man makes, though spoken in publike, as the Laodicean Councell calls taxues is unmiss, private Pfalmer, or which is not attefted by publike confent of minds, and it is a publike prayer, which is made by the publike spirit, and consented to by a generall acceptation; and therefore the Lords prayer, though poke in private, is a publike forme, and therefore repre-Anted plurally and the place is very extrinecall to the nature of prayer, I will shat men prayevery where; lifting 1 Tim. 2. 8. pure hands; and retiring into a Closet is onely advi-

6.100.

An Ayabey for Littingy.

fed for the evoiding of hypocsific, not for the greater ex-cellence of the duty of So that if publick Prayer have udvinnages beyond private Prayer, or upon its own sock, before it, the more publick influences it receives, the more expellent in is. And hence I conclude, that fer Edrace of Prayer compos'd and used by the Church Limear by the Rulers in Conjunction and Heionic of liferia and Councells, and used by the Church's Linean the People in Union, and society of Hearts in Spirits, hath two very great advantages which other Prevers have not como lie ve balued variable

C.IOI.

unfired that below which God who never is deficient to hippily the of dur needs) gives to publick perfons in order to publick decellates, by which I mean, its emanator finant a publick, and therefore a more excellent spirit. And secondly, it is the greatest instance of union the world for finer God hash made Paith, Hope, and Charity, the ligentons of the communion of Saints, and Gommon proyer, which not energy all the Governous tarte proportional as world lie; but in which all the propie are suited, is a great. Teltimony of the fame Faith, and a continuous hope, and sturnall charity, because they contribute fame God whom they worthing and the fame Articles which they ricing and labourtowards the fame about grapeine of their high calling and by praying first each other in the fame fame, and to the fame put-publy doing the fame to them, that I define they should does for one, doctoftific and preferve, and increase their charges it follows, what anoman, and described propertiage the moderatelless sight tument and act, and ligarithm of the Gompunion of Saure, and the great common write of the Charen into degrees of Carbo-

6.100.

like

like capacity. And therefore faith S. Ignatim, with it is there in the research and joyne to common Proyers, was sense, he we together, and joyne to common Proyers, was sense, he we too let there be one minde, and let there be one prayer. That's the true Communion of Christians.

And in pursuance of this, I consider, that if all Chriftian Churches had one common Lyturgie, there were net agreater symbol to testifie, nor a greater instrument to preserve the Catholick Communion; and when ever a Schisme was commenc'd, and that they call'd one another Heretick, they not onely for look to pray with one another, but they also altered their Formes, by interpolition of new Claufes, and Hymnes, and Collects, and new Rices and Ceremonies; onely those parts that combin'd kept the same Lyturgie, & indeed the same Formes of Prayer, were so much the instrument of Union, that it was the onely ligament of their Society, (for their Creeds, Ireckon as part of their Lyturgie, for to they ever were) fo that this may teach us a little ro guesse, I will not fay into how many Churches, but into how mamy innumerable atomes, and minutes of Churches those Christians must needes be featured, who alter their formes according to the number of persons, and the number of their meetings, every company having a new Forme of Prayer acevery convention. And this confideration will not be vaine, if we remember how be look, without the arts in the world of and how every thing is powerful enough for its diffolution. But that a publick Forme of Lyturgie was the great instrument of Community inthe Primitive: Church, appeares in this, that the Hadren, or excommication, was an exclusion, municatione envisorie, & conventus, & omnis fancti com-

Con-

S.102.

commercii, from the participation of the publick meeting and Prayers; and therefore the more united the Prayer is, still it is the greater instrument of Union; the Authority and Content, the publick Spirit, and common Acceptation, are so many degrees of a more firme and indissoluble Communion.

S. 103.

5.104

3. To this I adde, that without prescribed Formes, iffues of the publick Spirit and Authority, publick Communion cannot be regular and certain, as may appear in one or two plain instances. It is a practife prevailing among those of our Brethren that are zealous for ex tempore, or not enjoyned Prayers, to pray their Sermons over to reduce their Dodrine into Devotion and Lyturgical millike it not for the thing it felf, if it were regularly for the manner, and the matter alwayes pious & But who shall affure me; when the Preacher hath differed, or rather doginarically decreed a point of predefination, or of prescience, of contingency, or of liberty, or any of the most mysterious parts of Divinity, and then prayes his Sermon over, that he then prayes with the Spirit ! Unleffe I'be fure that he also Preached with the Spirit, I cannot be fire that he Prayes with the Spirit, for all he prayes ex tempore. Nay, if I hear a Protestant preach in the Morning, and an Anabaptist in the Afternoone, torday a Presbyterian, to morrow an Independent, am I not most fure, that when they have preached contradictories, and all of them pray their Sermons over that they do not all pray with the Spirite More then one in this case cannot pray with the Spirit, possibly all may pray against him.

of propers. That in the case above put, how that I, or any man else, say Amen to their prayers that preach and pray

Con-

Contradictories : At least, I am much hindered in my devotion. For besides that, it derives our opinions into our devotions, makes every School-point, become our Religion, and makes God a party fo farre as we can, intit ling him to our impertment wranglings; Besides this, I fay, while we should attend to our addresses towards God, we are to confider whether the point be true, or no : and by that time we have tacitely discours'd it, we are upon another point, which also perhaps is as questionable as the former, and by this time our spirit of devotion is a little discompos'd and something out of countenance, there is so much other imployment for the first, the spirit of discerning and judging, All which inconveniences are avoided in Set formes of Liturgy. For, we know beforehand the conditions of our communion, and to what we are to fay, Amen, to which if we like it, we may repaire; if not, there is no harme done. your devotion shall not be surpriz'd, nor your communion invaded, as it may be often, in your ex tempore prayers, and unlimited devotions.

5. And this thing hath another collaterall inconvenience which is of great confideration, for upon what confidence can we follicite any Recufants to come to our Church, where we cannot promife them, that the devotions there to be used shall be innocent, nor can we put him into a condition to judge for himself? If he will venture he may, but we can use no argument to make him choose our Churches, though he would quit his owne.

6. So that either the people must have an implicite faith in the Priest, and then may most easily be abused, or if they have not, they cannot joyne in the prayer, it cannot become to them an instrument of communion

S.105.

6.106.

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but by chance, and irregularly; and expess falls, when the prayer is approved of, and after the devotion is spent, for till then they cannot judge, and before they doe, they cannot say Amen; and till Amen be said there is no benefit of the prayer, nor no union of hearts and defires, and therefore as yet no communion.

S.107.

7. Publike Formes of prayer are great advantages to convey an Article of faith into the most secret retirement of the Spirit; and to chablish it with a most firme perswation, and indeate it to us with the greatest affection. For, fince our prayers are the greatest instruments and conveyances of bleffing and mercy to us, that which mingles with our hopes, which we owner o God, which is cent of an errand to fetch a mercy for us, in all reason will become the dearer to as for all their advantages. And just to is an Article of belief inferted into our devotions, and made a part of prayer, it is extreamly confirmed by that confidence and winespies, fulneffe of perfundion that mult exclude all doubting from our prayers, and it infinuates in felf into our affection by being mingled with our defires, and we grow bold in it by having offered it to God, and made to often acknowledgement of her him with it not to be mocked.

S.108.

And, certainty it were a very firming Littingy in which there were no publike Confession of Faith, for at it were district in one act of Gods worthin, which is offering the understanding up to God, bringing it is indirection to Chair, and making publike profession of it, it also loses a very great advantage which might access to Faith by making it a part of our Liturgique devotions; and this was so apprehended by the Andrews in the Charle, our Pathors in Chair, that commonly they used to oppose a Trynne, or a Col-

lect,

5.10:

lection a Doxology, in defiance of a new-forung Hero-The Fathers of Nice fram'd the Gloria Patri, against the Arians. Saint Austin compos'd a Hymne against the Donatifts. Saint Hierome added the [ficat erat in principio] against the Macedonians. S. Ambrofe fram'd the [Te Deum] upon occasion of Saint Auftine's Bapnime, but tooke care to make the Hymne to be of most folemne adoration, and yet of prudent institution and publique Confession, that according to the advice of Soint Beal we might fing with grace the out hearts se the Lord and at the fame time teach and admonif one one ther too! Now this cannot be done but in Set formes of prayer: for in new devotions and uncertain formes we may also have an ambulatory faith, and new Articles may be offered before every Sermon, and at every convention : the Church can have no security to the contrary nor the Article any stable foundation, or advantaseous infinuation either into the judgment or memory of the persons to be informed or perswaded, but like dbraham's factifice, as foone as his back is turn'd, the birds shall care it up. Quid quod bac oratio qua fanandis souca, 15.00.40 mensibus adhibetur, descendere in nos debet. Remedia non profunt nife immoventur, A curfory Prayer shall have a granfient effect; when the hand is off, the impression also s gone.

8. Without the description of publike formes of prayer there can be no fecurity given in the matter of our prayos but we may burne offa fatida for incente, and the marrow of a Mans bones in flead of the fat of Rammes and of all things in the world we frould be most curious that our prayers be not turned into finne, and yet if they be not prescribed and preconsidered, nothing can secure shem antecedently, the people shall go to Church but without

6.109.

S.IIO.

withbut confidence that they shall returne with a bleffing for they know not whether God shall have a present made of a holy oblation or elfe whether the Minister

They preserve the authority and sacrednesse of Government, and possibly they are therefore decried that the reputation of authority may decline together. For as God harh made it the great Cancell between the Clergy and the People; that they are deputed to speake to God for them, fo is it the great distinction of the persons in that order, that the Rulers shall judge between the Minifters and the People in relation to God, with what addreffeshhey shall come before God, and intercede for the People; for id Saint Paul enjoynes, that the firsts of the Prophets, should be submitted to the Prophets, viz. to be discern'd and judg'd by them, which thing is not praclicable in permissions of every Minister to pray what formes the pleases every day a roto and of another of

Publike formes of Livingy are also the great secunities and befor to the religion and piery of the people; for circumftances governe them most, and the very derecumination of a publike office, and the appointment of that office ar certain times, engages their fpirits, the first to an habituall; the latter, to an actuall devotion. It is all that the of worked, many men know of their Religion, and they cannot any way know it better, then by those Formes of prager which publish their faith, and their devotion to God, and all the world, and which by an admirable expedient reduces their faith into practice, and places their Religion in their understanding, and affections. And shatefore Saint Fast when he was to give an account of his Religibushe blid it not by a meer recitation

S.111. or was I have

svi-loue

che manuer of his worship. After that way which they call haresie, so worship. I the God of my Fathers. And the best worship, is the best religion, and therefore I am not to trust any man to make my manner of worshipping, unlesse I durst trust him to be the Dictator of my Religion, and a Forme of Prayer made by a private man, is also my Religion made by a private man. So that we must say, after the manner that G. the Minister of B. shall conceive and speak, so worship I the God of my Fathers, and if that be reasonable or pious, let all the world judge.

upon a forme of Liturgy, and this be used and practised in a Church, there is an admirable conjunction in the Religion, and great co-operation towards the glory of God. The authority of the injunction adds great reputation to the devotion, and takes off the contempt which from the no-authority of single and private persons must be consequent to their conceived prayers, and the publike practise of it, and union of Spirits in the devotion, satisfies the world in the nature of it, and the Religion of the Church.

which all wife persons, and all good persons in the world must needs receive when there is no publike testimony configned, that such a whole Nation, or a Church, hath any thing that can be called Religion, and those little umbrages that are, are casuall as chance it self, alterable, as time, and shall be good when those infinite numbers of men (that are trusted with it) shall please to be honest, or shall have the good luck not to be mistaken.

pendant to these new made, every-dayes forms of prayer, L 2 S. 112.

§.113.

S.114.

and ther forme have been formine, like the Oritors Quinthing feaks of, an werbum parant que incipious, that they have published their ax semples faculty upon experiment, and fcenicalt bravery, you shall name the instance, and they shall compose the forme: Amongst whom also the gift of the man is these then the devotion of the man. neis will deconfider that when his gift is efteemed beft, when his prayer is longest, and if he takes a complaconoy in his gife (as who is not apt to doe it to he will be fair to extend his prayer till a fulpitious and ichaputous man would be aprio fay, his Prayer prefled hard upon that which our bleffed Saviour reprehended in the Pharifers, who thought to be heard for their much babling. I knowit was observed by a very wife man, that the vaalty of frish and popular opinion that growes great, and enter loudly of his abilities that can speakceddempere, may not onely be the incentive, but a helper of the faculty, and make a man not onely to love it, but to be the Quimit lib.to. relengtable to der te, Addr ad disending triam pader ftiautory uddicely dicendonan expelledulancy inivined wideri proofb; giroit color flyther forere generaliza; hig; consues erbites reformidet, extemporalis actio auditorum frequencia, ut ilalinus ingafta figuraria excitatum Manife of difficiliarem kinota artinain na primita of laskati e diventi figurefit de, de figuralit simplime que es lacanti entri decentita premium madia pattine and agument play quadraine playennes ha-bine in for an appear in maximit tenion profess i fructu laudis, quintuiffy illauture a le rang to happen that the printen of the people is it is apt to at hours he fixed by for dismay monnigerate prattificandipailes be devenier. Buchele things are recidentall to the mit are of the thing; and therefore though show are too beingled confequent to despection, specification between bis preferre any felfe

cap. 7.

SIL

fiff on the finer side lof a charitable construction, which early I defire to keep, not onely to their personal whom I much reverence, but also to their actions. But yet I durit not doe the same thing even for these last reasons, though I had no other.

in the next place we must consider the next great objection, that is with much clamour pretended, viz. that in fet Formes of Prayer we restrain and consine the bleffed Spirit, and in conceived Formes, when every man is lest to his liberty, then the Spirit is free, unlimited and unconstrained.

answer-either their conceived formes (I use their own words, though indeed the expression is very inartificiathare premeditate and described or they are ex tempore. If they be premeditate and described, then the Spirit is as much limited in their conceived Formes, as in the Churches conceived Formes. For as to this particular it is all one who describes and limits the Forme, whether the Church, or a fingle man does it, still the Spirit is in. constraint and limit. So that in this case they are not angry at fet Forms of Prayer, but that they do not make them. And if it be replied, that if a single person compoles a fer Forme, he may after it if he pleafe, and fo his Spirit is at liberry in Lanfwer, fo may the Church, it She fre cause for it; and undesse there he cause, the single person will not alter it, unlesse he do things unreasonable, and without cause. So that it will be an unequal! challenge, and a previlt quarrell to allow of fer Formes Prayer andeby private Perfors, and not of fet Formes made by the publick Spirit of the Church. It is evident that the Spire is limited in both alike.

But if by Econceived Formes] in this Objections hey mean ex tempore Prayers (for to they would be thought L. 2 most

S.115.

S.116.

S.117 ..

moltigenerally to practife it) and that in the use of these. the libery of the Spirit is best preserved of To this I an-Twer that the being ex tempore, or premeditate will be wholly impertment to this Question of limiting the Spirit. For there may be great liberty in fet Formes, even when there is much variety; and there may be great re-Braint in extempore prayers, even then when it shall be called unlawfull to use set formes. That the Spirit is reftrained, or that it is free in either, is accidentall to them both for it may be either free or not free in both, as it may happen.

mine But the restraint is this, that every one is not left to his liberty to pray how he lift, (with premeditation or without, it makes not much matter) but that he is prescribed unto by the spirit of another. But if it be a fault thus to reftrain the Spirit. I would faine know, is not the Spirit restrained when the whole Congregation shall be confined to the Forme of this one mans composing? Or fialt it be unlawfull, or at least a diffrace and difparagement to use any set Formes, especially of the Churthes composition to More plainly thus and to an yage

S.118.

Doth not the Minister confine, and restrain the Spirit of the Lords People, when they are tyed to his Former de would found of more liberty to their Spirits, that every one might make a prayer of his own, and all pray together, and not be forced or confined to the Ministers fingle dictate, and private Spirit. It is true, it would breed confusions, and therefore they might pray filently till the Sermon began, and not for the avoiding one inconvenience run into a greater, and to avoid the disorder of a popular noise restrain the blessed Spirit, for even in this case as well as in the other, Where the Spirit of God is there mafe be liberty.

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whether also it must be in Formes of Prayer? And if so, whether also it must be in publick Prayer, and will it not suffice that it be in private? And if in publick Prayers, is not the liberty of the Spirit sufficiently preserved, that the publick Spirit is free? That is, the Church hath power, upon occasion, to alter and increase her Litanies. By what argument shall any man make it so much as probable, that the holy Ghost is injured, if every private Ministers private spirit shall be guided, (and therefore by necessary consequence limited) by the authority of the Churches publick Spirit?

Does not the Directory that thing which is here called restraining of the Spirit ? Does it not appoint every thing but the words? And after this, is it not a goodly Palladium that is contended for, and a princely liberty they leave unto the Spirit, to be free onely in the supplying the place of a Vocabulary, and a Copia verborum? For as for the matter, it is all there described and appointed; and to those determined senses the Spirit must affift, or not at all, onely for the words he shall take his choise. Now I defire it may be considered sadly and feriously: Is it not as much injury to the Spirit to re-Brain his matter, as to appoint his words? Which is the more confiderable of the two, Sense or Language; Matter or Words. I mean when they are taken fingly, and separately. For so they may very well be, (for as if men prescribe the matter onely, the Spirit may cover it with severall words and expressions; so if the Spirit preferibe the words, I may still abound in variety of sense, and preferre the liberty of my meaning; we see that true in the various interpretations of the same words of Scripture.) So that, in the greater of the two, the Spirit

S. 121.

S.123.

is refinited when his matter is appointed quant to make him amends; for not multing him with the matter withour out directions and limitational we stuff him to fay what he pleathes to lit be to our fends, to but purposes. A goodly competitation for the little and he would admit

when herought them to pray the Lords Prayer, whether his present to his Disciples, concurring it, was, Prayethis, on Prayethin, About the world, or Ray after this mounted to reliable his been less then either, and been onely a Directory for the matter, still it is a thing which our Brethren in all other cases of the same nature, are resolved propertially to call a restraint. Certainly then this presented testraint, is no such formidable thing. These were themselves don't by directing all of the matter, and church himself did it, by presenting both the matter, and the words too.

These restraints (as they are called) or determinations of the Spirit, are made by the Spirit himself. For I demand when any Assembly of Divines appoint the matter of Prayers to all particular Ministers, as this bash done, is that appointment by the Spirit or not? If no other for onghe appears, this Directory not being made by Gods Spirit, may be an enemy to it. But if this appointment be by the Spirit, then the determination and limitation of the Spirit, is by the Spirit himself; and such indeed is every pious, and prudent constitution of the Chutch in matters Spirituals. Such as was that of Saint Paul to the Government, when he presented orders for publick Prophecying, and Interpretation, and speaking with Tongues. The Spirit of some he so referained, that he bound them to hold their peace, he permitted but two or three to speak at one meeting,

the

S. 124.

the rest were to keep filence, though possibly fix or seven

might at that time have the Spirit.

7. Is it not a restraint of the Spirit to sing a Psalme in Meeter by appointment? Cleerly, as much as appointing Formes of prayer, or Eucharist; And yet that we see done daily, and no scruple made. Is nor this to be partiall in judgement, and inconsiderate of what we doe?

8. And now after all this strife, what harme is there in restraining the Spirit in the present sense? What prohibition? what Law? What reason or revelation is against it? What inconvenience in the nature of the thing? For, can any man be so weak as to imagine a despite is done to the Spirit of grace, when the gifts given to his Church are used regularly, and by order? As if prudence were no gift of Gods Spirit, as if helps in Government, and the ordering spirituals matters were none of those graces which Christ when he ascended up on high gave unto men. But this whole matter is wholly a stranger to reason, and never seen in Scripture.

For, Divinity never knew any other vitious reftraining the Spirit, but either suppressing those holy incitements to vertue and good life, which Gods Spirit ministers to us externally, or internally, or esse a forbidding by publice authority the Ministers of the Word and Sacraments, to speake such truths as God hath commanded, and so taking away the liberty of prophecying. The first is directly vinious in materia specials: The second is tyrannicall and Antichristian. And to it persecution of true Religionis to be reduced. But as for this pretended limiting or restraining the Spirit, vil, by appointing a regular Forme of prayer, it is so very a Chimara, that it

§.1 25.

S.126.

hath

hath no footing or foundation upon any ground where a

wife man may build his confidence.

9. But lastly, how if the Spirit must be restrained, and that by precept Apostolicall? That calls us to a new account. But if it be not true, what meanes Saint Paul, by saying, The spirits of the Prophets must be subject to the Prophets? What greater restraint then subjection? If subjected, then they must be ruled; if ruled, then limited; prescribed unto, and as much under restraint as the spirits of the superiour Prophets shall judge convenient. I suppose by this time this Objection will trouble us no more. But perhaps another will.

For, why are not the Ministers to be left as well to their liberty in making their Prayers as their Sermons? I answer, the Church may if she will, but whether she doth well or no, let her consider. This I am sure, there is not the same reason, and I feare the experience the world hath already had of it will make demonstration enough of the inconvenience. But however, the diffe-

rences are many.

1. Our Prayers offered up by the Minister, are in behalf, and in the name of the People, and therefore great reason they should know beforehand, what is to be presented, that if they like not the message, they may refuse to communicate, especially since people are so divided in their opinions, in their hopes, and in their faiths; it being a duty to resuse communion with those prayers which they think to have in them the matter of sin or doubting. Which reason on the other part ceases, for the Minister being to speak from God to the people, if he speaks what he ought not, God can right himself, however is not a partner of the sin as in the other case, the people possibly may be.

S.128.

S.129.

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2. It is more fit a liberty be left in Preaching than Praying, because the addresse of our discourses and exhortations are to be made according to the understanding and capacity of the audience, their prejudices are to be removed, all advantages to be taken, and they are to be surprized that way they lie most open, [But being crafty I caught you,] faith Saint Paul to the Corinthians. And discourses and arguments ad hominem, upon their particular principles and practifes may more move them than the most polite and accurate that doe not comply and wind about their fancies and affections. Saint Paul from the absurd practise of being baptized for the dead, made an excellent Argument to convince the Corinthians of the Refurrection. But this reason also ceases in our prayers. For God understandeth what we say, sure enough, he hath no prejudices to be removed, no infirmities to be wrought upon, and a fine figure of Rhetorick, a pleasant cadence and a curious expression move not him at all: No other twinings and compliances stirre him, but charity, and humility, and zeale, and importunity, which all are things internall and spirituall. It was observed by Pliny, Deos non tam accuratis adorantium Plin. Panegyr. precibus, quam innocentia & sanctitate latari : gratio-Trajan. dictum. remá, existimari qui delubris eorum puram castamá, mentem quam qui meditatum carmen intulerit. And therefore of necessity there is to be great variety of discourses to the people, and permissions accordingly, but not so to God, with whom a Deus miserere prevails as soon as the great Office of 40 houres not long fince invented in the

length beyond the extension of the office of a Pharisee.

3. I feare it cannot stand with our reverence to God

S.131.

Church of Rome, or any other prayers spun out to a

to permit to every spirit a liberty of publike addresse to him in behalf of the people. Indeed, he that is not sit to pray, is not alwaies sit to preach, but it is more safe to be bold with the people, then with God, if the persons be not so fit. In that there may be indiscretion, but there may be impiety and irreligion in this. The People may better excuse and pardon an indiscretion, or a rudenesse, s if any such should happen) than we may venture to offer it to God.

S.132.

4. There is a latitude of Theology, much whereof is left to us, so without precise and cleare determination that without breach either of faith or charity men may differ in opinion: and if they may not be permitted to abound in their owne sense, they will be apt to complaine of tyranny over Consciences, and that Men Lord it over their faith. In prayer this thing is so different, that it is imprudent, and sull of inconvenience, to derive such things into our prayers which may with good profit be matter of Sermons. Therefore here a liberty may well enough be granted, when there it may better be denied.

S.133.

5. But indeed, if I may freely declare my opinion, I thinke it were not amiffe if the liberty of making Sermons were femething more reftrain'd then it is, and that either such persons onely were intrusted with the liberty, for whom the Church her selfe may safely be responsive, that is, to men learned, and pious, and that the other part, the Folgue Cleri should instruct the People out of the fountaines of the Church, and the publike stock, till by so long exercise and discipline in the Schooles of the Prophets, they may also be intrusted to minister of their owne unto the People. This I am sure was the practise of the Primitive Church, when preaching was as ably

ably and religiously performed as now it is ; but in this, I prescribe nothing. But truly I think the reverend Divines of the Assembly are many of them of my mind in this particular, and that they observe a liberty indulg'd to some Persons to preach, which I think they had rather should hold their peace, and yet think the Church better edified in their filence, then their Sermons.

6. But yet methinks the Argument objected so farre as the ex tempore Men make use of it, if it were turned with the edge the other way, would have more reason in it; and instead of arguing [Why should not the same liberty be allowed to their spirit in praying as in preaching?]it were better to substitute this, If they can pray with the Spirit, why doe they not also preach with the Spirit? And it may be there may be in reason or experience something more for preaching and making Orations by the excellency of a mans spirit and learning, then for the other, which in the greatest abilities it may be unfit to venture to God without publike approbation: but for Sermons they may be fortunate and safe if made ex tempore. Fre- Quintilian. de quenter enim accidit ut successum extemporalem consequi cult, 1,10.6.7. cura non posit : quem si calor ac spiritus tulit, Deum tunc adfnisse cum id evenisset veteres Oratores, ut Cicero dicit, aiebant. Now let them make demonstration of their Spirit by making excellent Sermons extempore: that it may become an experiment of their other faculty, that after they are tried and approv'd in this, they may be considered for the other: And if praying with the Spirit be praying ex tempere, why shall not they preach ex tempore too, or elfe confesse that they preach without the Spirit, or that they have not the gift of preaching ? For to fay that the gift of Prayer is a gift ex tempere, but the gift of Preaching is with study and deliberation, is to be-

S.134.

come

come vain and impertinent. Quis enim discrevit? Who hath made them of a different Consideration? I mean as to this particular, as to their Efficient cause? nor Reason, nor Revelation, nor God, nor Man.

§.135.

To fumme up all. If any man hath a mind to exercise his Gift of Prayer, let him set himself to work, and compose Bookes of Devotion, (we have need of them in the Church of England, so apparent need, that' Some of the Church of Rome have made it an objection against us) and this his Gift of Prayer will be to edification. But otherwife, I understand it is more fit for oftentation, then any spirituall advantage. For God hears us not the sooner for our ex tempore, long or conceived Prayers, possibly they may become a hindrance, as in the cases before instanced. And I am sure, if the people be intelligent, and can discerne, they are hindred in their Devotion; for they dare not say Amen till they have confidered, and many fuch cases will occurre in ex tempore; or unlicenc'd Prayers, that need much confidering before we attest them. But if the people be not intelligent, they are apt to swallow all the inconveniences which may multiply in fo great a licence: and therefore it were well that the Governours of the Church, who are to answer for their souls should judge for them, before they say Amen; which judgement cannot be without fet Formes of Lyturgie. My sentence therefore is, 1/2 usvous some tous, let us be as we are already, few changes are for the better.

S.136.

For if it be pretended, that in the Lyturgie of the Church of England, which was composed with much art and judgement, by a Church that hath as much reason to be confident She hath the Spirit and Gifts of Prayer as any single person hath, and each learned man

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that was at its first composition can as much prove that he had the Spirit, as the Objectors now adayes; (and he that boasts most, certainly hath the least:) If I say it be pretended that there are many errours and inconveniences both in the Order and in the matter of the Common-prayer-Book, made by such men with so much industry: how much more, and with how much greater reason may we all dread the inconveniences and disorders of extempore and conceived Prayers? Where respectively there is neither conjunction of Heads, nor Premeditation, nor Industry, nor Method, nor Art, nor any of those Things, (or at least not in the same Degree) which were likely to have exempted the Comon-prayer-booke from errours and disorders. If these things be in the green tree, what will be done in the dry?

But if it be faid the ex tempore and conceived Prayers wil be secured from error by the Directory, because that chalkes them out the matter. I answer, it is not sufficient, because, if when men study both the matter and the words too, they may be (and it is pretended are actually deceived) much more may they, when the matter is left much more at liberty, and the words under no restraint at all. And no man can avoid the pressure and the weight of this, unlesse the Compilers of the Directory were infallible, and that all their followers are so too, of the certainty of which, I am not yet fully

fatisfied.

And after this, I would faine know, what benefit and advantages the Churches of England in her united capacity receives by this new device? For the publique it is cleare, that whether the Ministers Pray before they Study, or Study before they Pray, there must needs be infinite difformity in the publique Worship,

S.137.

S.138.

and

and all the benefits which before were the confequents of Conformity and Unity will be loft, and if they be not valuable, I leave it to all them to confider, who know the inconveniences of Publick difunion, and the Publick difunion that is certainly confequent to them, who doe not communicate in any common Formes of Worthip. And to think that the Directory will bring Conformity, is as if one should fay, that all who are under the same Hemisphere are joyned in communi patria, and will love like Country-men. For under the Directory there will be as different religions, and as different defires, and as differing formes, as there are severall varieties of Men and Manners under the one half of Heaven who yet breathe under the fame half of the Globe.

S.139.

But I ask again, what benefit can the publick receive by this Forme, or this no Forme ? For I know not whether to call it. Shall the matter of Prayers be better in all Churches thall God be better ferved? that the Word of God, and the best Parternes of Prayers be alwayes exactly followed : It is well if it be. But there is no fecurity given us by the Directory; for the particulars, and speciall inflances of the matter are left at every Mans difpose for all that, and we must depend upon the honesty of every pairicular for it: and if any man proves an Heretick, or a Knave, then he may introduce what impiety he please into the publick Formes of Gods Worthip: and there is no Law made to prevent it, and it must be cured afterward if it can, but before hand it is not prevented at all by the Directory which trufts every man.

S.140.

But I observe, that all the benefit which is pretended, is, that it will make an able Ministry. Maximus vero Quint.1.10.6.7. Studiorum fructus est & premium queddam amplisimum longi laboris extempore dicendi faculta, faid an excel-

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lent person. And it is very true; to be able to speak excellent things, without long confidering is an effect of a long industry, and greatest learning: but certainly the greatest enemy in the world to its production: Much learning, and long use of speaking may enable a man to speak upon sudden occasions, but speaking without confideration, will never make much learning. Nec quisquam tantum fidit ingenio ut sibi speret incipienti statim posse contingere, sed sicut in cogitatione pracepimus, ita facilitatem quoque extemporalem à parvis initiis paulatim perducemus ad summam. And to offer that, as a meanes of getting learning, which cannot be done at all as it ought, but after learning is already gotten in a very great degree, is highest mistaking. I confesse I am very much from believing the allegation, and so will every man be that confiders what kinde of men the lare that have bin most zealous for that way of conceived Prayer. I am sure, that very few of the learnedst, very many ignorants, most those who have made least abode in the

Schooles of the Prophets. And that I may disgrace no mans person, we see Trades-men of the most illiberable arts, and women pretend to it, and doe it with as many words, (and that's the maine thing) with as much considence, and speciousnesses of spirit as the best among them. Sed nec tumultuarii nec fortuiti sermonis contextum mirabor unquam quem jurgantib exculis supersure midea said Quintilian.

ergulis superfluere video, said Quintilian. And it is but a small portion of learning that will serve a man to make conceived Formes of Prayer, which they may have easily upon the stock of other men, or upon their own fancy, or upon any thing in which no learning is required.

Idem ibid

Lucian. Rhetor. pracept. κόμιζε τοις νῦν τὸ μέγισον μὲν τ ἀμαθίαν ἐτα θεόσ⊕ ἐπὶ τετοις, κỳ ἀλλως ἢ τόλμαν, κỳ ἀνακ χωίταν (αἰδῶ ἢ ἢ ἔπτέκτιαν, ἢ μεθειότητα, ἢ ἐξύθημα, οἰκοι ὑπέλιπε) ἀλλὰ μλω κỳ βοὴν ὅτε μεγίσην.

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He that knows northis, knower nothing of the craft that maybe in the Preachers made. But what ! Is God berterferved: I would fain fee any authority, or any reafon, or any probability for that. I am fure, ignorant men offer him none of the best sacrifices ex tempore, and learned men will be fure to deliberate and know, God is then better served when he is served by a publick, then when by a private Spirit. I cannot imagine what accruements will hence come to the Publick: it may be fome advantages may be to the private interests of men. For there are a fort of men whom our Bleffed Saviour noted, Who doe devour Widowes houses, and for a pretence make long prayers. They make Prayers, and they make them long, by this meanes they receive double advantages, for they get reputation to their ability, and to their piety. And alt The Common-prayer-Book in the Preface to the Directory, be charged with unnecessary length; yer we fee that most of these men, they that are most eminent, or would be thought fo, make their Prayers longer, and will not lose the benefits which their credit gets, and they, by their credit, for making their Prayers.

Adde this, that there is no promife in Scripture that he, who prayes example, shall be heard the better, or that he shall be assisted at all rosuch purposes, and therefore rosumovate in so high a matter without a warrant to command us, or a Promise to warrant us, is no better then vanity in the thing, and presumption in the person. He therefore that considers that this way of Prayer is without all manner of precedent in the Primitive Church, aguing the example of all samous Churches in all Christiandone, in the whole descent of XV Ages, without all command or warrant of Scripture, that it

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unreasonable in the nature of the thing, against prudence and the best wisdome of humanity, because it is without Deliberation, that it is innovation in a high degree withone that authority which is truly, and by inherent and Ancient right to command & preferibe to us in external Formes of Worship, that it is much to the differace of the first Reformers of our Religion, that it gives encourage ment to the Church of Rome to quarrell, with forme reafon, and more pretence against our Reformation, as being by the Directory confessed to have been done in much blindnesse; and therefore might erre in the excesse as well as in the defect, throwing out too much, as casting off too little, (which is the more likely, because they wanted no Zeal to carry them far enough:) He that confiders the univerfall difformity of publick Worship, and the no means of Union, no Symbol of publick Communion being publickly configned; that all Herefies may, with the same authority, be brought into our Prayers, and offered to God in the behalf of the people, with the same authority, that any truth may, all the particular matter of our Prayers being left to the choice of all men, of all poffwasions, and then observes that actually, there are in many places, Herefie, and Blasphemy, and Impertinency, and illiterate Rudenesses put into the Devotion of the most solemne Dayes, and the most publick Meetings; and then lastly, that there are diverse parts of Lyturgie, for which no provision at all is made in the Directory; and the very administration of the Sacraments let so loosely, that if there be any thing effentiall in the Formes of Sacraments, the Sacrament may become ineffectuall for want of due Words, and due Administration; I say, he that considers all these things (and many more he may consider) will